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ج 21

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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams[asws]

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CHAPTER 22 – MILITARY EXPEDITION OF KHYBER AND FADAK AND THE ADVENT OF JA'FAR BIN ABU TALIB[asws]

الآيات الفتح سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلى مَغانِمَ لِتَأْخُذُوها ذَرُونا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونا كَذلِكُمْ قالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنا بَلْ كانُوا لا يَفْقَهُونَ إِلَّا قَلِيلًا

Verses (Surah) Al-Fat'h - ***The ones staying behind would be saying to you when you go to spoils of war in order to take these, 'Leave us to follow you', intending to change the Speech of Allah. Say: 'You will never follow us! Like that, Allah has Said from before'. So they would be saying, 'But you are envying us'. But they were not understanding except a little [48:15]***

و قال تعالى فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَ أَثابَهُمْ فَتْحاً قَرِيباً

And the Exalted Said: ***so He Sent down the tranquillity upon them and Rewarded them with a near victory [48:18]***

وَ مَغانِمَ كَثِيرَةً يَأْخُذُونَها وَ كانَ اللَّهُ عَزِيزاً حَكِيماً

And they would be taking many spoils of war, and Allah was always Mighty, Wise [48:19]

وَعَدَكُمُ اللَّهُ مَغانِمَ كَثِيرَةً تَأْخُذُونَها فَعَجَّلَ لَكُمْ هذِهِ وَ كَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَ لِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَ يَهْدِيَكُمْ صِراطاً مُسْتَقِيماً

Allah Promises you many spoils of war you would be taking, and He Hastened this one for you and Restrained the hands of the people from you, and for it to be a Sign for the Momineen and (for) Him to Guide you to a Straight Path [48:20].

و قال الطبرسي رحمه الله لما قدم رسول الله ص المدينة من الحديبية مكث بها عشرين ليلة ثم خرج منها غاديا إلى خيبر.

And Al-Tabarsy said, 'When Rasool-Allah[saww] came to Al-Medina from Al-hudaybiya, he[saww] remained at it for twenty nights, then went out from it going to Khyber'.

وَ ذَكَرَ ابْنُ إِسْحَاقَ بِإِسْنَادِهِ عَنْ أَبِي مَرْوَانَ الْأَسْلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص إِلَى خَيْبَرَ حَتَّى إِذَا كُنَّا قَرِيباً مِنْهَا وَ أَشْرَفْنَا عَلَيْهَا قَالَ رَسُولُ اللَّهِ ص قِفُوا فَوَقَفَ النَّاسُ فَقَالَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظْلَلْنَ وَ رَبَّ الْأَرَضِينَ السَّبْعِ وَ مَا أَقْلَلْنَ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَضْلَلْنَ إِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَ خَيْرَ أَهْلِهَا وَ خَيْرَ مَا فِيهَا وَ نَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الْقَرْيَةِ وَ شَرِّ أَهْلِهَا وَ شَرِّ مَا فِيهَا قَدِّمُوا

And Ibn Is'haq mentioned by his chain from Abu Marwan Al-Aslamy, from his father, from his grandfather who said, 'We went out with Rasool-Allah[saww] to Khyber until when we were near from it and we overlooked upon it, Rasool-Allah[saww] said: 'Stop!' So the people stopped. He[saww] said: 'O Allah[azwj], Lord[azwj] of the seven skies and what they shade, and Lord[azwj] of the seven earths and what they support, and Lord[azwj] of the Satan[la] and what he[la] misleads! We ask You[azwj] for goodness of this town and goodness of its people and goodness

of what is in it, and we seek Refuge with You[azwj] from the evil of this town and evil of its people and evil of what is therein, (then said) 'Go ahead!'

وَ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص إِلَى خَيْبَرَ فَسِرْنَا لَيْلًا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ أَ لَا تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ وَ كَانَ عَامِرٌ رَجُلًا شَاعِراً فَجَعَلَ يَقُولُ

لَاهُمَّ لَوْ لَا أَنْتَ مَا اهْتَدَيْنَا وَ لَا تَصَدَّقْنَا وَ لَا صَلَّيْنَا
فَاغْفِرْ فِدَاءٌ لَكَ مَا اقْتَنَيْنَا وَ ثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
وَ أَنْزِلَنْ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا
وَ بِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

And from Salama Bin Al-Akwy who said, 'We went out with Rasool-Allah[saww] to Khyber, and we travelled at night. A man from the people said to Aamir Bin Al-Akwy, 'Will you not make us listen from your felicitation?' And Aamir was a poetic man, so he went on say (a poem), '*No worries, had it not been for you[saww] we would not have been guided, nor ratified, nor prayed Salat. Forgive your redemption what we have acquired, and the feet are steadfast if we meet (in battle), and send down tranquillity upon us, we when shout assist us, and with the shout, ululate upon us*'.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ هَذَا السَّائِقُ قَالُوا عَامِرٌ قَالَ يَرْحَمُهُ اللَّهُ قَالَ عُمَرُ وَ هُوَ عَلَى جَمَلٍ وَجَبَتْ يَا رَسُولَ اللَّهِ لَوْ لَا أَمْتَعْتَنَا بِهِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص مَا اسْتَغْفَرَ لِرَجُلٍ قَطُّ يَخُصُّهُ إِلَّا اسْتُشْهِدَ قَالُوا فَلَمَّا جَدَّ الْحَرْبُ وَ تَصَافَّ الْقَوْمُ خَرَجَ يَهُودِيٌّ وَ هُوَ يَقُولُ

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ شَاكِي السِّلَاحِ بَطَلٌ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

Rasool-Allah[saww] said: 'Who is this driver (of camels)?' They said, 'Aamir'. He[saww] said: 'May Allah[azwj] have Mercy on him', and he was upon a camel and answered, O Rasool-Allah[saww]! If we had not enjoyed with it', and that is that Rasool-Allah[saww] did not seek Forgiveness for any man at all except he was martyred'. They said, 'When the war started and the people formed rows, a Jew came out and he was saying (a poem), '*Khyber has known I am Marhab, the weapon complains I am an experienced hero, when there are wars there will be flames*'.

فَبَرَزَ إِلَيْهِ عَامِرٌ وَ هُوَ يَقُولُ

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي عَامِرٌ شَاكِي السِّلَاحِ بَطَلٌ مُغَامِرٌ

So Aamir duelled to him and he was saying (a poem), '*Khyber has known I am Aamir, the weapons complain of the adventurous hero*'.

فَاخْتَلَفَا ضَرْبَتَيْنِ فَوَقَعَ سَيْفُ الْيَهُودِيِّ فِي تُرْسِ عَامِرٍ وَ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ فَتَنَاوَلَ بِهِ سَاقَ الْيَهُودِيِّ لِيَضْرِبَهُ فَرَجَعَ ذُبَابُ سَيْفِهِ فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ فَمَاتَ مِنْهُ

They exchanged strikes and the sword of the Jew fell in the shield of Aamir, and the sword of Aamir was short in it, so he grabbed the leg of the Jew in order to strike him, but the end of the sword recoiled and hit an eye of Aamir and he died from it.

قَالَ سَلَمَةُ فَإِذَا نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَقُولُونَ بَطَلَ عَمَلُ عَامِرٍ قَتَلَ نَفْسَهُ قَالَ فَأَتَيْتُ النَّبِيَّ ص وَ أَنَا أَبْكِي فَقُلْتُ قَالُوا إِنَّ عَامِراً بَطَلَ عَمَلُهُ فَقَالَ مَنْ قَالَ ذَلِكَ قُلْتُ نَفَرٌ مِنْ أَصْحَابِكَ فَقَالَ كَذَبَ أُولَئِكَ بَلْ أُوتِيَ مِنَ الْأَجْرِ مَرَّتَيْنِ

Salama said, 'Then a number of companions of Rasool-Allah[saww] said, 'The deed is invalidated, Aamir killed himself'. So, I went to the Prophet[saww] and I was crying and said, 'They are saying that Aamir invalidated his deed'. He[saww] said: 'Who said that?' I said, 'A number of your[saww] companions'. He[saww] said: 'They are lying, but he will be given from the Recompense, twice'.

قَالَ فَحَاصَرْنَاهُمْ حَتَّى إِذَا أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْنَا وَ ذَلِكَ أَنَّ النَّبِيَّ ص أَعْطَى اللِّوَاءَ عُمَرَ بْنَ الْخَطَّابِ وَ نَهَضَ مَنْ نَهَضَ مَعَهُ مِنَ النَّاسِ فَلَقُوا أَهْلَ خَيْبَرَ فَانْكَشَفَ عُمَرُ وَ أَصْحَابُهُ فَرَجَعُوا إِلَى رَسُولِ اللَّهِ ص يُجَبِّنُهُ أَصْحَابُهُ وَ يُجَبِّنُهُمْ

He said, 'We besieged them until when we were afflicted with severe hunger, then Allah[azwj] Gave us victory upon it, and that is that the Prophet[saww] gave the flag to Umar Bin Al-Khattab (after having given it to Abu Bakr and he having returned unsuccessful), and there rushed the ones who rushed with him from the people, and they met the people of Khyber, and Umar and his companions were uncovered, so they returned to Rasool-Allah[saww]. His companions called him a coward and he called them cowards.

وَ كَانَ رَسُولُ اللَّهِ أَخَذَتْهُ الشَّقِيقَةُ فَلَمْ يَخْرُجْ إِلَى النَّاسِ فَقَالَ حِينَ أَفَاقَ مِنْ وَجَعِهِ مَا فَعَلَ النَّاسُ بِخَيْبَرَ فَأُخْبِرَ فَقَالَ لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَّاراً غَيْرَ فَرَّارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ.

And Rasool-Allah[saww] was seized by headache and he[saww] did not come out to the people. He[saww] said when he[saww] awoke from his[saww] pain and said: 'What did the people do with Khyber?' He[saww] was informed. He[saww] said: 'Tomorrow morning I[saww] will give the flag to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws], an attacker not a fleer, not returning until Allah[azwj] grants victory upon his[asws] hands'.

وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ يَعْقُوبَ بْنِ عَبْدِ الرَّحْمَنِ الْإِسْكَنْدَرَانِيِّ عَنْ أَبِي حَازِمٍ عَنْ سَعِيدِ بْنِ سَهْلٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَداً رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

It is reported by Al-Bukhari and Muslim – 'From Quteyba Bin Saeed, from Yaqoub Bin Abdul Rahman Al-Iskandary, from Abu Hazim, from Saeed Bin Sahl, 'Rasool-Allah[saww] said on the day of Khyber: 'I[saww] Tomorrow morning I[saww] will give the flag to a man, Allah[azwj] will Grant victory upon his hands. He loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]'.

قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ بِمُلْتِهِمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ص- كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالُوا يَا رَسُولَ اللَّهِ هُوَ يَشْتَكِي عَيْنَيْهِ قَالَ فَأَرْسِلُوا إِلَيْهِ فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ ص فِي عَيْنَيْهِ وَ دَعَا لَهُ فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ

He said, ‘The people , all of them spent the night contemplating which of them he[saww] would give it to. When it was morning, the people rushed to Rasool-Allah[saww], all of them hoping that he would be given it. He[saww] said: ‘Where is Ali Bin Abu Talib[asws]?’ They said, ‘O Rasool-Allah[saww]! He[asws] has a complaint of his[saww] eyes’. He[saww] said: ‘Send for him[asws]’. They came with him[asws], and Rasool-Allah[saww] apply saliva in his[asws] eyes and supplicated for him[asws] and he[asws] was cured as if there did not happen to be any pain with him[asws].

فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا قَالَ انْفِذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَ أَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فَوَ اللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِداً خَيْرٌ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.

He[saww] gave it to him[asws]. Ali[asws] said: ‘O Rasool-Allah[saww]! I[asws] shall fight them until they become like us’. He[saww] said: ‘Implement upon your[asws] message until you descend in their courtyards, then call them to Al-Islam and inform them with what is beloved to them from the Rights of Allah[azwj], for by Allah[azwj] if Allah[azwj] were to Guide even one man through you[asws], it is better than if there happens to be for you than all the bounties’’.

قَالَ سَلَمَةُ فَبَرَزَ مَرْحَبٌ وَ هُوَ يَقُولُ قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبٌ الْأَبْيَاتِ. فَبَرَزَ لَهُ عَلِيٌّ ع وَ هُوَ يَقُولُ

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَةَ كَلَيْثِ غَابَاتٍ كَرِيهِ الْمَنْظَرَةِ

أُوفِيهِمُ بِالصَّاعِ كَيْلَ السَّنْدَرَةِ.

Salama said, ‘Marhab came for duel and he was saying, ‘*Khyber has known that I am Marhab*’ – the couplets. So, Ali[asws] duelled to him and he[asws] said (a poem): ‘*I[asws] am the one my[asws] mother[asws] named me[asws] as ‘Haider’, like a lion of the forest, destruction is (in) the scene. I[asws] shall fulfil them the measure of all the attrition*’.

فَضَرَبَ مَرْحَباً فَفَلَقَ رَأْسَهُ فَقَتَلَهُ وَ كَانَ الْفَتْحُ عَلَى يَدِهِ- أَوْرَدَهُ مُسْلِمٌ فِي الصَّحِيحِ.

He[asws] struck Marhab and split his head and killed him, and the victory was upon his[asws] hands – As reported by Muslim in his ‘Saheeh’’.

وَ رَوَى أَبُو عَبْدِ اللَّهِ الْحَافِظُ بِإِسْنَادِهِ عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص قَالَ خَرَجْنَا مَعَ عَلِيٍّ ع حِينَ بَعَثَهُ رَسُولُ اللَّهِ ص فَلَمَّا دَنَا مِنَ الْحِصْنِ خَرَجَ إِلَيْهِ أَهْلُهُ فَقَاتَلَهُمْ فَضَرَبَهُ رَجُلٌ مِنَ الْيَهُودِ فَطَرَحَ تُرْسَهُ مِنْ يَدِهِ فَتَنَاوَلَ عَلِيٌّ ع بَابَ الْحِصْنِ فَتَتَرَّسَ بِهِ عَنْ نَفْسِهِ فَلَمْ يَزَلْ فِي يَدِهِ وَ هُوَ يُقَاتِلُ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ

And it is reported by Abu Abdullah the memoriser by his chain, from Abu Rafie a slave of Rasool-Allah[saww]. He said, ‘We went out with Ali[asws] when Rasool-Allah[saww] sent him[asws]. When we were near from the fortress, its people came out to him[asws]. He[asws] fought them. A man from the Jews struck him[asws] and his[asws] shield dropped. Ali[asws] grabbed the door of the fortress and shield with it from himself[asws]. It did not cease to be in his[asws] hands and he[asws] was fighting until Allah[azwj] Granted victory to him[asws].

ثُمَّ أَلْقَاهُ مِنْ يَدِهِ فَلَقَدْ رَأَيْتُنِي فِي سَبْعَةِ نَفَرٍ أَنَا مِنْهُمْ نَجْهَدُ عَلَى أَنْ نَقْلِبَ ذَلِكَ الْبَابَ فَمَا اسْتَطَعْنَا أَنْ نَقْلِبَهُ.

Then he[asws] threw it from his[asws] hands. You could have seen me being among seven persons struggling upon overturning that door, but we were not able to overturn it'.

1- و بإسناده عن ليث بن أبي سليم عن أبي جعفر محمد بن علي ع قال حدثني جابر بن عبد الله أن عليا ع حمل الباب يوم خيبر حتى صعد المسلمون عليه فاقتحموها ففتحوها و أنه حرك بعد ذلك فلم يحمله أربعون رجلا..

By his chain from Lays Bin Abu Saleem, from Abu Ja'far Muhammad Bin Ali[asws] having said: 'It is narrated to me[asws] by Jabir Bin Abdullah that Ali[asws] carried the door on the day of Khyber until the Muslims climbed upon it and broke it and opened it, and it had to be moved after that, but forty men could not carry it''.

قال و روي من وجه آخر عن جابر ثم اجتمع عليه سبعون رجلا فكان جهدهم أن أعادوا الباب.

He said, 'And it is reported from another aspect from Jabir, 'The seventy men gathered upon it, and they had struggled to return the door'.

وَ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ كَانَ عَلِيٌّ ع يَلْبَسُ فِي الْحَرِّ وَ الشِّتَاءِ الْقَبَاءَ الْمَحْشُوَّ الثَّخِينَ وَ مَا يُبَالِي الْحَرَّ فَأَتَانِي أَصْحَابِي فَقَالُوا إِنَّا رَأَيْنَا مِنْ أَمِيرِ الْمُؤْمِنِينَ شَيْئاً فَهَلْ رَأَيْتَ قُلْتُ وَ مَا هُوَ قَالُوا رَأَيْنَاهُ يَخْرُجُ عَلَيْنَا فِي الْحَرِّ الشَّدِيدِ فِي الْقَبَاءِ الْمَحْشُوِّ الثَّخِينِ وَ مَا يُبَالِي الْحَرَّ وَ يَخْرُجُ عَلَيْنَا فِي الْبَرْدِ الشَّدِيدِ فِي الثَّوْبَيْنِ الْخَفِيفَيْنِ وَ مَا يُبَالِي الْبَرْدَ فَهَلْ سَمِعْتَ فِي ذَلِكَ شَيْئاً فَقُلْتُ لَا

And by his chain from Abdul Rahman Bin Abu Layli who said, 'Ali[asws] wore the thick stuffed coat in the heat and the winter and did not care of the heat. My companions came to me and said, 'We see a thing from Ami Al-Momineen[asws], so have you seen it?' I said, 'And what is it?' They said, 'We see him[asws] coming out to us in the severe heat in the thick stuffed coat and does not care of the heat, and he[asws] comes out to us in the severe cold in two light clothes and does not care of the cold. Have you heard anything regarding that?' I said, 'No'.

فَقَالُوا فَسَلْ لَنَا أَبَاكَ عَنْ ذَلِكَ فَإِنَّهُ يَسْمُرُ مَعَهُ فَسَأَلْتُهُ فَقَالَ مَا سَمِعْتُ فِي ذَلِكَ شَيْئاً فَدَخَلَ عَلَى عَلِيٍّ ع فَسَمَرَ مَعَهُ فَسَأَلَهُ عَنْ ذَلِكَ

They said, 'Ask your father about that for us, for he tend to chat in the evening with him[asws]'. So I asked him and he said, 'I have not heard anything regarding that'. He went to Ali[asws] and held an evening chat with him[asws] and asked him[asws] about that.

فَقَالَ أَ وَ مَا شَهِدْتَ مَعَنَا خَيْبَرَ قُلْتُ بَلَى قَالَ أَ وَ مَا رَأَيْتَ رَسُولَ اللَّهِ ص حِينَ دَعَا أَبَا بَكْرٍ فَعَقَدَ لَهُ ثُمَّ بَعَثَهُ إِلَى الْقَوْمِ فَانْطَلَقَ فَلَقِيَ الْقَوْمَ ثُمَّ جَاءَ بِالنَّاسِ وَ قَدْ هُزِمُوا فَقَالَ بَلَى

He[asws] said: 'Or did you not witness Khyber with us?' I said, 'Yes'. He[asws] said: 'Or did you not see Rasool-Allah[saww] when he[saww] called Abu Bakr and equipped for him then sent him to the people. He went and met the people (in battle), then came back with the people and he had been defeated?' He said, 'Yes'.

قَالَ ثُمَّ بَعَثَ إِلَى عُمَرَ فَعَقَدَ لَهُ ثُمَّ بَعَثَهُ إِلَى الْقَوْمِ فَانْطَلَقَ فَلَقِيَ الْقَوْمَ فَقَاتَلَهُمْ ثُمَّ رَجَعَ وَ قَدْ هُزِمَ

He[asws] said: 'Then he[saww] sent to Umar and equipped for him, then sent him to the people. He went and met the people and fought them, then he returned and he had been defeated.

فَقَالَ رَسُولُ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ كَرَّاراً غَيْرَ فَرَّارٍ فَدَعَانِي فَأَعْطَانِي الرَّايَةَ ثُمَّ قَالَ اللَّهُمَّ اكْفِهِ الْحَرَّ وَ الْبَرْدَ فَمَا وَجَدْتُ بَعْدَ ذَلِكَ حَرّاً وَ لَا بَرْداً.

Rasool-Allah[saww] said: 'Today I[saww] will give the flag to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. Allah[azwj] will Grant victory upon his[asws] hands, he[asws] being an attacker not a fleer'. So he[saww] called me[asws] and gave me[asws] the flag, then said: 'O Allah[azwj]! Suffice him[asws] of the heat and the cold'. Thus, I[asws] neither find any heat nor any cold after that''.

– و هذا كله منقول من كتاب دلائل النبوة للإمام أبي بكر البيهقي.

And this, all of it is copied from the book 'Dalail Al-Nabuwwah' of the (Shafie) imam Abu Bakr Al-Bayhaqi.

ثُمَّ لَمْ يَزَلْ رَسُولُ اللَّهِ ص يَفْتَحُ الْحُصُونَ حِصْناً فَحِصْناً وَ يَحُوزُ الْأَمْوَالَ حَتَّى انْتَهَوْا إِلَى حِصْنِ الْوَطِيحِ وَ السَّلَالِمِ وَ كَانَ آخِرَ حُصُونِ خَيْبَرَ افْتَتَحَ وَ حَاصَرَهُمْ رَسُولُ اللَّهِ بِضْعَ عَشَرَ لَيْلَةً.

Then Rasool-Allah[saww] did not cease to conquer the fortress after fortress and possess the wealth until they ended up to the fortresses of Al-Wateeh and Al-Salalim, and they were the last of the fortresses of Khyber. Rasool-Allah[saww] conquered and besieged in about ten nights.

قَالَ ابْنُ إِسْحَاقَ وَ لَمَّا افْتُتِحَ الْقَمُوصُ حِصْنُ ابْنُ أَبِي الْحُقَيْقِ أُتِيَ رَسُولُ اللَّهِ ص بِصَفِيَّةَ بِنْتِ حُيَيِّ بْنِ أَخْطَبَ وَ بِأُخْرَى مَعَهَا فَمَرَّ بِهِمَا بِلَالٌ وَ هُوَ الَّذِي جَاءَ بِهِمَا عَلَى قَتْلَى مِنْ قَتْلَى الْيَهُودِ فَلَمَّا رَأَتْهُمُ الَّتِي مَعَهَا صَفِيَّةُ صَاحَتْ وَ صَكَّتْ وَجْهَهَا وَ حَثَتِ التُّرَابَ عَلَى رَأْسِهَا فَلَمَّا رَآهَا رَسُولُ اللَّهِ ص قَالَ أَعْزِبُوا عَنِّي هَذِهِ الشَّيْطَانَةَ وَ أَمَرَ بِصَفِيَّةَ فَحِيزَتْ خَلْفَهُ وَ أَلْقَى عَلَيْهَا رِدَاءَهُ فَعَرَفَ الْمُسْلِمُونَ أَنَّهُ قَدِ اصْطَفَاهَا لِنَفْسِهِ

Ibn Is'haq said, 'And when 'Al-Qamous', fortress of Ibn Abu Al-Huqeyq was opened, he came to Rasool-Allah[saww] with Safiya Bint Huyay Bin Akhtab and another one with her. Bilal passed by them and he is the one whom came with them to the killed ones from the killed ones of the Jews. When the one with Safiya saw them, she shouted and struck her face and poured the soil upon her head. When Rasool-Allah[saww] saw her he[saww] said: 'Distance her from me[saww], this one is a Satan[la]', and he[saww] instructed with Safiya to be behind him[saww] and cast his[saww] cloak upon her, so the Muslims realised that he[saww] had chosen her for himself[saww].

وَ قَالَ ص لِبِلَالٍ لَمَّا رَأَى مِنْ تِلْكَ الْيَهُودِيَّةِ مَا رَأَى أَ نُزِعَتْ مِنْكَ الرَّحْمَةُ يَا بِلَالُ حَيْثُ تَمُرُّ بِامْرَأَتَيْنِ عَلَى قَتْلَى رِجَالِهِمَا.

And he[saww] said to Bilal when he[saww] saw from that Jewess what he[saww] saw: 'Is the mercy snatched away from you, O Bilal, when you passed two women whose men were killed?'

وَ كَانَتْ صَفِيَّةُ قَدْ رَأَتْ فِي الْمَنَامِ وَ هِيَ عَرُوسٌ بِكِنَانَةَ بْنِ الرَّبِيعِ بْنِ أَبِي الْحُقَيْقِ أَنَّ قَمَراً وَقَعَ فِي حَجْرِهَا فَعَرَضَتْ رُؤْيَاهَا عَلَى زَوْجِهَا فَقَالَ مَا هَذَا إِلَّا أَنَّكَ تَتَمَنَّيْنَ مَلِكَ الْحِجَازِ مُحَمَّداً وَ لَطَمَ عَلَى وَجْهِهَا لَطْمَةً اخْضَرَّتْ عَيْنُهَا مِنْهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ص وَ بِهَا أَثَرٌ مِنْهَا فَسَأَلَهَا رَسُولُ اللَّهِ ص مَا هُوَ فَأَخْبَرَتْهُ.

And Safiya had seen in the dream and she was a bride with Kanana Bin Al-Rabie Bin Abu Al-Huqyeq, that a moon had fallen in her lap. So, she presented her dream to her husband and

he said, ‘This is not except you are wishing for king of Al-Hijaz Muhammad[saww]’, and she slapped her face with such a slap her eye turned green from it. He came with her to Rasool-Allah[saww] and with her was the effect from it. Rasool-Allah[saww] asked her: ‘What is it?’ She informed him[saww]’.

وَ أَرْسَلَ ابْنُ أَبِي الْحُقَيْقِ إِلَى رَسُولِ اللَّهِ ص انْزِلْ لِأُكَلِّمَكَ قَالَ نَعَمْ فَنَزَلَ وَ صَالَحَ رَسُولَ اللَّهِ ص عَلَى حَقْنِ دِمَاءِ مَنْ فِي حُصُونِهِمْ مِنَ الْمُقَاتِلَةِ وَ تَرَكَ الذُّرِّيَّةَ لَهُمْ وَ يَخْرُجُونَ مِنْ خَيْبَرَ وَ أَرْضِهَا بِذَرَارِيِّهِمْ وَ يُخَلُّونَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ مَا كَانَ لَهُمْ مِنْ مَالٍ وَ أَرْضٍ وَ عَلَى الصَّفْرَاءِ وَ الْبَيْضَاءِ وَ الْكُرَاعِ وَ عَلَى الْحَلْقَةِ وَ عَلَى الْبَزِّ إِلَّا ثوب [ثَوْباً] عَلَى ظَهْرِ إِنْسَانٍ

And he[saww] send Ibn Abu Al-Huqeyq to Rasool-Allah[saww], ‘Descend so I can speak to you[saww]’. He[saww] said: ‘Yes’. He[saww] descended, and he reconciled with Rasool-Allah[saww] upon saving the blood of the ones in their fortress from the fighters and leaving their offspring of their, and they would exit from Khyber and its land with their offspring and vacate between Rasool-Allah[saww] and whatever was for them from the wealth, and land, and upon the yellow (gold) and the white (silver), and the horses and mules, and upon the weapons and upon the clothes, except the cloth upon the back of the person.

وَ قَالَ رَسُولُ اللَّهِ ص وَ بَرِئَتْ مِنْكُمْ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ إِنْ كَتَمْتُمُونِي شَيْئاً فَصَالَحُوهُ عَلَى ذَلِكَ فَلَمَّا سَمِعَ بِهِمْ أَهْلُ فَدَكَ قَدْ صَنَعُوا مَا صَنَعُوا بَعَثُوا إِلَى رَسُولِ اللَّهِ ص يَسْأَلُونَهُ أَنْ يُسَيِّرَهُمْ وَ يَحْقِنَ دِمَاءَهُمْ وَ يُخَلُّونَ بَيْنَهُ وَ بَيْنَ الْأَمْوَالِ فَفَعَلَ وَ كَانَ مِمَّنْ مَشَى بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَهُمْ فِي ذَلِكَ مُحَيِّصَةُ بْنُ مَسْعُودٍ أَحَدُ بَنِي حَارِثَةَ

And Rasool-Allah[saww] said: ‘And I[saww] am free from you of the responsibility of Allah[azwj] and responsibility of His[azwj] Rasool[saww]. If you are concealing anything from me[saww], the reconcile upon that’. When the people of Fadak heard of what they had done what they had done, they sent a message to Rasool-Allah[saww] asking him[saww] to expel them and save their blood and they would vacate between him[saww] and wealth. He[saww] did so. And the from the ones who walked between Rasool-Allah[saww] and them during that was Muheysa Bin Masoud, one of the clan of Haris.

فَلَمَّا نَزَلَ أَهْلُ خَيْبَرَ عَلَى ذَلِكَ سَأَلُوا رَسُولَ اللَّهِ ص أَنْ يُعَامِلَهُمُ الْأَمْوَالَ عَلَى النِّصْفِ وَ قَالُوا نَحْنُ أَعْلَمُ بِهَا مِنْكُمْ وَ أَعْمَرُ لَهَا فَصَالَحَهُمْ رَسُولُ اللَّهِ عَلَى النِّصْفِ عَلَى أَنَّا إِذَا شِئْنَا أَنْ نُخْرِجَكُمْ أَخْرَجْنَاكُمْ وَ صَالَحَهُ أَهْلُ فَدَكَ عَلَى مِثْلِ ذَلِكَ فَكَانَتْ أَمْوَالُ خَيْبَرَ فَيْئاً بَيْنَ الْمُسْلِمِينَ وَ كَانَتْ فَدَكُ خَالِصَةً لِرَسُولِ اللَّهِ ص لِأَنَّهُمْ لَمْ يُوجِفُوا عَلَيْهَا بِخَيْلٍ وَ لَا رِكَابٍ.

When the people of Khyber descended upon that, they asked Rasool-Allah[saww] that he makes them work upon the hand, and they said, ‘We are more knowing with it that you all are, and working for it’. Rasool-Allah[saww] reconciled them upon the half, upon: ‘Whenever we so desire we can expel you’, and the people of Fadak reconciled upon the like of that. So, the wealth of Khyber was (distributed) booty between the Muslims, and Fadak in particular was for Rasool-Allah[saww] because they did not attack upon it, neither by horses nor riders.

وَ لَمَّا اطْمَأَنَّ رَسُولُ اللَّهِ ص أَهْدَتْ لَهُ زَيْنَبُ بِنْتُ الْحَارِثِ بْنِ سَلَّامِ بْنِ مِشْكَمٍ وَ هِيَ ابْنَةُ أَخِي مَرْحَبٍ شَاةً مَصْلِيَّةً وَ قَدْ سَأَلَتْ أَيُّ عُضْوٍ مِنَ الشَّاةِ أَحَبُّ إِلَى رَسُولِ اللَّهِ ص فَقِيلَ لَهَا الذِّرَاعُ فَأَكْثَرَتْ فِيهَا السَّمَّ وَ سَمَّتْ سَائِرَ الشَّاةِ ثُمَّ جَاءَتْ بِهَا فَلَمَّا وَضَعَتْهَا بَيْنَ يَدَيْهِ تَنَاوَلَ الذِّرَاعَ فَأَخَذَهَا فَلَاكَ مِنْهَا مَضْغَةً وَ انْتَهَشَ مِنْهَا وَ مَعَهُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ فَتَنَاوَلَ عَظْماً فَانْتَهَشَ مِنْهُ

And when Rasool-Allah[saww] was assured, Zainab Bin Al-Haris Bin Sallam Bin Mishkam, and she was a daughter of a brother of Marhab, gifted a grilled sheep to him[saww], and she had asked, 'Which part of the sheep is most beloved to Rasool-Allah[saww]?' It was said to her, 'The forearm'. So, she put a lot of poison in it, and poisoned the rest of the sheep, then came with it. When she placed it in front of him[saww], he[saww] giving the forearm. He[saww] took it, chewed a piece from it and bit from it, and with him[saww] was Bishr Bin Al-Bara'a Bin Marour. He[saww] gave him a piece and he bit from it.

فَقَالَ رَسُولُ اللَّهِ ص ارْفَعُوا أَيْدِيَكُمْ فَإِنَّ كَتِفَ هَذِهِ الشَّاةِ تُخْبِرُنِي أَنَّهَا مَسْمُومَةٌ فَدَعَاهَا فَاعْتَرَفَتْ فَقَالَ مَا حَمَلَكِ عَلَى ذَلِكِ فَقَالَتْ بَلَغْتَ مِنْ قَوْمِي مَا لَمْ يَخْفَ عَلَيْكَ فَقُلْتُ إِنْ كَانَ نَبِيّاً فَسَيُخْبَرُ وَ إِنْ كَانَ مَلِكاً اسْتَرَحْتُ مِنْهُ فَتَجَاوَزَ عَنْهَا رَسُولُ اللَّهِ ص وَ مَاتَ بِشْرُ بْنُ الْبَرَاءِ مِنْ أَكْلَتِهِ الَّتِي أَكَلَ

Rasool-Allah[saww] said: 'Raise your hands, for a shoulder of this sheep, I[saww] am informed it is poisoned. He[saww] called her and she acknowledged. He[saww] said: 'What carried you upon that?' She said, 'It reached me from my people what is not hidden to you[saww], so I said, 'If he[saww] was a Prophet[saww], he[saww] would be informed, and if he[saww] was a king, I would be at rest from him[saww]'. Rasool-Allah[saww] overlooked from her, and Bishr Bin Al-Bara'a died from his food, which he ate.

قَالَ وَ دَخَلَتْ أُمُّ بِشْرِ بْنِ الْبَرَاءِ عَلَى رَسُولِ اللَّهِ ص تَعُودُهُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ ص يَا أُمَّ بِشْرٍ مَا زَالَتْ أُكْلَةُ خَيْبَرَ الَّتِي أَكَلْتُ بِخَيْبَرَ مَعَ ابْنِكَ تُعَاوِدُنِي فَهَذَا أَوَانُ قُطِعَتْ أَبْهَرِي فَكَانَ الْمُسْلِمُونَ يَرَوْنَ أَنَّ رَسُولَ اللَّهِ ص مَاتَ شَهِيداً مَعَ مَا أَكْرَمَهُ اللَّهُ بِهِ مِنَ النُّبُوَّةِ.

He said, 'And mother of Bishr Bin Al-Bara'a entered to see Rasool-Allah[saww] to console him[saww] during his[saww] illness in which he[saww] passed away. He[saww] said: 'O Umm Bishr! (The effects of) of what I[saww] ate at Khyber which I[saww] ate at Khyber with your son has not ceased to return to me[asws]. The time has come for my[saww] aorta (my breading) to be cut'. The Muslim are viewing that Rasool-Allah[saww] passed away as a martyr along with what Allah[azwj] had Honoured him[saww] with of the Prophet-hood.

و قال الجزري في النهاية في حديث خيبر لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهَ وَ رَسُولَهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ.

And Al-Jazry said in (the book) 'Al-Nihaya' in a Hadeeth of Khyber, 'I[saww] will give the flag tomorrow morning to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. Allah[azwj] will Grant victory upon his[asws] hands'.

فبات الناس يدوكون تلك الليلة أي يخوضون و يموجون فيمن يدفعها إليه يقال وقع الناس في دوكة أي خوض و اختلاط

The people spent that night in anticipation, i.e., discussing and tossing and turning regarding the one he[saww] would be handing it over to. And it is said, 'The people fell into anticipation, i.e., discussion and mingling'.

و قال النهس أخذ اللحم بأطراف الأسنان و النهش الأخذ بجميعها.

And Al-Naha said, 'He[saww] took the meat by the ends of the teeth and spat out the taken in its entirety'.

و روي عن مجمع بن حارثة الأنصاري و كان أحد القراء قال شهدنا الحديبية مع رسول الله ص فلما انصرفنا عنها إذا الناس يهزون الأباعر فقال بعض الناس لبعض ما بال الناس قالوا أوحي إلى رسول الله ص فخرجنا نوجف فوجدنا النبي ص واقفا على راحلته عند كراع الغميم

And it is reported from Mama'a Bin Haris Al-Ansari, and he was one of the reciters. He said, 'We attended Al-hudaybiya with Rasool-Allah[saww]. When we left from it, there the people were agitating the camels. Some of the people said to others, 'What is the matter with the people?' They said, 'It has been Revealed to Rasool-Allah[saww]'. We went out and found the Prophet[saww] standing by his[saww] ride at Kara'a Al-Ghameem.

فلما اجتمع الناس عليه قرأ إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً السورة فقال عمر أ فتح هو يا رسول الله قال نعم فقال و الذي نفسي بيده إنه لفتح فقسمت خيبر على أهل الحديبية لم يدخل فيها أحد إلا من شهدها.

When the people gathered to him[saww], he[saww] recited: ***Surely, We Opened for you a clear victory [48:1]***, the Chapter. Umar said, 'Is it a victory, O Rasool-Allah[saww]?' He[saww] said: 'Yes, by the One[azwj] in Whose Hand is my[saww] soul, it is surely a victory'. (The booty of) Khyber was distributed upon the people of Al-hudaybiya, no one (else) was included in it except the ones who had attended it.

1- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيبَاجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُحَمَّدِ بْنِ عَزِيزٍ عَنْ سَلَامَةَ بْنِ عَقِيلٍ عَنِ ابْنِ شِهَابٍ قَالَ: قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع عَلَى رَسُولِ اللَّهِ ص فَقَامَ فَتَلَقَّاهُ فَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ مَا أَدْرِي بِأَيِّهِمَا أَنَا أَسَرُّ بِافْتِتَاحِ خَيْبَرَ أَمْ بِقُدُومِ ابْنِ عَمِّي جَعْفَرٍ.

(The book) 'Nawadir' of Al-Rawandy, by his chain from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al-Tameemi, from Sahl Bin Al-Ahmad Al-Dibaji, from Muhammad Bin Muhammad Bin Al-Ash'as, from Muhammad Bin Uzeyr, from salama Bin Aqeel, from Ibn Shihab who said,

'Ja'far[asws] Bin Abu Talib[asws] arrived to Rasool-Allah[saww]. He[saww] stood up and welcomed him[asws] and kissed between his[asws] eyes, then faced towards the people and said :'O you people! I[saww] don't know which of the two I[saww] more cheerful with, with the victory of Khyber or with the arrival of my[saww] cousin Ja'far[asws]''.[1]

2- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَهْلَ خَيْبَرَ يُرِيدُونَ أَنْ يَلْقَوْكُمْ فَلَا تَبْدَءُوهُمْ بِالسَّلَامِ فَقَالُوا يَا رَسُولَ اللَّهِ فَإِنْ سَلَّمُوا عَلَيْنَا فَمَا ذَا نَرُدُّ عَلَيْهِمْ قَالَ تَقُولُونَ وَ عَلَيْكُمْ.

And by this chain he said,

'Rasool-Allah[saww] said: 'If the people of Khyber want to meet you then do not initiate them with the Salaam'. They said, 'O Rasool-Allah[saww]! If they were to greet upon us, then what should we respond to them with?' He[saww] said: 'And upon you' (وَ عَلَيْكُمْ Wa Alaykum)''.[2]

3- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ التَّمَّارِ عَنْ عَلِيِّ بْنِ مَاهَانَ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ مَكْحُولٍ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ خَرَجَ رَجُلٌ مِنَ الْيَهُودِ يُقَالُ لَهُ مَرْحَبٌ وَ كَانَ طَوِيلَ الْقَامَةِ عَظِيمَ الْهَامَةِ وَ كَانَتِ الْيَهُودُ تُقَدِّمُهُ لِشَجَاعَتِهِ وَ يَسَارِهِ

[1] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 1
[2] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 2

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi Al-Mefeed, from Al-Husayn Bin Ali Bin Muhammad Al-Tammar, from Ali Bin Mahan, from his uncle, from Muhammad Bin Umar, from Sowr Bin Yazeed, from Mak’howl who said,

‘When it was the day of Khyber, a man from the Jews called Marhab came out, and he was of a tall stature, large body, and the Jews used to send him forward due to his bravery and his affluence.

قَالَ فَخَرَجَ فِي ذَلِكَ الْيَوْمِ إِلَى أَصْحَابِ رَسُولِ اللَّهِ ص فَمَا واقَفَهُ قِرْنٌ إِلَّا قَالَ أَنَا مَرْحَبٌ ثُمَّ حَمَلَ عَلَيْهِ فَلَمْ يَثْبُتْ لَهُ قَالَ وَ كَانَتْ لَهُ ظِئْرٌ وَ كَانَتْ كَاهِنَةً تَعْجَبُ بِشَبَابِهِ وَ عِظَمِ خَلْقِهِ وَ كَانَتْ تَقُولُ لَهُ قَاتِلْ كُلَّ مَنْ قَاتَلَكَ وَ غَالِبْ كُلَّ مَنْ غَالَبَكَ إِلَّا مَنْ تَسَمَّى عَلَيْكَ بِحَيْدَرَةَ فَإِنَّكَ إِنْ وَقَفْتَ لَهُ هَلَكْتَ

He said, ‘He came out during that day to the companions of Rasool-Allah[saww], and he did not stop by anyone except he said, ‘I am Marhab’, then attacked upon him, and not one withstood him. There was a foster mother for him and she was a soothsayer, and she used to marvel at his youth and the largeness of his body and said to him, ‘Fight every one who fights you and you will overcome every you overcomes upon you, except the one who is named to you as ‘Haider’, for if you were to stop to him, you will die’.

قَالَ فَلَمَّا كَثُرَ مُنَاوَشَتُهُ وَ جَزِعَ النَّاسُ بِمُقَاوَمَتِهِ شَكَوْا ذَلِكَ إِلَى النَّبِيِّ ص وَ سَأَلُوهُ أَنْ يُخْرِجَ إِلَيْهِ عَلِيّاً ع فَدَعَا النَّبِيُّ ص عَلِيّاً وَ قَالَ لَهُ يَا عَلِيُّ اكْفِنِي مَرْحَباً فَخَرَجَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع فَلَمَّا بَصُرَ بِهِ مَرْحَبٌ يُسْرِعُ إِلَيْهِ فَلَمْ يَرَهُ يَعْبَأُ بِهِ فَأَنْكَرَ ذَلِكَ وَ أَحْجَمَ عَنْهُ ثُمَّ أَقْدَمَ وَ هُوَ يَقُولُ أَنَا الَّذِي سَمَّتْنِي أُمِّي مَرْحَباً

He said, ‘When his skirmishes were a lot and the people were alarmed at his standing (in the battlefield), that was grievous upon the Prophet[saww], and they asked him[saww] to bring Ali[asws] out to him. The Prophet[saww] called Ali[asws] and said to him[asws]: ‘O Ali[asws]! Suffice me[saww] of Marhab’. So, Amir Al-Momineen[asws] went out to him. When Marhab sighted him, he was quick to him[asws] but could not see any fault with him[asws]. He did not like that and flinched from him[asws]. Then he went forward and said, ‘I am the one my mother named me as Marhab’.

فَأَقْبَلَ عَلِيٌّ ع وَ هُوَ يَقُولُ أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَةَ

Ali[asws] came and he[asws] was saying: ‘I[asws] am the one my[asws] mother[asws] named me[asws] as ‘Haider’.

فَلَمَّا سَمِعَهَا مِنْهُ مَرْحَبٌ هَرَبَ وَ لَمْ يَقِفْ خَوْفاً مِمَّا حَذَّرَتْهُ مِنْهُ ظِئْرُهُ فَتَمَثَّلَ لَهُ إِبْلِيسُ فِي صُورَةِ حِبْرٍ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ إِلَى أَيْنَ يَا مَرْحَبُ فَقَالَ قَدْ تَسَمَّى عَلَيَّ هَذَا الْقِرْنُ بِحَيْدَرَةَ فَقَالَ لَهُ إِبْلِيسُ فَمَا حَيْدَرَةُ فَقَالَ إِنَّ فُلَانَةَ ظِئْرِي كَانَتْ تُحَذِّرُنِي مِنْ مُبَارَزَةِ رَجُلٍ اسْمُهُ حَيْدَرَةُ وَ تَقُولُ إِنَّهُ قَاتِلُكَ

When Marhab heard it from him[asws], he fled and did not stop out of fear cautioned by his foster mother about him[asws]. Iblees[la] resembled for him in an image of a Rabbi from the Rabbis of the Jews and said: ‘To where, O Marhab?’ He said, ‘This one has named upon me as Haider’. Iblees[la] said to him, ‘So, what is Haider?’ He said, ‘My so and so foster mother has warned me from duelling a man whose name is Haider and she said that he[asws] would kill me’.

فَقَالَ لَهُ إِبْلِيسُ شَوْهاً لَكَ لَوْ لَمْ يَكُنْ حَيْدَرَةُ إِلَّا هَذَا وَحْدَهُ لَمَا كَانَ مِثْلُكَ يَرْجِعُ عَنْ مِثْلِهِ تَأْخُذُ بِقَوْلِ النِّسَاءِ وَ هُنَّ يُخْطِئْنَ أَكْثَرَ مِمَّا يُصِبْنَ وَ حَيْدَرَةُ فِي الدُّنْيَا كَثِيرٌ فَارْجِعْ فَلَعَلَّكَ تَقْتُلُهُ فَإِنْ قَتَلْتَهُ سُدْتَ قَوْمَكَ وَ أَنَا فِي ظَهْرِكَ أَسْتَصْرِخُ الْيَهُودَ لَكَ

Iblees[la] said to him, 'It would be damaging for you if there does not happen to be any Haider except this one along due to the like of you returning from the like of him[asws]. You are taking with the word of the women and they are mistaken more than what they are correct, and 'Haider's in the world are a lot, therefore return, perhaps you will kill him[asws], and if you were to kill him your people would prevail, and I[la] am covering your back getting the Jews to scream their support for you'.

فَرَدَّهُ فَوَ اللَّهِ مَا كَانَ إِلَّا كَفُوَاقِ نَاقَةٍ حَتَّى ضَرَبَهُ عَلِيٌّ ضَرْبَةً سَقَطَ مِنْهَا لِوَجْهِهِ وَ انْهَزَمَ الْيَهُودُ يَقُولُونَ قُتِلَ مَرْحَبٌ قُتِلَ مَرْحَبٌ

So he[la] returned him. By Allah[azwj]! It wasn't except like a hiccup of a camel until Ali[asws] struck him with a strike, he fell to his face from it, and the Jews were defeated saying, 'Marhab is killed! Marhab is killed!'

قَالَ وَ فِي ذَلِكَ يَقُولُ الْكُمَيْتُ بْنُ يَزِيدَ الْأَسَدِيُّ رَحِمَهُ اللَّهُ فِي مَدْحِهِ ع شِعْراً

سَقَى جُرَعَ الْمَوْتِ ابْنُ عُثْمَانَ بَعْدَ مَا تَعَاوَرَهَا مِنْهُ وَلِيدٌ وَ مَرْحَبٌ

He said, 'And regarding that Al-Kumeyt Bin Yazeed Al-Asady said a couplet in his[asws] praise, '*He gulped down a potion of death, son of Usman, after having been coaxed from it, Waleed and Marhab*'.

وَ الْوَلِيدُ هُوَ ابْنُ عُتْبَةَ خَالُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَ عُثْمَانُ بْنُ طَلْحَةَ مِنْ قُرَيْشٍ وَ مَرْحَبٌ مِنَ الْيَهُودِ.

And Al-Waleed, he is a son of Utba, maternal uncle of Muawiya Bin Abu Sufyan and Usman Bin Talha from Quraysh, and Marhab is from the Jews''.[3]

4- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَبِي شِهَابٍ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَ مِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ نَبِيَّ اللَّهِ ص لَمَّا افْتَتَحَ خَيْبَرَ وَ قَسَّمَهَا عَلَى ثَمَانِيَةَ عَشَرَ سَهْماً كَانَتِ الرِّجَالُ أَلْفاً وَ أَرْبَعَمِائَةِ رَجُلٍ وَ الْخَيْلُ مِائَتَا فَرَسٍ وَ أَرْبَعُمِائَةِ سَهْمٍ لِلْخَيْلِ كُلُّ سَهْمٍ مِنَ الثَّمَانِيَةَ عَشَرَ سَهْماً مِائَةُ سَهْمٍ وَ لِكُلِّ مِائَةِ سَهْمٍ رَأْسٌ

(The book) 'Amaali' of Sheykh Al-Tusi Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq, from Muhammad Bin Muslim Abu Shihad Al-Zuhry, from Urwar Bin Al-Zubeyr, and Miswar Bin Makhrama,

'When the Prophet[saww] of Allah[azwj] conquered Khyber and distributed it upon eighteen portion, there were a thousand men and four hundred foot soldiers and the cavalry of two hundred horsemen, and four hundred portions for the cavalry, each portion being from the eighteen portions being one hundred portions, and for each one hundred portions, a head.

فَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَأْساً وَ عَلِيٌّ رَأْساً وَ الزُّبَيْرُ رَأْساً وَ عَاصِمُ بْنُ عَدِيٍّ رَأْساً فَكَانَ سَهْمُ النَّبِيِّ ص مَعَ عَاصِمِ بْنِ عَدِيٍ.

Umar Bin Al-Khattab was a head, and Ali[asws] was a head, and Al-Zubeyr was a head, and Aasim Bin Aday was a head, and the portion of the Prophet[saww] was with Aasin Bin Aday''.[4]

[3] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 3
[4] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 4

5- ما، الأمالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الصَّائِغِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ السَّرَّاجِ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ حَاتِمٍ عَنْ بُكَيْرِ بْنِ يَسَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ثَلَاثٌ فَلَأَنْ يَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ

(The book) 'Al-Amaali' of the sheykh Al-Tusi – 'Muhammad Bin Ahmad Bin Abu Al-Fawaris, from Ahmad Bin Muhammad Al-Saig, from Muhammad Bin Is'haq Al-Sarraj, from Quteyba Bin Saeed, from Hatim, from Bukeyr Bin yasar, from Aamir Bin Sa'ad, from his father who said,

'I heard Rasool-Allah[saww]: 'For Ali[asws] there are three things if even one would happen to be for me[saww] it would be more beloved to me[saww] than all the bounties'.

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ وَ خَلَّفَهُ فِي بَعْضِ مَغَازِيهِ فَقَالَ يَا رَسُولَ اللَّهِ تُخَلِّفُنِي مَعَ النِّسَاءِ وَ الصِّبْيَانِ فَقَالَ رَسُولُ اللَّهِ ص أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

I heard Rasool-Allah[saww] saying to Ali[asws], and he[saww] had left him[asws] behind during one of his[saww] military expeditions, and he[asws] said: 'O Rasool-Allah[saww]! You[saww] are leaving me[asws] behind with the women and the children'. Rasool-Allah[saww] said: 'Are you[asws] not pleased that you[asws] happen to be from me[saww] at the status of Haroun[as] from Musa[as] except that there will be no Prophet[saww] after me[saww]'.

وَ سَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ قَالَ فَتَطَاوَلْنَا لِهَذَا قَالَ ادْعُوا لِي عَلِيّاً فَأَتَى عَلِيٌّ أَرْمَدَ الْعَيْنِ فَبَصَقَ فِي عَيْنَيْهِ وَ دَفَعَ إِلَيْهِ الرَّايَةَ فَفَتَحَ عَلَيْهِ

And I heard him[saww] saying on the day of Khyber: 'I[saww] will give the flag to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]'. So, we reached out for this. He[saww] said: 'Call Ali[asws] to me[saww]'. Ali[asws] came with sore eyes. He[saww] applied his[saww] saliva in his eyes and handed over the flag to him[asws], and he[asws] was victorious upon it.

وَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ نَدْعُ أَبْنَاءَنا وَ أَبْناءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً ع وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

And when this Verse was Revealed: ***let us call our sons and your sons [3:61]***, Rasool-Allah[saww] called Ali[asws] and (Syeda) Fatima[asws] and Hassan[asws] and Husayn[asws], and he[saww] said: 'O Allah[azwj]! They[asws] are my[saww] family''.[5]

6- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا إِذا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَ لا تَقُولُوا لِمَنْ أَلْقى إِلَيْكُمُ السَّلامَ لَسْتَ مُؤْمِناً تَبْتَغُونَ عَرَضَ الْحَياةِ الدُّنْيا

In Tafseer Al-Qummi (re): ***O you who believe! When you strike (swords) in the Way of Allah, distinguish, and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? [4:94]*** –

فَإِنَّهَا نَزَلَتْ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ خَيْبَرَ وَ بَعَثَ أُسَامَةَ بْنَ زَيْدٍ فِي خَيْلٍ إِلَى بَعْضِ قُرَى الْيَهُودِ فِي نَاحِيَةِ فَدَكٍ لِيَدْعُوَهُمْ إِلَى الْإِسْلَامِ وَ كَانَ رَجُلٌ مِنَ الْيَهُودِ يُقَالُ لَهُ مِرْدَاسُ بْنُ نَهِيكٍ الْفَدَكِيُّ فِي بَعْضِ الْقُرَى فَلَمَّا أَحَسَّ بِخَيْلِ رَسُولِ اللَّهِ ص جَمَعَ أَهْلَهُ وَ مَالَهُ وَ صَارَ فِي نَاحِيَةِ الْجَبَلِ فَأَقْبَلَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ

[5] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 5

It was Revealed when Rasool-Allah[saww] returned from the military expedition of Khyber, and he[saww] sent Asama Bin Zayd among a cavalry to one of the Jewish towns around the area of Fadak, in order to invite them to Al-Islam. And there was a man from the Jews called Mardas Bin Naheyk Al-Fadaky in one of the towns. So, when he sensed the cavalry of Rasool-Allah[saww], he gathered his family and his wealth and came to be near the mountain, and faced saying, 'I testify that there is no god except Allah[azwj] and Muhammad[saww] is Rasool-Allah[saww]'.

فَمَرَّ بِهِ أُسَامَةُ بْنُ زَيْدٍ فَطَعَنَهُ وَ قَتَلَهُ فَلَمَّا رَجَعَ إِلَى رَسُولِ اللَّهِ ص أَخْبَرَهُ بِذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص قَتَلْتَ رَجُلًا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهَا تَعَوُّذاً مِنَ الْقَتْلِ

Asama Bin Zayd passed by him, so he stabbed him and killed him. When he returned to Rasool-Allah[saww], he informed him[saww] with that. So Rasool-Allah[saww] said to him: 'You killed a man who testified that there is no god except Allah[azwj] and I[saww] am Rasool-Allah[saww]?' He said, 'O Rasool-Allah[saww]! But rather, he said it in order to seek refuge from being killed'.

فَقَالَ رَسُولُ اللَّهِ ص فَلَا شَقَقْتَ الْغِطَاءَ عَنْ قَلْبِهِ لَا مَا قَالَ بِلِسَانِهِ قَبِلْتَ وَ لَا مَا كَانَ فِي نَفْسِهِ عَلِمْتَ

Rasool-Allah[saww] said: 'But you neither removed the cover from his heart, nor did you accept what he said by his tongue, nor did you know what was within himself'.

فَحَلَفَ أُسَامَةُ بَعْدَ ذَلِكَ أَنَّهُ لَا يُقَاتِلُ أَحَداً شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَتَخَلَّفَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حُرُوبِهِ

Asma vowed after that he will not kill anyone who testified that there is no god except Allah[azwj] and that Muhammad[saww] is Rasool-Allah[saww]. Thus, he stayed behind from Amir Al-Momineen[asws] during his[asws] battles.

وَ أَنْزَلَ اللَّهُ فِي ذَلِكَ وَ لا تَقُولُوا لِمَنْ أَلْقى إِلَيْكُمُ السَّلامَ لَسْتَ مُؤْمِناً تَبْتَغُونَ عَرَضَ الْحَياةِ الدُّنْيا فَعِنْدَ اللَّهِ مَغانِمُ كَثِيرَةٌ كَذلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كانَ بِما تَعْمَلُونَ خَبِيراً.

Allah[azwj] the Exalted Revealed regarding that: ***and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? But, in the Presence of Allah are abundant gains. Like that is how you used to be before, then Allah Favoured upon you. Therefore distinguish (first). Allah would always be Informed of what you are doing [4:94]***''.[6]

7- ج، الإحتجاج عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص بَعَثَ سَعْدَ بْنَ مُعَاذٍ بِرَايَةِ الْأَنْصَارِ إِلَى خَيْبَرَ فَرَجَعَ مُنْهَزِماً ثُمَّ بَعَثَ عُمَرَ بْنَ الْخَطَّابِ بِرَايَةِ الْمُهَاجِرِينَ فَأُتِيَ بِسَعْدٍ جَرِيحاً وَ جَاءَ عُمَرُ يُجَبِّنُ أَصْحَابَهُ وَ يُجَبِّنُونَهُ

(The book) 'Al-Ihtijaj' – 'From Abu Ja'far[asws] having said: 'Rasool-Allah[saww] sent Sa'ad Bin Muaz the Helper to Khyber. He returned defeated. Then he[saww] Umar Bin Al-Khattab with a flag of the Emigrants. They had come back with Sa'ad having been injured, and Umar came accusing his companions of cowardice and they accused him of cowardice.

[6] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 6

فَقَالَ رَسُولُ اللَّهِ ص هَكَذَا تَفْعَلُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ حَتَّى قَالَهَا ثَلَاثاً ثُمَّ قَالَ لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا لَيْسَ بِفَرَّارٍ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهَ وَ رَسُولَهُ .

Rasool-Allah[saww] said: 'Like this the Emigrants and the Helpers are doing? – until he[saww] had said it thrice. Then he[saww] said: 'I[saww] will give the flag to a man who isn't a fleer. Allah[azwj] and His[azwj] Rasool[saww] love him[asws], and he[asws] loves Allah[azwj] and His[azwj] Rasool[saww]'',[7]

8- لي، الأمالي للصدوق أَخْبَرَنِي سُلَيْمَانُ بْنُ أَحْمَدَ اللَّخْمِيُّ فِيمَا كَتَبَ إِلَيَّ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ رماحس [رُمَاحِسِ] بْنِ مُحَمَّدِ بْنِ خَالِدِ بْنِ حَبِيبِ بْنِ قَيْسِ بْنِ عَمْرِو بْنِ عَبْدِ بْنِ غَزِيَّةَ بْنِ جُشَمَ بْنِ بَكْرِ بْنِ هَوَازِنَ بِرَمَادَةِ الْقُلَّيْسِيِّينَ رَمَادَةِ الْعُلْيَا وَ كَانَ فِيمَا ذُكِرَ ابْنَ مِائَةٍ وَ عِشْرِينَ سَنَةً قَالَ حَدَّثَنَا زِيَادُ بْنُ طَارِقٍ الْجُشَمِيِّ وَ كَانَ ابْنَ تِسْعِينَ سَنَةً قَالَ حَدَّثَنَا جَدِّي أَبُو جَرْوَلٍ زُهَيْرٌ وَ كَانَ رَئِيسَ قَوْمِهِ قَالَ:

(The book) 'Al-Amaali' – 'It was informed to me by Suleyman Bin Ahmad Al-Lahmy among what he wrote to me saying, 'It was narrated to us by Abu Muhammad Abdullah Bin Ramakhasy Bin Muhammad Bin Khalid Bin Habeeb Bin Qays Bin Amro Bin Abdu Bin Gaziya Bin Jusham Bin Bakr Bin Hawazin at Ramadah, and among what he mentioned that he was one hundred and twenty years old. He said, 'It was narrated to us by Ziyad bin Tariq Al-Jushamy, and he was ninety years old. He said, 'It was narrated to us by my grandfather Abu Jarwal Zuheyr, and he was a chief of his people,

أَسَرَنَا رَسُولُ اللَّهِ ص يَوْمَ فَتْحِ خَيْبَرَ فَبَيْنَا هُوَ يَمِيزُ الرِّجَالَ مِنَ النِّسَاءِ إِذْ وَثَبْتُ حَتَّى جَلَسْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَأَسْمَعَنِيهِ شِعْراً أُذَكِّرُهُ حِينَ شَبَّ فِينَا وَ نَشَأَ فِي هَوَازِنَ وَ حِينَ أَرْضَعُوهُ فَأَنْشَأْتُ أَقُولُ

امْنُنْ عَلَيْنَا رَسُولَ اللَّهِ فِي كَرَمٍ ... فَإِنَّكَ الْمَرْءُ نَرْجُوهُ وَ نَنْتَظِرُ

امْنُنْ عَلَى بَيْضَةٍ قَدْ عَاقَهَا قَدَرٌ ... مُفَرَّقٍ شَمْلُهَا فِي دَهْرِهَا غِيَرُ

أَبْقَتْ لَنَا الْحَرْبُ هُتَّافاً عَلَى حَزَنٍ ... عَلَى قُلُوبِهِمُ الْغَمَّاءُ وَ الْغَمَرُ

إِنْ لَمْ تَدَارَكْهُمُ نَعْمَاءُ تَنْشُرُهَا ... يَا أَرْجَحَ النَّاسِ حِلْماً حِينَ يُخْتَبَرُ

امْنُنْ عَلَى نِسْوَةٍ قَدْ كُنْتَ تَرْضَعُهَا ... إِذْ فُوكَ يَمْلَؤُهُ مِنْ مَحْضِهَا الدُّرَرُ

إِذْ أَنْتَ طِفْلٌ صَغِيرٌ كُنْتَ تَرْضَعُهَا ... وَ إِذْ يَرِيبُكَ مَا تَأْتِي وَ مَا تَذَرُ

يَا خَيْرَ مَنْ مَرَسَتْ كُمْتُ الْمَيَادِ بِهِ ... عِنْدَ الْهِيَاجِ إِذَا مَا اسْتَوْقَدَ الشَّرَرُ

لَا تَتْرُكَنَّا كَمَنْ شَالَتْ نَعَامَتُهُ ... وَ امْتَحِقْ مِنَّا فَإِنَّا مَعْشَرٌ زُهَرُ

إِنَّا لَنَشْكُرُ لِلنَّعْمَاءِ وَ قَدْ كُفِرَتْ ... وَ عِنْدَنَا بَعْدَ هَذَا الْيَوْمِ مُدَّخَرٌ

فَأَلْبِسِ الْعَفْوَ مَنْ قَدْ كُنْتَ تَرْضَعُهُ ... مِنْ أُمَّهَاتِكَ إِنَّ الْعَفْوَ مُشْتَهَرٌ

إِنَّا نُؤَمِّلُ عَفْواً مِنْكَ تُلْبِسُهُ ... هَادِيَ الْبَرِيَّةِ أَنْ تَعْفُوَ وَ تَنْتَصِرَ

فَامْنُنْ عَلَيْنَا الَّهُ عَمَّا أَنْتَ رَاهِبُهُ ... يَوْمَ الْقِيَامَةِ إِذْ يُهْدَى لَكَ الظَّفَرُ

'Rasool-Allah[saww] had made us captives on the day of the victory of Khyber. While he[saww] was distinguishing between the men and the women, when I leapt until I sat in front of Rasool-Allah[saww] and made him[saww] listen to a poem, and I remembered it when I was young and I had grown up in Hawazin, and where I had been breast-fed. I prosed saying, (a poem)

فَقَالَ رَسُولُ اللَّهِ ص أَمَّا مَا كَانَ لِي وَ لِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لِلَّهِ وَ لَكُمْ وَ قَالَتِ الْأَنْصَارُ مَا كَانَ لَنَا فَهُوَ لِلَّهِ وَ لِرَسُولِهِ فَرَدَّتِ الْأَنْصَارُ مَا كَانَ فِي أَيْدِيهِمَا مِنَ الذَّرَارِيِّ وَ الْأَمْوَالِ.

[7] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 7

Rasool-Allah[saww] said: 'As for whatever was for me[saww] and for the clan of Abdul Muttalib[asws], so it is for Allah[azwj] and for you all'. And the Helpers said, 'Whatever was for us, so it is for Allah[azwj] and for His[azwj] Rasool[saww]', and the Helpers returned whatever was in their hands from the offspring and the wealth''.[8]

9- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: دَفَعَ النَّبِيُّ ص الرَّايَةَ يَوْمَ خَيْبَرَ إِلَيَّ فَمَا بَرِحْتُ حَتَّى فَتَحَ اللَّهُ عَلَيَّ.

(The book) 'Uyoon Al-Akhbar Al-Reza[asws] – By the chain of Al-Tameemi,

'From Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'The Prophet[saww] handed over the flag on the day of Khyber to me[asws], so I[asws] did not return until Allah[azwj] Granted victory unto me[asws]''.[9]

10- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مَرَّ بِالنَّبِيِّ ص يَوْمٌ كَانَ أَشَدَّ عَلَيْهِ مِنْ يَوْمِ خَيْبَرَ وَ ذَلِكَ أَنَّ الْعَرَبَ تَبَاغَتْ عَلَيْهِ.

(The book) 'IllAl-Al-Sharaie' – Ibn Al-Waleed, from Al-Saffar, from Ibn Marouf, from Ibn Abu Umeyr, from Abdul Rahman Bin Al-Hajjaj,

'From Abu Abdullah[asws] having said: 'There did not pass any day with the Prophet[saww] which was more severe upon him[saww] than the day of Khyber and that was because the Arabs surprised upon him[saww]''.

الأظهر أنه كان يوم حنين كما في بعض النسخ أو يوم الأحزاب.

Note – It appears that it was the day of Hunayn just as is in one of the copies, or the day of Al-Ahzaab''.[10]

11- شا، الإرشاد ثم تلت الحديبية خيبر و كان الفتح فيها لأمير المؤمنين ع بلا ارتياب و ظهر من فضله في هذه الغزاة ما أجمع على نقله الرواة و تفرد فيها من المناقب ما لم يشركه فيها أحد من الناس

(The book) 'Al-Irshad' – Then Al-Hudaybiya was followed by Khyber, and the victory in it was for Amir Al-Momineen[asws], without any doubt, and there appeared from his[saww] merits during this military expedition what the copies of the reporters are united upon, and he[asws] was individualised from the virtues what no one from the people participated in it (with him[asws]).

فَرَوَى يَحْيَى بْنُ مُحَمَّدٍ الْأَزْدِيُّ عَنْ مَسْعَدَةَ بْنِ الْيَسَعِ وَ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ عَنْ عَبْدِ الْمَلِكِ بْنِ هِشَامٍ وَ مُحَمَّدِ بْنِ إِسْحَاقَ وَ غَيْرِهِمْ مِنْ أَصْحَابِ الْآثَارِ قَالُوا لَمَّا دَنَا رَسُولُ اللَّهِ ص مِنْ خَيْبَرَ قَالَ لِلنَّاسِ قِفُوا فَوَقَفَ النَّاسُ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظْلَلْنَ وَ رَبَّ الْأَرَضِينَ السَّبْعِ وَ مَا أَقَلَلْنَ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَضْلَلْنَ أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا.

[8] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 8
[9] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 9
[10] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 10

It is reported by Yahya Bin Muhammad Al-Azdy, from Mas'ad Bin Al-Yas'a and Abdullah Bin Abdul Raheem, from Abdul Malik Bin Hisham and Muhammad Bin Is'haq and other from the companions of Al-Asaar, they said,

'When Rasool-Allah[saww] was near from Khyber, he[saww] said to the people: 'Stop!' The people stopped. He[saww] raised his[saww] hands towards the sky and said: 'O Allah[azwj], Lord[azwj] of the seven skies and what they shade, and Lord[azwj] of the seven earths and what they support, and Lord[azwj] of Satan and what he[la] misleads! I[saww] ask you for good of this town, and good of what is therein, and I[saww] seek Refuge with You[azwj] from its evil and evil of what is in it'.

ثُمَّ نَزَلَ تَحْتَ شَجَرَةٍ فِي الْمَكَانِ ثُمَّ أَقَامَ وَ أَقَمْنَا بَقِيَّةَ يَوْمِنَا وَ مِنْ غَدِهِ فَلَمَّا كَانَ نِصْفُ النَّهَارِ نَادَى مُنَادِي رَسُولِ اللَّهِ ص فَاجْتَمَعْنَا إِلَيْهِ فَإِذَا عِنْدَهُ رَجُلٌ جَالِسٌ فَقَالَ إِنَّ هَذَا جَاءَنِي وَ أَنَا نَائِمٌ فَسَلَّ سَيْفِي وَ قَالَ يَا مُحَمَّدُ مَنْ يَمْنَعُكَ مِنِّي الْيَوْمَ قُلْتُ اللَّهُ يَمْنَعُنِي مِنْكَ فَشَامَ السَّيْفَ وَ هُوَ جَالِسٌ كَمَا تَرَوْنَ لَا حَرَاكَ بِهِ

Then he[saww] descended beneath a tree in the place, then stood and we stood for the remainder of our day and from its morning. When it was mid-day a caller of Rasool-Allah[saww] called out, so we gathered to him[saww], and there was a man seated in his[saww] presence. He[saww] said: 'This one has come to me[saww] and I[saww] was asleep, and he[saww] bared his sword and said, 'O Muhammad[saww]! Who will defend you[saww] from me today?' I[saww] said: 'Allah[azwj] will Defend me[saww] from you'. So, he placed his sword and he is sat down as you are seeing, there being no movement with him'.

فَقُلْنَا يَا رَسُولَ اللَّهِ لَعَلَّ فِي عَقْلِهِ شَيْئاً فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ دَعُوهُ ثُمَّ صَرَفَهُ وَ لَمْ يُعَاقِبْهُ وَ حَاصَرَ رَسُولُ اللَّهِ خَيْبَرَ بِضْعاً وَ عِشْرِينَ لَيْلَةً وَ كَانَتِ الرَّايَةُ يَوْمَئِذٍ لِأَمِيرِ الْمُؤْمِنِينَ ع فَلَحِقَهُ رَمَدٌ فَمَنَعَهُ مِنَ الْحَرْبِ وَ كَانَ الْمُسْلِمُونَ يُنَاوِشُونَ الْيَهُودَ مِنْ بَيْنِ أَيْدِي حُصُونِهِمْ وَ جَنَبَاتِهَا

We said, 'O Rasool-Allah[saww]! Perhaps there is something in his mind?' Rasool-Allah[saww] said: 'Yes, call him'. Then he[saww] dismissed him and did not punish him'. And Rasool-Allah[saww] besieged Khyber for about twenty nights, and the flag on that day was for Amir Al-Momineen[asws], but eye sore afflicted him[asws] and prevented him[asws] from the war, and the Muslims were chanting from in front of their fortress and its sides.

فَلَمَّا كَانَ ذَاتَ يَوْمٍ فَتَحُوا الْبَابَ وَ قَدْ كَانُوا خَنْدَقُوا عَلَى أَنْفُسِهِمْ خَنْدَقاً وَ خَرَجَ مَرْحَبٌ بِرِجْلِهِ يَتَعَرَّضُ لِلْحَرْبِ فَدَعَا رَسُولُ اللَّهِ ص أَبَا بَكْرٍ فَقَالَ لَهُ خُذِ الرَّايَةَ فَأَخَذَهَا فِي جَمْعٍ مِنَ الْمُهَاجِرِينَ فَاجْتَهَدَ فَلَمْ يُغْنِ شَيْئاً فَعَادَ يُؤَنِّبُ الْقَوْمَ الَّذِينَ اتَّبَعُوهُ وَ يُؤَنِّبُونَهُ

When it was that day, they opened the door, and they had dug out a trench upon themselves, and Marhab came out with his infantry presenting for the war. Rasool-Allah[saww] called Abu Bakr and said to him: 'Take the flag'. So he took it among the entirety of the Emigrants and struggled, but it did not avail him anything, and he returned rebuking the people, those who had followed him, and they were rebuking him.

فَلَمَّا كَانَ مِنَ الْغَدِ تَعَرَّضَ لَهَا عُمَرُ فَسَارَ بِهَا غَيْرَ بَعِيدٍ ثُمَّ رَجَعَ يُجَبِّنُ أَصْحَابَهُ وَ يُجَبِّنُونَهُ فَقَالَ النَّبِيُّ ص لَيَسَتْ هَذِهِ الرَّايَةُ لِمَنْ حَمَلَهَا جِيئُونِي بِعَلِيِّ بْنِ أَبِي طَالِبٍ فَقِيلَ لَهُ إِنَّهُ أَرْمَدُ قَالَ أَرُونِيهِ تُرُونِي رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَأْخُذُهَا بِحَقِّهَا لَيْسَ بِفَرَّارٍ

When it was the next morning, Umar presented for it and he went with it not far, then returned, accusing his companions of cowardice and they were accusing him of cowardice. The Prophet[saww] said: 'This flag is not for the one who carries it. Come to me[saww] with Ali[asws]

Bin Abu Talib[asws]'. It was said to him[saww], 'He[asws] sore eyes'. He[saww] said: 'Show me[saww] and you will see a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] Loves him[asws] and His[azwj] Rasool[saww]. He[asws] will take it with its right. He[asws] isn't a fleer'.

فَجَاءُوا بِعَلِيٍّ ع يَقُودُونَهُ إِلَيْهِ فَقَالَ لَهُ النَّبِيُّ ص مَا تَشْتَكِي يَا عَلِيُّ قَالَ رَمَدٌ مَا أُبْصِرُ مَعَهُ وَ صُدَاعٌ بِرَأْسِي فَقَالَ لَهُ اجْلِسْ وَ ضَعْ رَأْسَكَ عَلَى فَخِذِي فَفَعَلَ عَلِيٌّ ع ذَلِكَ فَدَعَا لَهُ النَّبِيُّ ص فَتَفَلَ فِي يَدِهِ فَمَسَحَ بِهَا عَلَى عَيْنَيْهِ وَ رَأْسِهِ فَانْفَتَحَتْ عَيْنَاهُ وَ سَكَنَ مَا كَانَ يَجِدُهُ مِنَ الصُّدَاعِ

They came with Ali[asws] guiding him[asws] to him[saww]. The Prophet[saww] said to him[asws]: 'What is your[asws] complaint, O Ali[asws]!' He[asws] said: 'Sore eyes, I[asws] cannot see with it, and headache in my[asws] head'. He[saww] said to him[asws]: 'Be seated and place your[asws] head in my[saww] thigh'. Ali[asws] did that. The Prophet[saww] supplicated for him[asws] and spat in his[saww] hand and wiped with it upon his[asws] eyes and his[asws] head, and his[asws] eyes opened up and it calmed what he[asws] was finding from the headache.

وَ قَالَ فِي دُعَائِهِ اللَّهُمَّ قِهِ الْحَرَّ وَ الْبَرْدَ وَ أَعْطَاهُ الرَّايَةَ وَ كَانَتْ رَايَةً بَيْضَاءَ وَ قَالَ لَهُ خُذِ الرَّايَةَ وَ امْضِ بِهَا فَجَبْرَئِيلُ مَعَكَ وَ النَّصْرُ أَمَامَكَ وَ الرُّعْبُ مَبْثُوثٌ فِي صُدُورِ الْقَوْمِ وَ اعْلَمْ يَا عَلِيُّ أَنَّهُمْ يَجِدُونَ فِي كِتَابِهِمْ أَنَّ الَّذِي يُدَمِّرُ عَلَيْهِمْ اسْمُهُ إِيلِيَا فَإِذَا لَقِيتَهُمْ فَقُلْ أَنَا عَلِيٌّ فَإِنَّهُمْ يُخْذَلُونَ إِنْ شَاءَ اللَّهُ تَعَالَى

And he[saww] said in his[saww] supplication: 'O Allah[azwj]! Save him[asws] from the heat and the cold', and gave him[asws] the flag, and the flag was white, and said to him[asws]: 'Take the flag and go with it, for Jibraeel[as] is with you[as] and the Help is in front of you[asws] and the awe is affirmed in the chests of the people. And know, O Ali[asws], they are finding in their Book that the one who will pulverise upon them, his name would be Elia, so when you[asws] meet them then say: 'I[asws] am Ali[asws]', and they will be forsaking if Allah[azwj] the Exalted so Desires'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَمَضَيْتُ بِهَا حَتَّى أَتَيْتُ الْحُصُونَ فَخَرَجَ مَرْحَبٌ وَ عَلَيْهِ مِغْفَرٌ وَ حَجَرٌ قَدْ ثَقَبَهُ مِثْلَ الْبَيْضَةِ عَلَى رَأْسِهِ وَ هُوَ يَرْتَجِزُ وَ يَقُولُ

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبٌ شَاكِ السِّلَاحِ بَطَلٌ مُجَرَّبٌ.

Amir Al-Momineen[asws] said: 'I[asws] went with it until I[asws] came to the fortress, and Marhab came out and upon him was a metal piece and an armour which he had been perforated like the helmet upon his head, and he was saying war rhetoric, '*Khyber has known I am Marhab, the weapons complain of the experienced hero*'.

فَقُلْتُ

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ كَلَيْثِ غَابَاتٍ شَدِيدٍ قَسْوَرَهْ
أَكِيلُكُمْ بِالسَّيْفِ كَيْلَ السَّنْدَرَهْ.

وَ اخْتَلَفْنَا ضَرْبَتَيْنِ فَبَدَرْتُهُ وَ ضَرَبْتُهُ فَقَدَدْتُ الْحَجَرَ وَ الْمِغْفَرَ وَ رَأْسَهُ حَتَّى وَقَعَ السَّيْفُ فِي أَضْرَاسِهِ فَخَرَّ صَرِيعاً.

So I[asws] said (war rhetoric): '*I[asws] am the one my[asws] mother named me[asws] as Haider, like a forest lion of severe ferocity, dealing out to you with my[asws] sword the full measure of attrition*'. We exchanged strikes and struck him and cut the metal and the helmet and his head until the sword fell into his teeth, and he fell quickly'.

وَ جَاءَ فِي الْحَدِيثِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ حِبْرٌ مِنْ أَحْبَارِ الْقَوْمِ غُلِبْتُمْ وَ مَا أُنْزِلَ عَلَى مُوسَى فَدَخَلَ فِي قُلُوبِهِمْ مِنَ الرُّعْبِ مَا لَمْ يُمْكِنْهُمْ مَعَهُ الِاسْتِيطَانُ بِهِ وَ لَمَّا قَتَلَ أَمِيرُ الْمُؤْمِنِينَ ع مَرْحَباً رَجَعَ مَنْ كَانَ مَعَهُ وَ أَغْلَقُوا بَابَ الْحِصْنِ عَلَيْهِمْ دُونَهُ

And it has come in the Hadeeth that Amir Al-Momineen[asws], when he[asws] said: 'I[asws] am Ali[asws] Bin Abu Talib[asws], a Rabbi from the Rabbis of the people said, 'You (Jews) will be overcome and what has been Revealed unto Musa[as]'. So there entered into their hearts from the awe what they had no capacity to bear with it, and when Amir Al-Momineen[asws] killed Marhab, the ones who were with him returned and they locked the door of the fortress upon them besides him[asws].

فَصَارَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيْهِ فَعَالَجَهُ حَتَّى فَتَحَهُ وَ أَكْثَرُ النَّاسِ مِنْ جَانِبِ الْخَنْدَقِ لَمْ يَعْبُرُوا مَعَهُ فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ ع بَابَ الْحِصْنِ فَجَعَلَهُ عَلَى الْخَنْدَقِ جِسْراً لَهُمْ حَتَّى عَبَرُوا فَظَفِرُوا بِالْحِصْنِ وَ نَالُوا الْغَنَائِمَ

Amir Al-Momineen[asws] came to it and handled it until he[asws] opened it, and most of the people were from a side of the trench, not being able to cross over with him[asws], so Amir Al-Momineen[asws] grabbed the door of the fortress and made it to be upon the trench as a bridge for them until they crossed over and they won the fortress, and they attained the booty.

فَلَمَّا انْصَرَفُوا مِنَ الْحِصْنِ أَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ ع بِيُمْنَاهُ فَدَحَا بِهِ أَذْرُعاً مِنَ الْأَرْضِ وَ كَانَ الْبَابُ يُغْلِقُهُ عِشْرُونَ رَجُلًا وَ لَمَّا فَتَحَ أَمِيرُ الْمُؤْمِنِينَ ع الْحِصْنَ وَ قَتَلَ مَرْحَباً وَ أَغْنَمَ اللَّهُ الْمُسْلِمِينَ أَمْوَالَهُمُ اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ص أَنْ يَقُولَ فِيهِ شِعْراً فَقَالَ لَهُ قُلْ فَأَنْشَأَ يَقُولُ.

When they left from the fortress, Amir Al-Momineen[asws] took in with his[asws] right hand and overturned it a few cubits from the ground; and the door was such, twenty men (were needed to) lock it. And when Amir Al-Momineen[asws] opened the fortress and killed Marhab and Allah[azwj] Gave the booty of their wealth to the Muslims, Rasool-Allah[saww] permitted Hassan Bin Sabit Al-Ansari to be saying a poem regarding him[asws]. He[saww] said to him: 'Say it!' He prosed saying,

وَ كَانَ عَلِيٌّ أَرْمَدَ الْعَيْنِ يَبْتَغِي ... دَوَاءً فَلَمَّا لَمْ يُحِسَّ مُدَاوِياً

شَفَاهُ رَسُولُ اللَّهِ مِنْهُ بِتَفْلِهِ ... فَبُورِكَ مَرْقِيّاً وَ بُورِكَ رَاقِياً

وَ قَالَ سَأُعْطِي الرَّايَةَ الْيَوْمَ صَارِماً ... كَمِيّاً مُحِبّاً لِلرَّسُولِ مُوَالِياً

يُحِبُّ إِلَهِي وَ الْإِلَهُ يُحِبُّهُ ... بِهِ يَفْتَحُ اللَّهُ الْحُصُونَ الْأَوَابِيَا

فَأَصْفَى بِهَا دُونَ الْبَرِيَّةِ كُلِّهَا ... عَلِيّاً وَ سَمَّاهُ الْوَزِيرَ الْمُوَاخِيَا

'And Ali[asws] was with sore eyes seeking a cure. When he[asws] did not find a healing, Rasool-Allah[saww] cured him[asws] from it with his[saww] spittle. Blessed is the healed and Blessed is the healer; and he[saww] said: 'I[saww] will give the flag today to a resolute, valiant (fearless) one loving the Rasool[saww], loyal, loving my[saww] God and his[asws] God Loves him[asws]. By him[asws] Allah[azwj] Opened the strong fortress, so He[azwj] Cleaned by Ali besides the wilderness, all of it, and he[asws] named him[asws] as the Vizier of the brotherhood'.

وَ قَدْ رَوَى أَصْحَابُ الْآثَارِ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ لَمَّا عَالَجْتُ بَابَ خَيْبَرَ جَعَلْتُهُ مِجَنّاً لِي فَقَاتَلْتُهُمْ بِهِ فَلَمَّا أَخْزَاهُمُ اللَّهُ وَضَعْتُ الْبَابَ عَلَى حِصْنِهِمْ طَرِيقاً ثُمَّ رَمَيْتُ بِهِ فِي خَنْدَقِهِمْ فَقَالَ لَهُ رَجُلٌ لَقَدْ حَمَلْتَ مِنْهُ ثِقَلًا فَقَالَ مَا كَانَ إِلَّا مِثْلَ جُنَّتِيَ الَّتِي فِي يَدِي فِي غَيْرِ ذَلِكَ الْمُقَامِ.

And it has been reported the companions of the Hadeeth, from Al-Hassan Bin Salih, from Al-Amsh, from Abu Is'haq, from Abu Abdullah Al-Jadaly who said,

'When I overturned the door of Khyber I[asws] made it to be a shield for me[asws] and fought them with it. When Allah[azwj] Defeated them, I[asws] placed the door upon their fortress as a road then threw it into their trench'. A man said to him[asws], 'You had carried a heavy load from it'. He[asws] said: 'It wasn't except like my[asws] shield which tends to be in my[asws] hand in other than that place''.

و ذكر أصحاب السيرة أن المسلمين لما انصرفوا من خيبر راموا حمل الباب فلم يقله منهم إلا سبعون رجلا.

And the companions (write) of the Seerah mentioned that when the Muslims left from Khyber they got together to carry the door, they could not even uproot it from them except with seventy men.

و في حمل أمير المؤمنين ع الباب يقول الشاعر

إن امرأ حمل الرتاج بخيبر — يوم اليهود بقدرة لمؤيد
حمل الرتاج رتاج باب قموصها — و المسلمون و أهل خيبر حشد
فرمى به و لقد تكلف رده — سبعون شخصا كلهم متشدد
ردوه بعد تكلف و مشقة — و مقال بعضهم لبعض ارددوا.

And regarding Amir Al-Momineen[asws] carrying the door the poet said (a poem), '*A man lifted the door of Khyber on a day the Jews with strength, carrying the door, ripping it off, and the Muslims and the people of Khyber were watching, and he[asws] threw it, and the return of it was encumbered by seventy persons, all of them tough, returning it after encumberment and difficulty, and their words to each other echoed*'.

و فيه أيضا قال شاعر من شعراء الشيعة يمدح أمير المؤمنين ع و يهجو أعداءه على ما رواه أبو محمد الحسن بن محمد بن جمهور قال قرأت على أبي عثمان المازني

~~بعث النبي براية منصورة — عمر بن حنتمة الدلام الأدلما~~
~~فمضى بها حتى إذا برزوا له — دون القموص نبا و هاب و أحجما~~
~~فأتى النبي براية مردودة — أ لا تخوف عارها فتذمما~~
~~فبكى النبي له و أنبه بها — و دعا امرأ حسن البصيرة مقدما~~
~~فغدا بها في فيلق و دعا له — ألا يصد بها و ألا يهزما~~
~~فروى اليهود إلى القموص و قد كسا — كبش الكتيبة ذا غرار مخذما~~
~~و ثنى بناس بعدهم فقراهم — طلس الذئاب و كل نسر قشعما~~

~~سباط الإله بحب آل محمد~~ ~~و بحب من والاهم مني الدماء.~~

And regarding it as well, a poet from the Shia poets said in praise of Amir Al-Momineen[asws], and satirising his[asws] enemies upon what is reported by Abu Muhammad Al-Hassan Bin Muhammad Bin Jamhour who said, 'I read out to Abu Usman Al-Maziny (a poem),

أَقُولُ فِي الدِّيوَانِ الْمَنْسُوبِ إِلَيْهِ ع

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ ضِرْغَامُ آجَامٍ وَ لَيْثٌ قَسْوَرَهْ

عَبْلُ الذِّرَاعَيْنِ شَدِيدُ الْقِصَرَهْ كَلَيْثِ غَابَاتٍ كَرِيهِ الْمَنْظَرَهْ

أَكِيلُكُمْ بِالسَّيْفِ كَيْلَ السَّنْدَرَهْ أَضْرِبُكُمْ ضَرْباً يُبِينُ الْفِقَرَهْ

وَ أَتْرُكُ الْقِرْنَ بِقَاعٍ جَزَرَهْ أَضْرِبُ بِالسَّيْفِ رِقَابَ الْكَفَرَهْ

ضَرْبَ غُلَامٍ مَاجِدٍ حَزَوَّرَهْ مَنْ تَرَكَ الْحَقَّ يَقُومُ صَعَرَهْ

أَقْتُلُ مِنْهُمْ سَبْعَةً أَوْ عَشَرَهْ فَكُلُّهُمْ أَهْلُ فُسُوقٍ فَجَرَهْ.

I (Majlisi) am saying, 'In the register attributed to him[asws]: 'I[asws] am the one my[asws] mother[asws] named me as Haider, a strong lion, a lion of ferocity, short arms of intense strength, like a forest lion abhorrent of the scenery. I[asws] will measure to you all with the sword a measure of attrition. I[asws] will strike you a sword between the vertebra, and leave the generation remaining in blood. I[asws] shall strike with the sword necks of the Kafirs, a strike of a glorious conquering boy, one who leave the truth would stand small. I[asws] shall killed from them seven or ten, as all of them are people of mischief, immoral''.[11]

12- قب، المناقب لابن شهرآشوب أَرْكَبَهُ رَسُولُ اللَّهِ ص يَوْمَ خَيْبَرَ وَ عَمَّمَهُ بِيَدِهِ وَ أَلْبَسَهُ ثِيَابَهُ وَ أَرْكَبَهُ بَغْلَتَهُ ثُمَّ قَالَ امْضِ يَا عَلِيُّ وَ جَبْرَئِيلُ عَنْ يَمِينِكَ وَ مِيكَائِيلُ عَنْ يَسَارِكَ وَ عِزْرَائِيلُ أَمَامَكَ وَ إِسْرَافِيلُ وَرَاءَكَ وَ نَصْرُ اللَّهِ فَوْقَكَ وَ دُعَائِي خَلْفَكَ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'Rasool-Allah[saww] rode him[asws] on the horse on the day of Khyber, and turbaned him[asws] with his[saww] own hands, and put his[saww] cloth on him[asws], and rode him[asws] upon his[saww] mule, then said, 'Go, O Ali[asws], and Jibraeel[as] is on your[asws] right and Mikaeel[as] on your[asws] left, and Izraeel[as] (Angel of death) in front of you[asws], and Israfeel[as] behind you[asws], and Victory of Allah[azwj] above you[asws] and my[saww] supplication behind your[asws]'.

وَ خَبَّرَ النَّبِيُّ ص رَمْيَهُ بَابَ خَيْبَرَ أَرْبَعِينَ ذِرَاعاً فَقَالَ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ أَعَانَهُ عَلَيْهِ أَرْبَعُونَ مَلَكاً.

And the Prophet[saww] was informed of his[asws] throwing the door of Khyber to forty cubits, so he[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul! Forty Angels had assisted him[asws] upon it''.[12]

13- ما، الأمالي للشيخ الطوسي بِإِسْنَادِهِ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَهَلْ فِيكُمْ أَحَدٌ احْتَمَلَ بَابَ خَيْبَرَ يَوْمَ فَتَحْتُ حِصْنَهَا ثُمَّ مَشَى بِهِ سَاعَةً ثُمَّ أَلْقَاهُ فَعَالَجَهُ بَعْدَ ذَلِكَ أَرْبَعُونَ رَجُلًا فَلَمْ يُقَلِّبُوهُ مِنَ الْأَرْضِ قَالُوا لَا.

[11] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 11
[12] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 12

(The book) ‘Al-Amaali’ of sheykh Al-Tusi in a Hadeeth of the consultation council, by his chain from Abu Zarr[ra] having said: ‘Ami Al-Momineen[asws] said: ‘Is there anyone among you who carried the door of Khyber on the day I[asws] opened its fortress then walked with it for a while, then threw it, so after that forty men gathered to it but could not even move it from the ground?’ They said, ‘No’’.[13]

14- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ الْأَزْدِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْأَزْدِيِّ عَنْ عَبْدِ الْوَهَّابِ بْنِ الْهُمَّامِ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ رَبِيعَةَ السَّعْدِيِّ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: لَمَّا خَرَجَ جَعْفَرُ بْنُ أَبِي طَالِبٍ مِنْ أَرْضِ الْحَبَشَةِ إِلَى النَّبِيِّ ص قَدِمَ جَعْفَرٌ رَحِمَهُ اللَّهُ وَ النَّبِيُّ ص بِأَرْضِ خَيْبَرَ فَأَتَاهُ بِالْفَرْعِ مِنَ الْغَالِيَةِ وَ الْقَطِيفَةِ فَقَالَ النَّبِيُّ ص لَأَدْفَعَنَّ هَذِهِ الْقَطِيفَةَ إِلَى رَجُلٍ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi – ‘A group, from Abu Al-Mufazzal, from Abdul Rahman Bin Suleyman Al-Azdy, from Al-Hassan Bin Ali Al-Azdy, from Abdul Wahhab Bin Al-Hammam, from Ja’far Bin Suleyman, from Abu Haroun Al-Abady, from Rabie Al-Sa’ady, from Huzeyfa Bin Al-Yaman who said,

‘When Ja’far[asws] Bin Abu Talib[asws] came out from the land of Ethiopia to the Prophet[saww], Ja’far[asws] arrived and the Prophet[saww] was in the land of Khyber. He[asws] came to him with gold strings and the gold rock. The Prophet[saww] said: ‘I[saww] will hand over this gold to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]’.

فَمَدَّ أَصْحَابُ النَّبِيِّ ص أَعْنَاقَهُمْ إِلَيْهَا فَقَالَ النَّبِيُّ ص أَيْنَ عَلِيٌّ فَوَثَبَ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ فَدَعَا عَلِيّاً ع فَلَمَّا جَاءَ قَالَ لَهُ النَّبِيُّ ص يَا عَلِيُّ خُذْ هَذِهِ الْقَطِيفَةَ إِلَيْكَ فَأَخَذَهَا عَلِيٌّ ع وَ أَمْهَلَ حَتَّى قَدِمَ الْمَدِينَةَ فَانْطَلَقَ إِلَى الْبَقِيعِ وَ هُوَ سُوقُ الْمَدِينَةِ فَأَمَرَ صَائِغاً فَفَصَّلَ الْقَطِيفَةَ سِلْكاً سِلْكاً فَبَاعَ الذَّهَبَ وَ كَانَ أَلْفَ مِثْقَالٍ

The companions of the Prophet[saww] extended their necks to it, and the Prophet[saww] said: ‘Where is Ali[asws]?’ Ammar Bin Yasser[ra] leapt from him[saww] and called Ali[asws]. When he[asws] came the Prophet[saww] said to him[asws]: ‘O Ali[asws]! Take this gold to you[asws]’. Ali[asws] took it and stalled until he[asws] arrived at Al-medina. He[asws] went to Al-Baqie and it is a market of Al-Medina, and instructed a goldsmith to make small pieces and sold the gold, and it was a thousand ounces.

فَفَرَّقَهُ عَلِيٌّ ع فِي فُقَرَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ وَ لَمْ يَتْرُكْ مِنَ الذَّهَبِ قَلِيلًا وَ لَا كَثِيراً فَلَقِيَهُ النَّبِيُّ ص مِنْ غَدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ حُذَيْفَةُ وَ عَمَّارٌ فَقَالَ يَا عَلِيُّ إِنَّكَ أَخَذْتَ بِالْأَمْسِ أَلْفَ مِثْقَالٍ فَاجْعَلْ غَدَائِي الْيَوْمَ وَ أَصْحَابِي هَؤُلَاءِ عِنْدَكَ وَ لَمْ يَكُنْ عَلِيٌّ ع يَرْجِعُ يَوْمَئِذٍ إِلَى شَيْءٍ مِنَ الْعُرُوضِ ذَهَبٍ أَوْ فِضَّةٍ

Ali[asws] distributed it among the poor of the Emigrants and the Helpers, then returned to his[asws] house and did not leave (for himself[asws]) neither little nor more from the gold. The Prophet[saww] met him[asws] the next morning among a number of his[saww] companions, among them were Huzeyfa and Ammar[ra]. He[saww] said: ‘O Ali[asws]! Yesterday you[asws] took a thousand ounces (of gold), so make my[saww] lunch today and these companions of mine[saww] to be with you[asws]’, and Ali[asws] did not happen to have anything to return to on that day, from the display of gold or silver’.

فَقَالَ حَيَاءً مِنْهُ وَ تَكَرُّماً نَعَمْ يَا رَسُولَ اللَّهِ وَ فِي الرَّحْبِ وَ السَّعَةِ ادْخُلْ يَا نَبِيَّ اللَّهِ أَنْتَ وَ مَنْ مَعَكَ

[13] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 13

He[asws] said embarrassed from him[saww] and benevolence: 'Yes, O Rasool-Allah[saww], and enter in the grace and capacity, O Prophet[saww] of Allah[azwj], you[saww] and the ones with you[saww]'.

قَالَ فَدَخَلَ النَّبِيُّ ص ثُمَّ قَالَ لَنَا ادْخُلُوا قَالَ حُذَيْفَةُ وَ كُنَّا خَمْسَةَ نَفَرٍ أَنَا وَ عَمَّارٌ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ رَضِيَ اللَّهُ عَنْهُمْ فَدَخَلْنَا وَ دَخَلَ عَلِيٌّ عَلَى فَاطِمَةَ ع يَبْتَغِي عِنْدَهَا شَيْئاً مِنْ زَادٍ فَوَجَدَ فِي وَسَطِ الْبَيْتِ جَفْنَةً مِنْ ثَرِيدٍ تَفُورُ وَ عَلَيْهَا عُرَاقٌ كَثِيرٌ وَ كَأَنَّ رَائِحَتَهَا الْمِسْكُ فَحَمَلَهَا عَلِيٌّ ع حَتَّى وَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ مَنْ حَضَرَ مَعَهُ

He said, 'So the Prophet[saww] entered, then said to us: 'Enter'. Huzeyfa said, 'And we were five persons, I and Ammar, and Salman[ra] and Abu Zarr[ra], and Al-Miqdad[ra], and we entered and Ali[asws] went to (Syeda) Fatima[asws] seeking something with her[asws] from provision. He[asws] found a pot of boiling Sareyd in the middle of the room and upon it was a lot of froth, and it was as if its aroma was of musk. Ali[asws] carried it until he[asws] place it in front of Rasool-Allah[saww] and the ones present with him[saww].

فَأَكَلْنَا مِنْهَا حَتَّى تَمَلَّأْنَا وَ لَا يَنْقُصُ مِنْهَا قَلِيلٌ وَ لَا كَثِيرٌ وَ قَامَ النَّبِيُّ ص حَتَّى دَخَلَ عَلَى فَاطِمَةَ ع وَ قَالَ أَنَّى لَكِ هَذَا الطَّعَامُ يَا فَاطِمَةُ فَرَدَّتْ عَلَيْهِ وَ نَحْنُ نَسْمَعُ قَوْلَهُمَا فَقَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

We ate from it until we were full and nothing was reduced from it, neither little nor more, and the Prophet[saww] stood up until he[saww] went to (Syeda) Fatima[asws] and said: 'From where did this food come to you[asws], O Fatima[asws]?' She[asws] replied to him[saww] and we were listening to their[asws] words. She[asws] said: ***'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***.

فَخَرَجَ النَّبِيُّ ص إِلَيْنَا مُسْتَعْبِراً وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتْنِي حَتَّى رَأَيْتُ لِابْنَتِي مَا رَأَى زَكَرِيَّا لِمَرْيَمَ كَانَ إِذَا دَخَلَ عَلَيْهَا ... الْمِحْرابَ وَجَدَ عِنْدَها رِزْقاً فَيَقُولُ لَهَا يا مَرْيَمُ أَنَّى لَكِ هذا فَتَقُولُ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ.

The Prophet[saww] came out to us happy, joyful and he[saww] was saying: 'The Praise is for Allah[azwj] Who did not Cause me[saww] to die until I[saww] saw for my[saww] daughter[asws] what Zakariya[as] had seen for Maryam[as]. ***Whenever Zakariya entered the Prayer Niche to (see) her, he found food in her presence. He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***''.[14]

15- ل، الخصال بِإِسْنَادِهِ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: سَمِعْتُ عَلِيّاً ع يَقُولُ يَوْمَ الشُّورَى نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص حِينَ رَجَعَ عُمَرُ يُجَبِّنُ أَصْحَابَهُ وَ يُجَبِّنُونَهُ قَدْ رَدَّ رَايَةَ رَسُولِ اللَّهِ ص مُنْهَزِماً فَقَالَ رَسُولُ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا لَيْسَ بِفَرَّارٍ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهَ وَ رَسُولَهُ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ

(The book) 'Al-Khisaal', by his chain from Aamir Bin Wasila who said, 'I heard Ali[asws] saying on the day of the consultation: 'We adjure you all with Allah[azwj]! Is there anyone among you Rasool-Allah[saww] said to him when Umar returned accusing his companions of being cowards and they accused him of being a coward having returned the flag to him[saww] defeated, so Rasool-Allah[saww] said: 'Tomorrow morning I[saww] will give the flag to a man who isn't a fleer.

[14] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 14

He[asws] loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. He[saww] will not return until Allah[azwj] Grants victory to him[asws]'.

فَلَمَّا أَصْبَحَ قَالَ ادْعُوا لِي عَلِيّاً فَقَالُوا يَا رَسُولَ اللَّهِ هُوَ رَمِدٌ مَا يَطْرِفُ فَقَالَ جِيئُونِي بِهِ فَلَمَّا قُمْتُ بَيْنَ يَدَيْهِ تَفَلَ فِي عَيْنِي وَ قَالَ اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَ الْبَرْدَ فَأَذْهَبَ اللَّهُ عَنِّيَ الْحَرَّ وَ الْبَرْدَ إِلَى سَاعَتِي هَذِهِ فَأَخَذْتُ الرَّايَةَ وَ هَزَمَ اللَّهُ الْمُشْرِكِينَ وَ أَظْفَرَنِي بِهِمْ غَيْرِي قَالُوا اللَّهُمَّ لَا

When it was morning, he[saww] said: 'Call Ali[asws]'. They said, 'O Rasool-Allah[saww], he[asws] has sore eyes, he[asws] cannot blink'. He[saww] said: 'Come to me[saww] with him[asws]'. When I[asws] stood in front of him[saww], he[saww] applied saliva in my[asws] eyes and said: 'O Allah[azwj]! Remove from him[asws] the heat and the cold'. So Allah[azwj] Removed the heat and the cold from me[asws] up to this time of mine[asws]. So I[asws] grabbed the flag and Allah[azwj] Defeated the Polytheist and Granted me[asws] victory with them, apart from me[asws]?' They said, 'O Allah[azwj]! no'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ حِينَ جَاءَ مَرْحَبٌ وَ هُوَ يَقُولُ

أَنَا الَّذِي سَمَّتْنِي أُمِّي مَرْحَبٌ شَاكِي السِّلَاحِ بَطَلٌ مُجَرَّبٌ

أَطْعَن أَحْيَاناً وَ حِيناً أَضْرِبُ

فَخَرَجْتُ إِلَيْهِ فَضَرَبَنِي وَ ضَرَبْتُهُ وَ عَلَى رَأْسِهِ نَقِيرٌ مِنْ جَبَلٍ لَمْ يَكُنْ تَصْلُحُ عَلَى رَأْسِهِ بَيْضَةٌ مِنْ عِظَمِ رَأْسِهِ فَفَلَقْتُ النَّقِيرَ وَ وَصَلَ السَّيْفُ إِلَى رَأْسِهِ فَقَتَلَهُ فَفِيكُمْ أَحَدٌ فَعَلَ هَذَا قَالُوا اللَّهُمَّ لَا.

He[asws] said: 'We adjure you all with Allah[azwj]! Is there anyone among you when Marhab came and he was saying, '*I am the one my mother named be Marhab, the weapons complain of an experienced hero. I stab at times and at times I strike*'. I[asws] went out to him. He struck me[asws] and I[asws] struck him, and upon his head was a small stone, it was not correct for a helmet to be on his head due to the largeness of his head. The stone split and sword arrived to his head and killed him. Is there anyone among you who did this?' They said, 'O Allah[azwj]! No''.[15]

16- ج، الإحتجاج عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثِ الشُّورَى قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ مَسَحَ رَسُولُ اللَّهِ ص عَيْنَيْهِ وَ أَعْطَاهُ الرَّايَةَ يَوْمَ خَيْبَرَ فَلَمْ يَجِدْ حَرّاً وَ لَا بَرْداً غَيْرِي قَالُوا لَا

(The book) 'Al-Ihtijaj' – Froom Amro Bin Shimr, from Jabir,

'From Abu Ja'far[asws] in a Hadeeth of the consultation, he[asws] said: 'Amir Al-Momineen[asws] said: 'We adjure you all with Allah[azwj]! Is there anyone among you Rasool-Allah[saww] wiped his eyes and gave him the flag on the day of Khyber, so he neither found heat nor cold, apart from me[asws]?' They said, 'No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مَرْحَباً الْيَهُودِيَّ مُبَارَزَةً فَارِسَ الْيَهُودِ غَيْرِي قَالُوا لَا

He[asws] said:' We adjure you all with Allah[azwj]! Is there anyone among you who killed Marhab the Jew in a duel, horseman of the Jews, apart from me[asws]?' They said, 'No'.

[15] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 15

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ احْتَمَلَ بَابَ خَيْبَرَ حِينَ فَتَحَهَا فَمَشَى بِهِ مِائَةَ ذِرَاعٍ ثُمَّ عَالَجَهُ بَعْدَهُ أَرْبَعُونَ رَجُلًا فَلَمْ يُطِيقُوهُ غَيْرِي قَالُوا لَا.

He[asws] said: 'We adjure you all with Allah[azwj]! Is there anyone among you who carried the door of Khuber when he opened it and walked with it for one hundred cubits, then forty men tried to move it but could not endure it, apart from me[asws]?' They said, 'No''.[16]

17- عم، إعلام الورى ثم كانت غزوة خيبر في ذي الحجة من سنة ست و ذكر الواقدي أنها كانت أول سنة سبع من الهجرة و حاصرهم رسول الله ص بضعا و عشرين ليلة و بخيبر أربعة عشر ألف يهودي في حصونهم

(The book) 'Alaam Al-Wara' – 'Then there was the military expedition of Khyber during Zilhajj of the year six, and Al-Waqidy (wahabi Imam) mentioned that it happened at the beginning of the year seven from the Emigration, and Rasool-Allah[saww] besieged them for about twenty nights and there were fourteen thousand Jews at Khyber in their fortress.

فجعل رسول الله ع يفتحها حصنا حصنا و كان من أشد حصونهم و أكثرها رجالا القموص فأخذ أبو بكر راية المهاجرين فقاتل بها ثم رجع منهزما ثم أخذها عمر من الغد فرجع منهزما يجبن الناس و يجبنونه حتى ساء رسول الله ص ذلك فَقَالَ لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا كَرَّاراً غَيْرَ فَرَّارٍ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ

Rasool-Allah[saww] went on opening it, fortress by fortress, and the one, which was the most difficult of their fortresses and one with most people was Al-Qamous. Abu Bakr took the flag of the Emigrants and fought with it them returned defeated. Then Umar took it the next morning and he returned defeated accusing the people of cowardice and they accused him of cowardice, until Rasool-Allah[saww] was saddened and he[saww] said: 'I[saww] will give the flag tomorrow morning to an attacking man not a fleer, who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] loves him. He[asws] will not return until Allah[azwj] Grants victory upon his[asws] hands'.

فغدت قريش يقول بعضهم لبعض أما علي فقد كفيتموه فإنه أرمد لا يبصر موضع قدمه وَ قَالَ عَلِيٌّ ع لَمَّا سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ ص اللَّهُمَّ لَا مُعْطِيَ لِمَا مَنَعْتَ وَ لَا مَانِعَ لِمَا أَعْطَيْتَ

Quraysh woke upon in the morning saying to each other, 'As for Ali[asws], we are suffice of him[asws] for he[asws] is with sore eyes. He[asws] cannot even see the place of his[asws] feet. And Ali[asws] said: 'When Rasool-Allah[saww] heard the words he[saww] said: 'O Allah[azwj]! There is no gain of what You[azwj] Prevent, nor any prevent to what You[azwj] Give'.

فأصبح رسول الله ص و اجتمع إليه الناس قال سعد جلست نصب عينيه ثم جثوت على ركبتي ثم قمت على رجلي قائما رجاء أن يدعوني فقال ادعوا لي عليا فصاح الناس من كل جانب إنه أرمد رمدا لا يبصر موضع قدمه فقال أرسلوا إليه و ادعوه فأتي به يقاد فوضع رأسه على فخذه

Rasool-Allah[saww] woke up in the morning and gathered the people to him[saww]. Sa'ad said, 'I sat fixing my eyes, then I knelt upon my knees, then I stood up on my feet standing hopefully that he[saww] would called me. He[saww] said: 'Call Ali[asws] for me[saww]'. The people shouted from every side, 'He[asws] is with sore eyes. He[asws] cannot even see the place of his[asws]

[16] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 16

feet'. He[saww] said: 'Send a message to him[asws] and call him[asws]'. They came with him[asws] being guided. He[saww] placed his[asws] head upon his[saww] thigh.

ثم تفل في عينيه فقام و كأن عينيه جزعتان ثم أعطاه الراية و دعا له فخرج يهرول هرولة فو الله ما بلغت أخراهم حتى دخل الحصن قال جابر فأعجلنا أن نلبس أسلحتنا و صاح سعد أربع يلحق بك الناس فأقبل حتى ركزها قريبا من الحصن فخرج إليه مرحب في عادته باليهود فبارزه فضرب رجله فقطعها و سقط و حمل علي ع و المسلمون عليهم فانهزموا.

Then he[saww] applied his[saww] spittle in his[asws] eyes. He[asws] stood up and it was as if his[asws] eyes were two bright lights. Then he[saww] gave him[asws] the flag and supplicated for him[asws]. He[asws] went out sprinting with a sprint. By Allah[azwj]! The last of them had not even reach until he[asws] had entered the fortress. Jabir said, 'We hastened to wear our weapons and Sa'ad shouted, 'Wait for the people to catch up with you[asws]!' He[asws] went until he[asws] focussed on it near from the fortress. Marhab came out to him[asws] in his habit with the Jews. He[asws] duelled him and struck his legs and cut them and he fell down, and Ali[asws] and the Muslims attacked upon them and defeated (them)''.

قَالَ أَبَانٌ وَ حَدَّثَنِي زُرَارَةُ قَالَ قَالَ الْبَاقِرُ ع انْتَهَى إِلَى بَابِ الْحِصْنِ وَ قَدْ أُغْلِقَ فِي وَجْهِهِ فَاجْتَذَبَهُ اجْتِذَاباً وَ تَتَرَّسَ بِهِ ثُمَّ حَمَلَهُ عَلَى ظَهْرِهِ وَ اقْتَحَمَ الْحِصْنَ اقْتِحَاماً وَ اقْتَحَمَ الْمُسْلِمُونَ وَ الْبَابُ عَلَى ظَهْرِهِ

Aban said, 'And it is narrated to me by Zurara who said,

'Al-Baqir[asws] said: 'He (Ali[asws]) ended up to the door of the fortress and it had been locked in his[asws] face, so he[asws] pulled it off with a pulling and shielded with it. Then carried it upon his[asws] back and broke into the fortress with a breaking, and the Muslims stormed in (stampeding upon the door over the trench) while the door was upon his[asws] back '.

قَالَ فَوَ اللَّهِ مَا لَقِيَ عَلِيٌّ مِنَ النَّاسِ تَحْتَ الْبَابِ أَشَدَّ مِمَّا لَقِيَ مِنَ الْبَابِ ثُمَّ رَمَى بِالْبَابِ رَمْياً وَ خَرَجَ الْبَشِيرُ إِلَى رَسُولِ اللَّهِ ص أَنَّ عَلِيّاً ع دَخَلَ الْحِصْنَ فَأَقْبَلَ رَسُولُ اللَّهِ فَخَرَجَ عَلِيٌّ ع يَتَلَقَّاهُ فَقَالَ ص بَلَغَنِي نَبَؤُكَ الْمَشْكُورُ وَ صَنِيعُكَ الْمَذْكُورُ قَدْ رَضِيَ اللَّهُ عَنْكَ فَرَضِيتُ أَنَا عَنْكَ

He[asws] said: 'By Allah[azwj]! Ali[asws] did not face from the people anything more difficult than what he[asws] faced from the door. Then he[asws] threw the door and a person came out giving good news to Rasool-Allah[saww], 'Ali[asws] has entered the fortress!' Rasool-Allah[saww] came, and Ali[asws] came out (of the fort) and they[asws] both met. He[saww] said: 'It reached me[saww] that your[asws] news is thanked for and your[asws] doing is mentionable. Allah[azwj] has been Pleased from you[asws], and I[saww] am pleased from you[asws]'.

فَبَكَى عَلِيٌّ ع فَقَالَ لَهُ مَا يُبْكِيكَ يَا عَلِيُّ فَقَالَ فَرَحاً بِأَنَّ اللَّهَ وَ رَسُولَهُ عَنِّي رَاضِيَانِ

Ali[asws] wept, so he[saww] said to him[asws]: 'What makes you[asws] cry, O Ali[asws]?' He[asws] said: 'Happiness that Allah[azwj] and His[saww] Rasool[saww] are both pleased from me[asws]'.

قَالَ وَ أَخَذَ عَلِيٌّ فِيمَنْ أَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ فَدَعَا بِلَالًا فَدَفَعَهَا إِلَيْهِ وَ قَالَ لَهُ لَا تَضَعْهَا إِلَّا فِي يَدَيْ رَسُولِ اللَّهِ ص حَتَّى يَرَى فِيهَا رَأْيَهُ فَأَخْرَجَهَا بِلَالٌ وَ مَرَّ بِهَا إِلَى رَسُولِ اللَّهِ ص عَلَى الْقَتْلَى وَ قَدْ كَادَتْ تَذْهَبُ رُوحُهَا فَقَالَ ص أَ نُزِعَتْ مِنْكَ الرَّحْمَةُ يَا بِلَالُ ثُمَّ اصْطَفَاهَا لِنَفْسِهِ ثُمَّ أَعْتَقَهَا وَ تَزَوَّجَهَا.

He[asws] said: 'And Ali[asws] seized (people), and among the ones he[asws] seize was Safiya Bint Huyay. He[asws] called Bilal and handed her over to him and said to him: 'Do not place her

except in the hands of Rasool-Allah[saww] until he[saww] gives his[saww] view regarding her'. So, Bilal brought her out and passed with her to Rasool-Allah[saww] by the killed ones and her soul almost left. He[saww] said: 'Has the mercy been removed from you, O Bilal?' Then he[saww] chose her for himself[saww], then freed her and married her'.

قَالَ: فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ص مِنْ خَيْبَرَ عَقَدَ لِوَاءً ثُمَّ قَالَ مَنْ يَقُومُ إِلَيْهِ فَيَأْخُذُهُ بِحَقِّهِ وَ هُوَ يُرِيدُ أَنْ يَبْعَثَ بِهِ إِلَى حَوَائِطِ فَدَكَ فَقَامَ الزُّبَيْرُ إِلَيْهِ فَقَالَ أَنَا فَقَالَ أَمِطْ عَنْهُ ثُمَّ قَامَ إِلَيْهِ سَعْدٌ فَقَالَ أَمِطْ عَنْهُ ثُمَّ قَالَ يَا عَلِيُّ قُمْ إِلَيْهِ فَخُذْهُ فَأَخَذَهُ فَبَعَثَ بِهِ إِلَى فَدَكَ فَصَالَحَهُمْ عَلَى أَنْ يَحْقِنَ دِمَاءَهُمْ فَكَانَتْ حَوَائِطُ فَدَكَ لِرَسُولِ اللَّهِ خَاصّاً خَالِصاً

He[asws] said: 'When Rasool-Allah[saww] was free from Khyber, then tied a flag, then said: 'Who will stand to it, so he will grab it with its right?', and he[saww] intended to send him with it to the gardens of Fadak. Al-Zubeyr stood up to him[saww] and said, 'I will'. He[saww] said: '(You are) not correct for it'. Then Sa'ad stood up to him, and he[saww] said: '(You are) not correct for it'. Then he[saww] said: 'O Ali[asws]! Stand to it and take it'. He[asws] took it, and he[saww] sent him[asws] with it to Fadak and reconciled with them upon that he[asws] would save their blood, and the gardens of Fadak would be for Rasool-Allah[saww] in particular, purely'.

فَنَزَلَ جَبْرَئِيلُ ع فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُكَ أَنْ تُؤْتِيَ ذَا الْقُرْبَى حَقَّهُ قَالَ يَا جَبْرَئِيلُ وَ مَنْ قُرْبَايَ وَ مَا حَقُّهَا قَالَ فَاطِمَةُ فَأَعْطِهَا حَوَائِطَ فَدَكَ وَ مَا لِلَّهِ وَ لِرَسُولِهِ فِيهَا

Jibraeel[as] descended and said: 'Allah[azwj] Mighty and Majesty Commands you[saww] that you[saww] ***give to the one with kinship his right [17:26]***.' He[saww] said: 'O Jibraeel[as]! Who are my[saww] near relatives and what are their rights?' He[as] said: (Syeda) 'Fatima[asws], so give her[asws] the gardens of Fadak, and whatever was for Allah[azwj] and for His[azwj] Rasool[saww] in it'.

فَدَعَا رَسُولُ اللَّهِ ص فَاطِمَةَ وَ كَتَبَ لَهَا كِتَاباً جَاءَتْ بِهِ بَعْدَ مَوْتِ أَبِيهَا إِلَى أَبِي بَكْرٍ وَ قَالَتْ هَذَا كِتَابُ رَسُولِ اللَّهِ ص لِي وَ لِابْنَيَّ.

Rasool-Allah[saww] called (Syeda) Fatima[asws] and wrote out a letter for her[asws]. She[asws] came with it to Abu Bakr after the passing away of her[asws] father[saww] and said: 'This is a letter of Rasool-Allah[saww] for me[asws] and for my[asws] two sons[asws]'.

قَالَ: وَ لَمَّا افْتَتَحَ رَسُولُ اللَّهِ ص خَيْبَرَ أَتَاهُ الْبَشِيرُ بِقُدُومِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ أَصْحَابِهِ مِنَ الْحَبَشَةِ إِلَى الْمَدِينَةِ فَقَالَ ص مَا أَدْرِي بِأَيِّهِمَا أَنَا أَسَرُّ بِفَتْحِ خَيْبَرَ أَمْ بِقُدُومِ جَعْفَرٍ.

He[asws] said: 'And when Rasool-Allah[saww] opened (conquered) Khyber, the giver of good news came of the arrival of Ja'far[asws] Bin Abu Talib[asws] and his[asws] companions from Ethiopia to Al-Medina. He[saww] said: 'I[saww] do not know which of the two I[saww] am more cheerful with, with the conquest of Khyber or with the arrival of Ja'far[asws]'.

وَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: لَمَّا قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ مِنْ أَرْضِ الْحَبَشَةِ تَلَقَّاهُ رَسُولُ اللَّهِ ص فَلَمَّا نَظَرَ جَعْفَرٌ إِلَى رَسُولِ اللَّهِ ص حَجَّلَ يَعْنِي مَشَى عَلَى رِجْلٍ وَاحِدَةٍ إِعْظَاماً لِرَسُولِ اللَّهِ ص فَقَبَّلَ رَسُولُ اللَّهِ بَيْنَ عَيْنَيْهِ.

And from Sufyan Al-Sowry, from Abu Al-Zubeyr, from Jabir who said, 'When Ja'far[asws] Bin Abu Talib[asws] arrived from the land of Ethiopia, Rasool-Allah[saww] met him[asws]. When Ja'far[asws]

looked at Rasool-Allah[saww], hopped, meaning walked up to his[asws] one leg in reverence to Rasool-Allah[saww]. Rasool-Allah[saww] kissed between his[asws] eyes.

وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ ص لَمَّا اسْتَقْبَلَ جَعْفَراً الْتَزَمَهُ ثُمَّ قَبَّلَ بَيْنَ عَيْنَيْهِ قَالَ وَ كَانَ رَسُولُ اللَّهِ ص بَعَثَ قَبْلَ أَنْ يَسِيرَ إِلَى خَيْبَرَ عَمْرَو بْنَ أُمَيَّةَ الضَّمْرِيَ إِلَى النَّجَاشِيِّ عَظِيمِ الْحَبَشَةِ وَ دَعَاهُ إِلَى الْإِسْلَامِ فَأَسْلَمَ وَ كَانَ أَمَرَ عَمْراً أَنْ يَتَقَدَّمَ بِجَعْفَرٍ وَ أَصْحَابِهِ فَجَهَّزَ النَّجَاشِيُّ جَعْفَراً وَ أَصْحَابَهُ بِجَهَازٍ حَسَنٍ وَ أَمَرَ لَهُمْ بِكِسْوَةٍ وَ حَمَلَهُمْ فِي سَفِينَتَيْنِ.

And it is reported from Abu Ja'far[asws]: 'When Rasool-Allah[saww] welcomed Ja'far[asws], hugged him[asws], then kissed between his[asws] eyes. And Rasool-Allah[saww] had already sent before his[saww] journey to Khuber, Amro Bin Umaya Al-Zamry to Al-Najashy, the great one of Ethiopia, and invited him to Al-Islam. He became a Muslim, and had instructed Amro that he go with Ja'far[asws] and his[asws] companions, and Al-Najashy had equipped Ja'far[asws] and his[asws] companions with a good ship and ordered with the garments for them and they carried them in two ships''.[17]

18- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِجَعْفَرٍ يَا جَعْفَرُ أَ لَا أَمْنَحُكَ أَ لَا أُعْطِيكَ أَ لَا أَحْبُوكَ فَقَالَ لَهُ جَعْفَرٌ بَلَى يَا رَسُولَ اللَّهِ

Al-Kafi – Ali, from his father, from Ibn Abu Umeyr, from Yahya Al-Halby, from Haroun Bin Kharja, from Abu Baseer,

'From Abu Abdullah[asws]: 'Rasool-Allah[saww] said to Ja'far[asws]: 'O Ja'far[asws]! Shall I[saww] confer upon you[asws]? Shall I[saww] give to you[asws]? Shall I[saww] gift to you[asws]?'' Ja'far[asws] said to him[saww], 'Yes, O Rasool-Allah[saww]'.

قَالَ فَظَنَّ النَّاسُ أَنَّهُ يُعْطِيهِ ذَهَباً أَوْ فِضَّةً فَتَشَوَّفَ النَّاسُ لِذَلِكَ فَقَالَ لَهُ إِنِّي أُعْطِيكَ شَيْئاً إِنْ أَنْتَ صَنَعْتَهُ فِي كُلِّ يَوْمٍ كَانَ خَيْراً لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا ثُمَّ عَلَّمَهُ ص صَلَاةَ جَعْفَرٍ عَلَى مَا سَيَأْتِي إِنْ شَاءَ اللَّهُ.

The people thought that he[saww] would give him gold or silver, so the people showed up for that. He[saww] said to him[asws]: 'I[saww] am giving you[asws] something, if you[asws] were to do it during every day, it would be better for you[asws] than the world and whatever is in it'. Then he[saww] taught him[asws] Salat Ja'far, upon what I (Majlisi) will be coming with, if Allah[azwj] so Desires''.[18]

19- ل، الخصال ن، عيون أخبار الرضا عليه السلام الْمُفَسِّرُ بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا جَاءَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ مِنَ الْحَبَشَةِ قَامَ إِلَيْهِ وَ اسْتَقْبَلَهُ اثْنَيْ عَشْرَةَ خُطْوَةً وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ بَكَى وَ قَالَ لَا أَدْرِي بِأَيِّهِمَا أَنَا أَشَدُّ سُرُوراً بِقُدُومِكَ يَا جَعْفَرُ أَمْ بِفَتْحِ اللَّهِ عَلَى أَخِيكَ خَيْبَرَ وَ بَكَى فَرَحاً بِرُؤْيَتِهِ.

(The books) 'Al-Khisaal' (and) 'Uyoon Akhabar Al-Reza[asws] – Al-Mufassir, by his chain to Abu Muhammad Al-Askari[asws], from his forefathers, from Ali[asws] having said: 'Rasool-Allah[saww], when Ja'far[asws] Bin Abu Talib[asws] came to him[saww] from Ethiopia, stood to him[asws] and welcomed him[asws] for twelve steps and kissed what is between his[asws] eyes and wept, and said: 'I[saww] do not know with which of the two I[saww] am more cheerful, with your[asws] arrival O

[17] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 17
[18] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 18

Ja'far[asws] or with Allah[azwj] Granting victory of Khyber to your[asws] brother[asws]', and he[saww] wept out of happiness of seeing him[asws]''.[19]

20- يب، تهذيب الأحكام الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ بِسْطَامَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ أَ يَلْتَزِمُ الرَّجُلُ أَخَاهُ فَقَالَ نَعَمْ إِنَّ رَسُولَ اللَّهِ ص يَوْمَ افْتَتَحَ خَيْبَرَ أَتَاهُ الْخَبَرُ أَنَّ جَعْفَراً قَدْ قَدِمَ فَقَالَ وَ اللَّهِ مَا أَدْرِي بِأَيِّهِمَا أَنَا أَشَدُّ سُرُوراً بِقُدُومِ جَعْفَرٍ أَوْ بِفَتْحِ خَيْبَرَ قَالَ فَلَمْ يَلْبَثْ أَنْ جَاءَ جَعْفَرٌ قَالَ فَوَثَبَ رَسُولُ اللَّهِ ص فَالْتَزَمَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ

(The book) 'Tahzeeb Al-Ahkaam' – Al-Husayn Bin Saeed, from Safwan, from Bistam,

'From Abu Abdullah[asws], he (the narrator) said, 'A man said to him[asws], 'May I be sacrificed for you[asws]! Can the man hug his brother?' He[asws] said: 'Yes, Rasool-Allah[saww], one the day of the conquest of Khyber, the news came that Ja'far[asws] had arrived, so he[saww] said: 'By Allah[azwj]! I[saww] do not know with which of the two I[saww] am more cheerful, with the arrival of Ja'far[asws] or with the conquest of Khyber'. It was not before Ja'far[asws] came, and Rasool-Allah[saww] leapt and hugged him[asws] and kissed what is between his[asws] eyes'.

قَالَ فَقَالَ لَهُ الرَّجُلُ الْأَرْبَعُ رَكَعَاتٍ الَّتِي بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ص أَمَرَ جَعْفَراً أَنْ يُصَلِّيَهَا فَقَالَ لَمَّا قَدِمَ ع عَلَيْهِ قَالَ لَهُ يَا جَعْفَرُ أَ لَا أُعْطِيكَ أَ لَا أَمْنَحُكَ أَ لَا أَحْبُوكَ قَالَ فَتَشَوَّفَ النَّاسُ وَ رَأَوْا أَنَّهُ يُعْطِيهِ ذَهَباً أَوْ فِضَّةً قَالَ بَلَى يَا رَسُولَ اللَّهِ

He (the narrator) said, 'The man said to him[asws], 'The four Cycles which have reached me that Rasool-Allah[saww] had instructed Ja'far[asws] to pray these?' He[asws] said: 'When he[saww] walked to him[asws], said to him[asws]: 'O Ja'far[asws]! Shall I[azwj] give you? Shall I confer upon you[asws]? Shall I[saww] gift you[asws]?' So the people anticipated and viewed that he[saww] would give him gold or silver. He[asws] said, 'Yes, O Rasool-Allah[saww]'.

قَالَ صَلِّ أَرْبَعَ رَكَعَاتٍ مَتَى مَا صَلَّيْتَهُنَّ غُفِرَ لَكَ مَا بَيْنَهُنَّ إِنِ اسْتَطَعْتَ كُلَّ يَوْمٍ وَ إِلَّا فَكُلَّ يَوْمَيْنِ أَوْ كُلَّ جُمُعَةٍ أَوْ كُلَّ شَهْرٍ أَوْ كُلَّ سَنَةٍ فَإِنَّهُ يُغْفَرُ لَكَ مَا بَيْنَهُمَا.

He[saww] said: 'Pray four Cycles Salat when you[asws] have prayed these, it would be Forgiven for you[asws] what is between them. If you[asws] are able, then every day, or else then every two days, or every Friday, or every month, or every year, and if would be Forgiven for you[asws] whatever is between the two''.[20]

21- قب، المناقب لابن شهرآشوب فُتِحَ خَيْبَرُ فِي الْمُحَرَّمِ سَنَةَ سَبْعٍ وَ لَمَّا رَأَتْ أَهْلُ خَيْبَرَ عَمَلَ عَلِيٍّ ع قَالَ ابْنُ أَبِي الْحُقَيْقِ لِلنَّبِيِّ ص انْزِلْ فَأُكَلِّمَكَ قَالَ نَعَمْ فَنَزَلَ وَ صَالَحَ النَّبِيَّ ص عَلَى حَقْنِ دِمَاءِ مَنْ فِي حُصُونِهِمْ وَ يَخْرُجُونَ مِنْهَا بِثَوْبٍ وَاحِدٍ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'Khyber was conquered during Al-Muharram of the year seven, and when the people saw the deed of Ali[asws], Ibn Abu Al-Huqeyq said to the Prophet[saww]: 'Descend so I can speak to you[saww]'. He[saww] said: 'Yes'. He[saww] descended and the Prophet[saww] reconciled upon the saving of blood of the ones in their fortresses and they would be coming out from it with one set of clothes.

[19] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 19
[20] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 20

فَلَمَّا سَمِعَ أَهْلُ فَدَكٍ قِصَّتَهُمْ بَعَثُوا مُحَيِّصَةَ بْنَ مَسْعُودٍ إِلَى النَّبِيِّ ص يَسْأَلُونَهُ أَنْ يَسْتُرَهُمْ بِأَثْوَابٍ فَلَمَّا نَزَلُوا سَأَلُوا النَّبِيَّ ص أَنْ يُعَامِلَهُمُ الْأَمْوَالَ عَلَى النِّصْفِ فَصَالَحَهُمْ عَلَى ذَلِكَ وَ كَذَلِكَ فَعَلَ بِأَهْلِ خَيْبَرَ.

When the people Fadak heard their story, they sent Muhaysa Bin Masoud to the Prophet[saww] asking him[saww] to cover them with the clothes. When they descended they asked the Prophet[saww] to employ them for the wealth upon the half. He[saww] reconciled with them upon that, and like that he[saww] dealt with the people of Khyber''.[21]

22- ل، الخصال الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيُّ عَنْ جَدِّهِ عَنْ دَاوُدَ بْنِ الْقَاسِمِ عَنِ الْحَسَنِ بْنِ زَيْدٍ قَالَ سَمِعْتُ جَمَاعَةً مِنْ أَهْلِ بَيْتِي يَقُولُونَ إِنَّ جَعْفَرَ بْنَ أَبِي طَالِبٍ لَمَّا قَدِمَ مِنْ أَرْضِ الْحَبَشَةِ وَ كَانَ بِهَا مُهَاجِراً وَ ذَلِكَ يَوْمُ فَتْحِ خَيْبَرَ قَامَ النَّبِيُّ ص فَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ مَا أَدْرِي بِأَيِّهِمَا أَنَا أَسَرُّ بِقُدُومِ جَعْفَرٍ أَوْ بِفَتْحِ خَيْبَرَ.

(The book) 'Al-Khisaal' – Al-Hassan Bin Muhammad Bin Yahya Al-Alawy, from his grandfather, from Dawood Bin Al-Qasim, from Al-Hassan Bin Zayd who said, 'I heard a group from my family saying,

'Ja'far[asws] Bin Abu Talib[asws] arrived from the land of Ethiopia and he[asws] was an emigrant at it, and that was on the day of the conquest of Khyber. The Prophet[saww] stood up and kissed between his[asws] eyes, then said: 'I[saww] do not know with which of the two I[saww] am more cheerful with, with the arrival of Ja'far[asws] or with the conquest of Khyber''.[22]

23- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ أَبِي الْفَضْلِ قَالَ: كُنْتُ مُجَاوِراً بِمَكَّةَ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ ع مِنْ أَيْنَ أُحْرِمُ بِالْحَجِّ فَقَالَ مِنْ حَيْثُ أَحْرَمَ رَسُولُ اللَّهِ ص مِنَ الْجِعْرَانَةِ أَتَاهُ فِي ذَلِكَ الْمَكَانِ فُتُوحُ الطَّائِفُ وَ فَتْحُ خَيْبَرَ وَ الْفَتْحُ.

(The book) 'Al-Kafi' – The number, from Ahmad, from Al-Husayn Bin Saeed, from Safwan, from Abu Al-FazAl- who said,

'I was in the vicinity of Makkah and I asked Abu Abdullah[asws], 'From where should I wear Ihraam for the Hajj?' He[asws] said: 'From where Rasool-Allah[saww] wore Ihraam, from Al-Ji'rana (near Makkah). In that place came the conquest of Al-Taif, and conquest of Khyber, and the conquest (of Makkah)''.[23]

24- لي، الأمالي للصدوق الصَّائِغُ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ بَسَّامٍ عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ إِبْرَاهِيمَ عَنْ سُوَيْدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ لَهِيعَةَ عَنِ ابْنِ قُنْبُلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَفَعَ الرَّايَةَ يَوْمَ خَيْبَرَ إِلَى رَجُلٍ مِنْ أَصْحَابِهِ فَرَجَعَ مُنْهَزِماً فَدَفَعَهَا إِلَى آخَرَ فَرَجَعَ يُجَبِّنُ أَصْحَابَهُ وَ يُجَبِّنُونَهُ قَدْ رَدَّ الرَّايَةَ مُنْهَزِماً فَقَالَ رَسُولُ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ

(The book) 'Al-Amaali' of Al-Sadouq – Al-Saig, from Muhammad Bin Al-Abbas Bin Bassam, from Muhammad Bin Khalid Bin Ibrahim, from Suweyd Bin Abdul Aziz, from Abdullah Bin Tahiya, from Ibn Qunbil, from Abdullah Bin Amro Bin Al-Aas who said,

'Rasool-Allah[saww] handed of the flag on the day of Khyber to a man from his[saww] companions, but he returned defeated. So, he[saww] handed it over to another, and he returned accusing his companions of cowardice and they accused him of cowardice, and the flag returned

[21] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 21
[22] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 22
[23] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 23

defeated. So, Rasool-Allah[saww] said: 'Tomorrow morning I[saww] will give the flag to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. He[asws] will not return until Allah[azwj] Grants victory upon his[asws] hands'.

فَلَمَّا أَصْبَحَ قَالَ ادْعُوا لِي عَلِيّاً فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ هُوَ رَمِدٌ فَقَالَ ادْعُوهُ فَلَمَّا جَاءَ تَفَلَ رَسُولُ اللَّهِ ص فِي عَيْنَيْهِ وَ قَالَ اللَّهُمَّ ادْفَعْ عَنْهُ الْحَرَّ وَ الْبَرْدَ ثُمَّ دَفَعَ الرَّايَةَ إِلَيْهِ وَ مَضَى فَمَا رَجَعَ إِلَى رَسُولِ اللَّهِ ص إِلَّا بِفَتْحِ خَيْبَرَ

When it was morning, he[saww] said: 'Call Ali[asws] for me[saww]'. It was said to him[saww], 'O Rasool-Allah[saww]! He[asws] is with sore eyes'. He[saww] said: 'Call him[asws]'. When he[asws] came Rasool-Allah[saww] applied spittle in his[asws] eyes and said: 'O Allah[azwj]! Repel from him[asws] the heat and the cold'. Then handed the flag to him[asws], and he[asws] went, and he[asws] did not return to Rasool-Allah[saww] except with victory of Khyber.

ثُمَّ قَالَ إِنَّهُ لَمَّا دَنَا مِنَ الْقَمُوصِ أَقْبَلَ أَعْدَاءُ اللَّهِ مِنَ الْيَهُودِ يَرْمُونَهُ بِالنَّبْلِ وَ الْحِجَارَةِ فَحَمَلَ عَلَيْهِمْ عَلِيٌّ ع حَتَّى دَنَا مِنَ الْبَابِ فَثَنَى رِجْلَهُ ثُمَّ نَزَلَ مُغْضَباً إِلَى أَصْلِ عَتَبَةِ الْبَابِ فَاقْتَلَعَهُ ثُمَّ رَمَى بِهِ خَلْفَ ظَهْرِهِ أَرْبَعِينَ ذِرَاعاً

Then he (the narrator) said, 'When he was near from Al-Qamus (a fortress), the enemies of Allah[azwj] from the Jews came to pelt him[asws] with the arrows and the rocks, and Ali[asws] attacked upon them until he[asws] was near from the door. He[saww] descended wrathful (from his[asws] horse) to the threshold of the door and uprooted it, then threw it behind his[asws] back to forty cubits.

قَالَ ابْنُ عَمْرٍو مَا عَجِبْنَا مِنْ فَتْحِ اللَّهِ خَيْبَرَ عَلَى يَدَيْ عَلِيٍّ ع وَ لَكِنَّا عَجِبْنَا مِنْ قَلْعِهِ الْبَابَ وَ رَمْيِهِ خَلْفَهُ أَرْبَعِينَ ذِرَاعاً وَ لَقَدْ تَكَلَّفَ حَمْلَهُ أَرْبَعُونَ رَجُلًا فَمَا أَطَاقُوهُ فَأُخْبِرَ النَّبِيُّ ص بِذَلِكَ فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ أَعَانَهُ عَلَيْهِ أَرْبَعُونَ مَلَكاً.

Ibn Amro said, 'We were not astounded from Allah[azwj] Granting victory of Khyber upon the hands of Ali[asws], but we were astonished from him[asws] uprooting the door and throwing it behind him to forty cubits, and forty men had been encumbered to carry it, but they could not endure it'. The Prophet[saww] was informed of that, and he[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul! He[asws] has been assisted upon it by forty Angels''.[24]

25- لي، الأمالي للصدوق الدَّقَّاقُ عَنِ الصُّوفِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى الْحَبَّالِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْخَشَّابِ عَنْ مُحَمَّدِ بْنِ مِحْصَنٍ عَنِ ابْنِ ظَبْيَانَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ فِي رِسَالَتِهِ إِلَى سَهْلِ بْنِ حُنَيْفٍ رَحِمَهُ اللَّهُ وَ اللَّهِ مَا قَلَعْتُ بَابَ خَيْبَرَ وَ رَمَيْتُ بِهِ خَلْفَ ظَهْرِي أَرْبَعِينَ ذِرَاعاً بِقُوَّةٍ جَسَدِيَّةٍ وَ لَا حَرَكَةٍ غِذَائِيَّةٍ لَكِنِّي أُيِّدْتُ بِقُوَّةٍ مَلَكُوتِيَّةٍ وَ نَفْسٍ بِنُورِ رَبِّهَا مُضِيئَةٍ

(The book) 'Al-Amaali' of Al-Sadouq – Al-Daqqaq, from Al-Sowfi, from Ubeydullah Bin Musa Al-Habbal, from Muhammad Bin Al-Husayn Al-Khashab, from Muhammad Bin Mihsan, from Ibn Zabyan,

'From Al-Sadiq[asws], from his[asws] forefathers[asws]: 'Amir Al-Momineen[asws] said in a message of his[asws] to Sahl Bin Huneyf: 'By Allah[azwj]! I[asws] did not uproot the door of Khyber and threw it behind my[asws] back to forty cubits by the strength of my[asws] body, nor by the movement of nutrition, but I[asws] was assisted by the Divine Strength and a breath illuminated by the Radiance of its Lord[azwj].

[24] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 24

وَ أَنَا مِنْ أَحْمَدَ كَالضَّوْءِ مِنَ الضَّوْءِ وَ اللَّهِ لَوْ تَظَاهَرَتِ الْعَرَبُ عَلَى قِتَالِي لَمَا وَلَّيْتُ وَ لَوْ أَمْكَنَتْنِي الْفُرْصَةُ مِنْ رِقَابِهَا لَمَا بَقَّيْتُ وَ مَنْ لَمْ يُبَالِ مَتَى حَتْفُهُ عَلَيْهِ سَاقِطٌ فَجَنَانُهُ فِي الْمُلِمَّاتِ رَابِطٌ.

And I[asws] am from Ahmad[saww] like the illumination is from the light. By Allah[azwj]! If the Arabs were to back each other upon fighting against me[asws], I[asws] will not turn around, and if I[asws] get the opportunity from their necks, I[asws] would not remain (wait), and one who does not care when death falls upon him, then his Paradise is connected in the deeds''.[25]

26- ل، الخصال فِيمَا أَجَابَ أَمِيرُ الْمُؤْمِنِينَ ع الْيَهُودِيَّ الَّذِي سَأَلَ عَنْ عَلَامَاتِ الْأَوْصِيَاءِ أَنْ قَالَ وَ أَمَّا السَّادِسَةُ يَا أَخَا الْيَهُودِ فَإِنَّا وَرَدْنَا مَعَ رَسُولِ اللَّهِ ص مَدِينَةَ أَصْحَابِكَ خَيْبَرَ عَلَى رِجَالٍ مِنَ الْيَهُودِ وَ فُرْسَانِهَا مِنْ قُرَيْشٍ وَ غَيْرِهَا فَتَلَقَّوْنَا بِأَمْثَالِ الْجِبَالِ مِنَ الْخَيْلِ وَ الرِّجَالِ وَ السِّلَاحِ وَ هُمْ فِي أَمْنَعِ دَارٍ وَ أَكْثَرِ عَدَدٍ

(The book) 'Al-Khisaal' – 'Among what Amir Al-Momineen[asws] answered the Jew who had asked him[asws] about the signs of the successors[as] is that he[asws] said: 'And as for the sixth, O Jewish brother! We arrived with Rasool-Allah[saww] from Medina to your companions at Khyber, to the men from the Jews and their horsemen from Quraysh and other. There faced us the cavalry like the mountain, and the men and the weapons, and they were in the safety of a house, and more numerous in number.

كُلٌّ يُنَادِي يَدْعُو وَ يُبَادِرُ إِلَى الْقِتَالِ فَلَمْ يَبْرُزْ إِلَيْهِمْ مِنْ أَصْحَابِي أَحَدٌ إِلَّا قَتَلُوهُ حَتَّى إِذَا احْمَرَّتِ الْحَدَقُ وَ دُعِيتُ إِلَى النِّزَالِ وَ أَهَمَّتْ كُلَّ امْرِئٍ نَفْسُهُ وَ الْتَفَتَ بَعْضُ أَصْحَابِي إِلَى بَعْضٍ وَ كُلٌّ يَقُولُ يَا أَبَا الْحَسَنِ انْهَضْ فَأَنْهَضَنِي رَسُولُ اللَّهِ ص إِلَى دَارِهِمْ فَلَمْ يَبْرُزْ إِلَيَّ مِنْهُمْ أَحَدٌ إِلَّا قَتَلْتُهُ وَ لَا يَثْبُتُ لِي فَارِسٌ إِلَّا طَحَنْتُهُ

Every caller called and rushed to the fighting, but no one from my[asws] companions duelled to them except they killed him. When the pupils were red and I[asws] was called to the descending, and every person thought of himself, and my[asws] companions turned to each other, and each one was saying, 'O Abu Al-Hassan[asws], stand up'. So, Rasool-Allah[saww] stood me[asws] up to their houses, but not one of them duelled to me[asws] except I[asws] killed him, not did any horseman stand to me except I[asws] crushed him.

ثُمَّ شَدَدْتُ عَلَيْهِمْ شِدَّةَ اللَّيْثِ عَلَى فَرِيسَتِهِ حَتَّى أَدْخَلْتُهُمْ جَوْفَ مَدِينَتِهِمْ مُسَدِّداً عَلَيْهِمْ فَاقْتَلَعْتُ بَابَ حِصْنِهِمْ بِيَدِي حَتَّى دَخَلْتُ عَلَيْهِمْ مَدِينَتَهُمْ وَحْدِي أَقْتُلُ مَنْ يَظْهَرُ فِيهَا مِنْ رِجَالِهَا وَ أَسْبِي مَنْ أَجِدُ مِنْ نِسَائِهَا حَتَّى افْتَتَحْتُهَا وَحْدِي وَ لَمْ يَكُنْ لِي فِيهَا مُعَاوِنٌ إِلَّا اللَّهُ وَحْدَهُ.

Then I[asws] intensified upon them the severity of the lion upon its prey until I[asws] entered into the interior of their city aiming to them, and I[asws] uprooted the door of their fortress with my[asws] hands until I[asws] entered to them in their city alone. I[asws] killed the ones from their men who appeared to me, and I[asws] captured the ones from their women I[asws] found until I[asws] conquered it alone, and there did not happen to be any assistance for me[asws] during it except Allah[azwj] Alone''.[26]

27- ما، الأمالي للشيخ الطوسي ابْنُ الْحَمَّامِيِّ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ بْنِ الْحَسَنِ عَنْ مُعَاذِ بْنِ الْمُثَنَّى عَنْ مُسَدَّدٍ عَنْ أَبِي عَوَانَةَ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهَ وَ رَسُولَهُ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ

[25] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 25
[26] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 26

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – ‘Ibn Al-Hammamy from Ahmad Bin Suleyman Bin Al-Hassan, from Muaz Bin Al-Musna, from Musaddad, from Abu Awana, from Suheyl, from his father, from Abu Hureyra (famous Ahadith fabricator) who said,

‘Rasool-Allah[saww] said: ‘Tomorrow morning I[saww] will give the flag to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. He[asws] will not return until Allah[azwj] Grants victory to him[asws]’.

قَالَ عُمَرُ مَا أَحْبَبْتُ الْإِمَارَةَ قَبْلَ يَوْمِئِذٍ فَدَعَا عَلِيّاً ع فَبَعَثَهُ فَقَالَ لَهُ اذْهَبْ فَقَاتِلْ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ وَ لَا تَلْتَفِتْ فَمَشَى سَاعَةً أَوْ قَالَ قَلِيلًا ثُمَّ وَقَفَ وَ لَمْ يَلْتَفِتْ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَا أُقَاتِلُ النَّاسَ قَالَ قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَ حِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَ جَلَ.

Umar said, ‘I had not loved to be a commander before that day’. He called Ali[asws] and sent him[asws] and said to him[asws]: ‘Go and fight until Allah[azwj] Mighty and Majestic Grants victory to you[asws] and do not turn around’. So, he[asws] walked for a while, or said a little, then stopped, and did not turn around and said: ‘O Rasool-Allah[saww]! What should I[asws] fight the people upon?’ He[saww] said: ‘Fight them until they testify that there is no god except Allah[azwj] and that Muhammad[saww] is Rasool[saww] of Allah[azwj]. When they do that, then it is forbidden from you[asws], their blood, and their wealth except by its right, and their Reckoning would be upon Allah[azwj] Mighty and Majestic’’.[27]

28- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ إِبْرَاهِيمَ بْنِ شَيْبَانَ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ عَلِيِّ بْنِ مُوسَى بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص دَفَعَ خَيْبَرَ إِلَى أَهْلِهَا بِالشَّطْرِ فَلَمَّا كَانَ عِنْدَ الصِّرَامِ بَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَخَرَصَهَا عَلَيْهِمْ ثُمَّ قَالَ إِنْ شِئْتُمْ أَخَذْتُمْ بِخَرْصِنَا وَ إِنْ شِئْنَا أَخَذْنَا وَ احْتَسَبْنَا لَكُمْ فَقَالُوا هَذَا الْحَقُّ بِهَذَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Ibn Al-Salt, from Ibn Uqda, from Al-Hassan Bin Al-Qasim, from Ibrahim Bin Shayban, from Suleyman Bin Bilal, from Ali Bin Musa Bin Al-Hassan, from his father,

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws]: ‘Rasool-Allah[saww] handed over Khyber back to its people with the stipulations. When it was the seasons of harvesting fruits, he[saww] sent Abdullah Bin Rawaha and he estimated it to them, then said, ‘If you like you can take it by our estimation, and if you like we shall take it and count it for you’. They said, ‘This is the truth, by this stand the skies and the earth’’.[28]

29- يج، الخرائج و الجرائح رُوِيَ عَنْ عَلِيٍّ ع قَالَ: لَمَّا خَرَجْنَا إِلَى خَيْبَرَ فَإِذَا نَحْنُ بِوَادٍ ملأ [مَلْآنَ] مَاءً فَقَدَّرْنَاهُ أَرْبَعَ عَشْرَةَ قَامَةً فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ الْعَدُوُّ مِنْ وَرَائِنَا وَ الْوَادِي أَمَامَنَا كَمَا قَالَ أَصْحابُ مُوسى إِنَّا لَمُدْرَكُونَ

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported from Ali[asws] having said:’ When we went out to Khyber, there we were by a valley filled with water, and we measured it and it was of fourteen statures. The people said, ‘O Rasool-Allah[saww]! The enemies are behind us and the valley is in front of us’, just as ***the companions of Musa said, ‘We are being overtaken’ [26:61]***.

فَنَزَلَ ص فَقَالَ اللَّهُمَّ إِنَّكَ جَعَلْتَ لِكُلِّ مُرْسَلٍ عَلَامَةً فَأَرِنَا قُدْرَتَكَ فَرَكِبَ وَ عَبَرَتِ الْخَيْلُ وَ الْإِبِلُ لَا تَنْدَى حَوَافِرُهَا وَ أَخْفَافُهَا فَفَتَحُوهُ .

[27] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 27
[28] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 28

He[saww] said: 'O Allah[azwj]! You[saww] Made a sign to be for every Messenger[as]. Show us Your[azwj] Power'. He[saww] rode and the cavalry crossed over, and (so did) the camels, without even wetting their hooves and their shoes. They conquered it''.[29]

30- يج، الخرائج و الجرائح مِنْ مُعْجِزَاتِهِ ص أَنَّهُ لَمَّا سَارَ إِلَى خَيْبَرَ أَخَذَ أَبُو بَكْرٍ الرَّايَةَ إِلَى بَابِ الْحِصْنِ فَحَارَبَهُمْ فَحَمَلَتِ الْيَهُودُ فَرَجَعَ مُنْهَزِماً يُجَبِّنُ أَصْحَابَهُ وَ يُجَبِّنُونَهُ وَ لَمَّا كَانَ مِنَ الْغَدِ أَخَذَ عُمَرُ الرَّايَةَ فَخَرَجَ بِهِمْ ثُمَّ رَجَعَ يُجَبِّنُ النَّاسَ

(The book) 'Al-Kharaij Wa Al-Jaraih' – 'From his[saww] military expeditions – when he[saww] travelled to Khyber Abu Bakr took the flag to the door of Khyber and battled them, but the Jews attacked and he returned defeated accusing his companions of cowardice and they accused him of cowardice. And when it was the next morning, Umar took the flag and went out with them, then he returned accusing the people of cowardice.

فَغَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ مَا بَالُ أَقْوَامٍ يَرْجِعُونَ مُنْهَزِمِينَ يُجَبِّنُونَ أَصْحَابَهُمْ أَمَا لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَّاراً غَيْرَ فَرَّارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدِهِ

Rasool-Allah[saww] was angered and said: 'What is the matter with the people returning defeated accusing their companions of being cowards? But tomorrow morning I[saww] will give the flag to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws], a man who is an attacker not a fleer. He[asws] will not return until Allah[azwj] Grants victory upon his[asws] hands'.

وَ كَانَ عَلِيٌّ ع أَرْمَدَ الْعَيْنِ فَتَطَاوَلَ جَمِيعُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَالُوا أَمَّا عَلِيٌّ فَإِنَّهُ لَا يُبْصِرُ شَيْئاً لَا سَهْلًا وَ لَا جَبَلًا فَلَمَّا كَانَ مِنَ الْغَدِ خَرَجَ رَسُولُ اللَّهِ ص مِنَ الْخَيْمَةِ وَ الرَّايَةُ فِي يَدِهِ فَرَكَزَهَا وَ قَالَ أَيْنَ عَلِيٌّ فَقِيلَ يَا رَسُولَ اللَّهِ هُوَ رَمِدٌ مَعْصُوبُ الْعَيْنَيْنِ قَالَ هَاتُوهُ إِلَيَّ

And Ali[asws] was with sore eyes, so the entirety of the Emigrants and the Helpers elongated (their necks) and said, 'As for Ali[asws], he[asws] cannot see anything, neither a coast nor a mountain'. When it was the next morning, Rasool-Allah[saww] came out from the tent and that flag was in his[saww] hands, so he[saww] installed it and said: 'Where is Ali[asws]?' It was said, 'O Rasool-Allah[saww]! He[asws] is with sore eyes, blinded of both eyes'. He[saww] said: 'Bring him[asws] to me[saww]'.

فَأُتِيَ بِهِ يُقَادُ فَفَتَحَ رَسُولُ اللَّهِ ص عَيْنَيْهِ ثُمَّ تَفَلَ فِيهِمَا فَكَأَنَّ عَلِيّاً لَمْ تَرْمَدْ عَيْنَاهُ قَطُّ ثُمَّ قَالَ اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَ الْبَرْدَ فَكَانَ عَلِيٌّ يَقُولُ مَا وَجَدْتُ بَعْدَ ذَلِكَ حَرّاً وَ لَا بَرْداً فِي صَيْفٍ وَ لَا شِتَاءٍ

They came with him[asws] being guided. Rasool-Allah[saww] opened his[asws] eyes then applied spittle in them, and it was as if Ali[asws] did not have sore eyes at all. Then he[saww] said: 'O Allah[azwj]! Remove from him[asws] the heat and the cold. So, Ali[asws] used to say: 'I[asws] did not find after that, neither heat nor cold, neither in the summer nor in the winter'.

ثُمَّ دَفَعَ إِلَيْهِ الرَّايَةَ وَ قَالَ لَهُ سِرْ فِي الْمُسْلِمِينَ إِلَى بَابِ الْحِصْنِ وَ ادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ إِمَّا أَنْ يَدْخُلُوا فِي الْإِسْلَامِ وَ لَهُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْهِمْ مَا عَلَيْهِمْ وَ أَمْوَالُهُمْ لَهُمْ وَ إِمَّا أَنْ يُذْعِنوا لِلْجِزْيَةِ وَ الصُّلْحِ وَ لَهُمُ الذِّمَّةُ وَ أَمْوَالُهُمْ لَهُمْ وَ إِمَّا الْحَرْبِ فَإِنِ اخْتَارُوا الْحَرْبَ فَحَارِبْهُمْ

[29] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 29

Then he[saww] handed the flag to him[asws] and said to him[asws]: 'Travel among the Muslims to the door of the fort and invite them to one of the three thing – either they enter into Al-Islam and for them would be what is for the Muslims and against them would be whatever is against them, and their wealth would be for them; or they submit to paying the tribute and the reconciliation, and for they would be to guarantee and their wealth would be for them; or the war. So, if they choose the war, then battle them'.

فأخذها و سار بها و المسلمون خلفه حتى وافى باب الحصن فاستقبله حماة اليهود و في أولهم مرحب يهدر كما يهدر البعير فدعاهم إلى الإسلام فأبوا ثم دعاهم إلى الذمة فأبوا فحمل عليهم أمير المؤمنين ع فانهزموا بين يديه و دخلوا الحصن و ردوا بابه

He[asws] took it (the flag) and went with it, and the Muslims were behind him[asws], until he[asws] came to the door of the fort. Guard of the Jews faced them, and in their front was Marhab, rolling just as the camel tends to roll along. He[asws] invited them to Al-Islam, but they refused. Then he[asws] called them to the guarantee, but they refused. So, Amir Al-Momineen[asws] attacked upon them and they were defeated in front of him[asws], and they entered the fort and returned (closed) its door'.

و كان الباب حجرا منقورا في صخر و الباب من الحجر في ذلك الصخر المنقور كأنه حجر رحى و في وسطه ثقب لطيف فرمى أمير المؤمنين ع بقوسه من يده اليسرى و جعل يده اليسرى في ذلك الثقب الذي في وسط الحجر دون اليمنى لأن السيف كان في يده اليمنى ثم جذبه إليه فانهار الصخر المنقور و صار الباب في يده اليسرى

And the door was of stone carved out of rock, and the door was of stone in that carved rock, as if it was a millstone, and in the middle of it was a small hole. Amir Al-Momineen[asws] threw down his[asws] bow from his[asws] left hand and made his[asws] left hand to be in that hole which was in the middle of the rock beside the right hand, because the sword was in his[asws] right hand, then he[asws] pulled it towards him[asws], and the carved rock collapsed and the door came to be in the left hand.

فحملت عليه اليهود فجعل ذلك ترسا له و حمل عليهم فضرب مرحبا فقتله و انهزم اليهود من بين يديه فرمى عند ذلك الحجر بيده اليسرى إلى خلفه فمر الحجر الذي هو الباب على رءوس الناس من المسلمين إلى أن وقع في آخر العسكر قال المسلمون فذرعنا المسافة التي مضى فيها الباب فكانت أربعين ذراعا ثم اجتمعنا على الباب لنرفعه من الأرض و كنا أربعين رجلا حتى تهيأ لنا أن نرفعه قليلا من الأرض.

The Jews attacked upon him[asws] and he[asws] made that (door) as a shield for him[asws] and attacked upon them. He[asws] struck Marhab and killed him and the Jews were defeated from in front of him[asws]. At that, he[asws] threw that rock (door) with his[asws] left hand to behind him[asws], and the rock, which was the door passed over the heads of the people from the Muslims until it fell at the end of the soldiers. The Muslims said, 'We measured the distance which the door went, and it was forty cubits. Then we gathered to the door in order to lift it from the ground, and we were forty men, until we prepared for it that we lift it a bit from the ground''.[30]

31- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا انْصَرَفَ رَسُولُ اللَّهِ ص مِنْ خَيْبَرَ رَاجِعاً إِلَى الْمَدِينَةِ قَالَ جَابِرٌ وَ صِرْنَا عَلَى وَادٍ عَظِيمٍ قَدِ امْتَلَأَ بِالْمَاءِ فَقَاسُوا عُمْقَهُ بِرُمْحٍ فَلَمْ يَبْلُغْ قَعْرَهُ فَنَزَلَ رَسُولُ اللَّهِ ص وَ قَالَ اللَّهُمَّ أَعْطِنَا الْيَوْمَ آيَةً مِنْ آيَاتِ أَنْبِيَائِكَ وَ رُسُلِكَ

[30] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 30

(The book) ‘Al-Kharaij Wa Al-Jaraih – It is reported that when Rasool-Allah[saww] left from Khyber returning to Al-Medina, Jabir said, ‘And we came to a big valley which was filled with water. We measured its depth with a spear but it did not reach its bottom. So, Rasool-Allah[saww] descended and said: ‘O Allah[azwj]! Give us a Sign today from the Signs of Your[azwj] Prophets[as] and Your[azwj] Messengers[as]’.

ثُمَّ ضَرَبَ الْمَاءَ بِقَضِيبِهِ وَ اسْتَوَى عَلَى رَاحِلَتِهِ ثُمَّ قَالَ سِيرُوا خَلْفِي بِاسْمِ اللَّهِ فَمَضَتْ رَاحِلَتُهُ عَلَى وَجْهِ الْمَاءِ فَاتَّبَعَهُ النَّاسُ عَلَى رَوَاحِلِهِمْ وَ دَوَابِّهِمْ فَلَمْ تَبْتَلَّ أَخْفَافُهَا وَ لَا حَوَافِرُهَا.

Then he[saww] struck the water with his[saww] stick and sat upon his[saww] ride, then said: ‘Travel behind me[saww] in the Name of Allah[azwj]!’ His[saww] ride passed upon the surface of the water and the people followed him[saww] upon their rides and their animals, and it neither wet their shoes nor their hooves’’.[31]

32- يج، الخرائج و الجرائح رُوِيَ أَنَّ النَّبِيَّ ص لَمَّا صَارَ إِلَى خَيْبَرَ كَانُوا قَدْ جَمَعُوا حُلَفَاءَهُمْ مِنَ الْعَرَبِ مِنْ غَطَفَانَ أَرْبَعَةَ آلَافِ فَارِسٍ فَلَمَّا نَزَلَ ص بِخَيْبَرَ سَمِعَتْ غَطَفَانُ صَائِحاً يَصِيحُ فِي تِلْكَ اللَّيْلَةِ يَا مَعْشَرَ غَطَفَانَ الْحُقُوا حَيَّكُمْ فَقَدْ خُولِفْتُمْ إِلَيْهِمْ وَ رَكِبُوا مِنْ لَيْلَتِهِمْ وَ صَارُوا إِلَى حَيِّهِمْ مِنَ الْغَدِ فَوَجَدُوهُمْ سَالِمِينَ قَالُوا فَعَلِمْنَا أَنَّ ذَلِكَ مِنْ قِبَلِ اللَّهِ لِيَظْفَرَ مُحَمَّدٌ بِيَهُودِ خَيْبَرَ

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported that when the Prophet[saww] came to Khyber, they had gathered their allies from the Arabs from Ghatfan, four thousand horsemen. When he[saww] descended at Khyber, Ghatfan hear a shouter shouting during that night, ‘O community of Ghatfan! Be with your tribe for your enemies have come to them’. And they rode from their night and came to be to their tribes in the morning and they found them safe. They said, ‘So we knew that, that was from Allah[azwj] in order to Grant victory to Muhammad[saww] with the Jews of Khyber’.

فَنَزَلَ ص تَحْتَ شَجَرَةٍ فَلَمَّا انْتَصَفَ النَّهَارُ نَادَى مُنَادِيهِ قَالُوا فَاجْتَمَعْنَا إِلَيْهِ فَإِذَا عِنْدَهُ رَجُلٌ جَالِسٌ فَقَالَ عَلَيْكُمْ هَذَا جَاءَنِي وَ أَنَا نَائِمٌ وَ سَلَّ سَيْفِي وَ قَالَ مَنْ يَمْنَعُكَ مِنِّي قُلْتُ اللَّهُ يَمْنَعُنِي مِنْكَ فَصَارَ كَمَا تَرَوْنَ لَا حَرَاكَ بِهِ فَقَالَ دَعُوهُ وَ لَمْ يُعَاقِبْهُ

He[saww] descended beneath a tree. When it was midday, his[saww] caller called out. They said, ‘So we gathered to him[asws], and there was a man seated in his[saww] presence. He[saww] said: ‘Upon you is this one. He came to me[saww] while I[saww] was asleep and took my[saww] sword and said: ‘Who will defend you[saww] from me?’ I[saww] said: ‘Allah[azwj] will Defend me[saww] from you’, and he became as you are seeing, there is no movement with him’. Then he[saww] said: ‘Leave him’, and he[saww] did not punish him.

وَ لَمَّا فَتَحَ عَلِيٌّ ع حِصْنَ خَيْبَرَ الْأَعْلَى بَقِيَتْ لَهُمْ قَلْعَةٌ فِيهَا جَمِيعُ أَمْوَالِهِمْ وَ مَأْكُولِهِمْ وَ لَمْ يَكُنْ عَلَيْهَا حَرْبٌ بِوَجْهٍ مِنَ الْوُجُوهِ نَزَلَ رَسُولُ اللَّهِ مُحَاصِراً لِمَنْ فِيهَا فَصَارَ إِلَيْهِ يَهُودِيٌّ مِنْهُمْ فَقَالَ يَا مُحَمَّدُ تُؤْمِنُنِي عَلَى نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي حَتَّى أَدُلَّكَ عَلَى فَتْحِ الْقَلْعَةِ

When Ali[asws] opened the top fort of Khyber, there remained for them a stronghold wherein was the entirety of their wealth and their food-store, and there did not take place any battle upon it with an aspect from its aspects. Rasool-Allah[saww] descended to besiege the ones in it. A Jew from them came to him[saww] and said, ‘O Muhammad[saww]! Grant me safety upon

[31] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 31

myself and my family and my wealth and my children until I point you[saww] upon opening the stronghold'.

فَقَالَ لَهُ النَّبِيُّ ص أَنْتَ آمِنٌ فَمَا دَلَالَتُكَ قَالَ تَأْمُرُ أَنْ يُخْفَرَ هَذَا الْمَوْضِعُ فَإِنَّهُمْ يَصِيرُونَ إِلَى مَاءِ أَهْلِ الْقَلْعَةِ فَيَخْرُجُ وَ يَبْقَوْنَ بِلَا مَاءٍ وَ يُسَلِّمُونَ إِلَيْكَ الْقَلْعَةَ طَوْعاً فَقَالَ رَسُولُ اللَّهِ ص أَوْ يُحْدِثَ اللَّهُ غَيْرَ هَذَا وَ قَدْ أَمَّنَّاكَ

The Prophet[saww] said to him: 'You are safe, so what is your pointer'. He said, 'Order with diffing in this place, for the people of the stronghold are coming to the water, and they will remain without water and will submit the stronghold to you willingly'. He[saww] said: 'Or Allah[azwj] will Bring about other than this, and I[saww] have already granted you safety'.

فَلَمَّا كَانَ مِنَ الْغَدِ رَكِبَ رَسُولُ اللَّهِ بَغْلَتَهُ وَ قَالَ لِلْمُسْلِمِينَ اتَّبِعُونِي وَ سَارَ نَحْوَ الْقَلْعَةِ فَأَقْبَلَتِ السِّهَامُ وَ الْحِجَارَةُ نَحْوَهُ وَ هِيَ تَمُرُّ عَنْ يَمْنَتِهِ وَ يَسْرَتِهِ فَلَا تُصِيبُهُ وَ لَا أَحَداً مِنَ الْمُسْلِمِينَ شَيْءٌ مِنْهَا حَتَّى وَصَلَ رَسُولُ اللَّهِ ص إِلَى بَابِ الْقَلْعَةِ فَأَشَارَ بِيَدِهِ إِلَى حَائِطِهَا فَانْخَفَضَ الْحَائِطُ حَتَّى صَارَ مِنَ الْأَرْضِ وَ قَالَ لِلنَّاسِ ادْخُلُوا الْقَلْعَةَ مِنْ رَأْسِ الْحَائِطِ بِغَيْرِ كُلْفَةٍ.

When it was the next morning, Rasool-Allah[saww] rode his[saww] mule and said to the Muslims: 'Follow me[saww]', and he[saww] went towards the stronghold. The arrows and the stones welcomed him[saww] around it, and these were passing on his[saww] right and his[saww] left, and these did not hit him[saww] nor anyone from the Muslims, anything from these until Rasool-Allah[saww] arrived to the door of the fortress, and he[saww] gestured by his[saww] hand to its wall, and the wall fell down until it became part of the ground. And he[saww] said to the people: 'Enter the stronghold from the top of the wall without any trouble''.[32]

33- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ ع أَنَّ أَبَاهُ ع حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ص أَعْطَى خَيْبَرَ بِالنِّصْفِ أَرْضَهَا وَ نَخْلَهَا فَلَمَّا أَدْرَكَتِ الثَّمَرَةُ بَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَقَوَّمَ عَلَيْهِمْ قِيمَةً فَقَالَ لَهُمْ إِمَّا أَنْ تَأْخُذُوهُ وَ تُعْطُونِي نِصْفَ الثَّمَرِ وَ إِمَّا أَعْطَيْتُكُمْ نِصْفَ الثَّمَرِ وَ آخُذُهُ فَقَالُوا بِهَذَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ.

(The book) 'Al-Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al-Halby who said,

'Abu Abdullah[asws] informed me that his[asws] forefathers[asws] narrated to him[asws] that Rasool-Allah[saww] gave back to Khyber half of its land and its palm trees. When these bore fruit, he[saww] sent Abdullah Bin Rawaha and he estimated upon them a value. He said to them, 'Either you take it and give me half the fruit, or I give you half the fruit and take it'. They said, 'By this stand the skies and the earth''.[33]

34- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ النَّبِيَّ ص لَمَّا افْتَتَحَ خَيْبَرَ تَرَكَهَا فِي أَيْدِيهِمْ عَلَى النِّصْفِ فَلَمَّا بَلَغَتِ الثَّمَرَةُ بَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ إِلَيْهِمْ فَخَرَصَ عَلَيْهِمْ فَجَاءُوا إِلَى النَّبِيِّ ص فَقَالُوا لَهُ إِنَّهُ قَدْ زَادَ عَلَيْنَا

(The book) 'Al-Kafi' – The number, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Muawiya Bin Ammar, from Abu Al-Sabbah who said,

[32] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 32
[33] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 33

‘I heard Abu Abdullah[asws] saying that when the Prophet[saww] conquered Khyber, he[saww] left it in their hand upon the half (yield). When the fruits ripened, he[saww] sent Abdullah Bin Rawaha to them. He estimated upon them and they came to the Prophet[saww] and said to him[saww], ‘He has exceeded upon us’.

فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ فَقَالَ مَا يَقُولُ هَؤُلَاءِ قَالَ قَدْ خَرَصْتُ عَلَيْهِمْ بِشَيْءٍ فَإِنْ شَاءُوا يَأْخُذُونَ بِمَا خَرَصْتُ وَ إِنْ شَاءُوا أَخَذْنَا فَقَالَ رَجُلٌ مِنَ الْيَهُودِ بِهَذَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ.

He[saww] sent a message to Abdullah and said: ‘What are they saying?’ He said, ‘I had estimated upon them with something, so if they like they can take with what I have estimated, and if they like we take’. A man from the Jews said, ‘By this stand the skies and the earth’’.[34]

35- ~~: أقول قال الكازروني في سنة سبع من الهجرة كانت غزوة خيبر في جمادى الأولى و خيبر على ثمانية برد من المدينة و ذلك أن رسول الله ص لما رجع من الحديبية أقام بالمدينة بقية ذي الحجة و بعض المحرم ثم خرج في بقية المحرم لسنة سبع و استخلف على المدينة سباع بن عرفطة الغفاري و أخرج معه أم سلمة~~

~~I (Majlisi) am saying, ‘Al-Kazruni said, ‘In the year seven from the Emigration was the military expedition of Khyber during Jamadi Al-Awwal, and Khyber was upon eight miles from Al-Medina and that is that when Rasool-Allah[saww] returned from Al-hudaybiya stayed at Al-Medina for the remainder of Zil Hijjaj and part of Al-Muharram, then went out during rest of Al-Muharram of the year seven, and left behind Saba’a Bin Arfata Al-Ghanawi in charge upon Al-Medina, and Umm Salma[ar] came out with him[saww].~~

~~فلما نزل بساحتهم أصبحوا و غدوا إلى أعمالهم معهم المساحي و المكاتل فلما نظروا إلى رسول الله ص قالوا محمد و الخميس فولوا هاربين إلى حصونهم و جعل رسول الله ص يقول الله أكبر خربت خيبر إنا جيش إذا نزلنا بساحة قوم فساء صباح المنذرين~~

~~When he[saww] descended in their courtyards, they woke up in the morning and went to their office bearers and with there were the shovels and the working tools. When they looked at Rasool-Allah[saww] they said, ‘Muhammad[saww] and the army!’ They turned around running to their fortress, and Rasool-Allah[saww] went on saying: ‘Allah[azwj] is the greatest! Khyber is ruined. We are an army, when we descend by the courtyards of a people, evil is the morning of the warned ones’.~~

~~فقاتلوهم أشد القتال و فتحها حصنا حصنا و هي حصون ذوات عدد و أخذ كنز آل أبي الحقيق و كان قد غيبوه في خربة فدله الله عليه فاستخرجه و قتل منهم ثلاثة و تسعين رجلا من يهود حتى ألجأهم إلى قصورهم و غلبهم على الأرض و النخل~~

~~They fought them the severest of the fighting and conquered it fort by fort and these were forts with number, and seized the treasure of the family of Abu Al-Huqeyq, and he had hidden during the ruination, but Allah[azwj] Pointed to him, so he was brought; and from ninety three men from the Jews were killed until he[saww] respited them to their forts and overcame them upon the land and the palm trees.~~

[34] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 34

فصالحهم على أن يحقن دماءهم و لهم ما حملت ركابهم و للنبي ص الصفراء و البيضاء و السلاح و يخرجهم و شرطوا للنبي ص أن لا يكتموه شيئا فإن فعلوا فلا ذمة لهم و لا عهد

He[saww] reconciled them upon that he[saww] would save their blood and for them would be what their riders could carry and for the Prophet[saww] would be the yellow (gold) and the white (silver) and the weapons and they would go out and they accepted the stipulation to the Prophet[saww] that they will not conceal anything from him[saww], and if they did that, there will be no guarantee for them, not any pact.

فلما وجد المال الذي غيبوه في مسك الجمال سبى نساءهم و غلب على الأرض و النخل و دفعها إليهم على الشطر.

When the money was found which they had hidden it in the bags of the camels, their women were made captives and they were overcome upon the land and the palm trees, and he[saww] handed over to them upon the half (yield).

ثم ذكر حديث الراية و رجوع أبي بكر و عمر و انهزامهما.

Then he mentioned the Hadeeth of the flag and the return of Abu Bakr and Umar and both of their defeats.

وَ قَوْلَهُ ص أَمَا وَ اللَّهِ لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَأْخُذُهَا إلى آخر ما مر.

And his[saww] words: 'But by Allah[azwj], I[saww] will give the flag tomorrow morning to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]' — taking it to the end of what has passed.

ثم قال قال ابن عباس لما أراد النبي ص أن يخرج من خيبر قال القوم الآن نعلم أ سرية صفية أم امرأة فإن كانت امرأة فسيحجبها و إلا فهي سرية فلما خرج أمر بستر فستر دونها فعرف الناس أنها امرأة فلما أرادت أن تركب أدنى رسول الله ص فخذه منها لتركب عليها فأبت و وضعت ركبتها على فخذه ثم حملها

Then he said, 'Ibn Abbas said, 'When the Prophet[saww] intended to go out from Khyber, the people said, 'Now we know, either Safiya is a concubine or a wife. If she was a wife, then he[saww] would be veiling her or else she is a concubine'. When the Command of veiling came, she was veil, so the people realised that she was a wife. When she wanted to ride, Rasool-Allah[saww] lowered his[saww] thigh for her to ride upon it, but she refused and placed her knee upon his thigh, then he[saww] carried her.

فلما كان الليل نزل فدخل الفسطاط و دخلت معه و جاء أبو أيوب فبات عند الفسطاط معه السيف واضع رأسه على الفسطاط فلما أصبح رسول الله ص سمع صوتا فقال من هذا فقال أنا أبو أيوب فقال ما شأنك

When it was night, he[saww] descended and entered the tent, and she entered with him[saww], and Abu Ayoub came and spent the night by the tent, the sword being with him, placing his head at the tent. When Rasool Allah[saww] woke up in the morning he[saww] heard a voice so he[saww] said: 'Who is this?' He said, 'I am Abu Ayoub'. He[saww] said: 'What is your concern?'

قال يا رسول الله جارية شابة حديثة عهد بعرس و قد صنعت بزوجها ما صنعت فلم آمنها قلت إن تحركت كنت قريبا منك فقال رسول الله ص رحمك الله يا أبا أيوب مرتين و كانت صفية عروسا بكنانة بن الربيع بن أبي الحقيق حين نزل رسول الله خيبر فرأت في المنام كأن الشمس نزلت حتى وقعت على صدرها فقصت ذلك على زوجها فقال و الله ما تمنيت إلا هذا الملك الذي نزل بنا ففتحها رسول الله ص و ضرب عنق زوجها فتزوجها.

He said, 'O Rasool-Allah[saww]! A young adolescent girl tied with marriage and has done with her husband what she has done, but is not secure. I said, 'If you move, I would be near from you'. Rasool Allah[saww] said: 'May Allah[azwj] have Mercy on you, O Abu Ayoub!' twice. And Safiya was a bride with Kanana Bin Al Rabie Bin Abu Al Huqeyq when Rasool Allah[saww] had descended at Khyber. She saw in the dream as if the sun had descended until it fell upon her chest. She related that to her husband. He said, 'By Allah[azwj]! You are not coveting except this king who has descended with us'. Rasool Allah[saww] conquered her and struck off the neck of her husband, then married her''.[35]

و في بعض الروايات أن صفية كانت قد رأت في المنام و هي عروس بكنانة بن الربيع أن قمرا وقع في حجرها فعرضت رؤياها على زوجها فقال ما هذا إلا أنك تمين ملك الحجاز فلطم وجهها لطمة اخضرت عينها منها فأتي رسول الله ص بها و بما أثر منها فسألها ما هو فأخبرته هذا الخبر.

And in one of the reporters – 'Safiya had seen in the dream and she was wedded with Kanana Bin Al Rabie, that a moon had fallen in her lap. She presented her dream to her husband. He said, 'This is not except that you are coveting this king of Al hijaz'. She slapper her face and her eye turned green from it. He came to Rasool Allah[saww] with her and with her was the impact from it. He[saww] asked her what it is and she informed him[saww] this news'.

و أتي رسول الله ص بزوجها كنانة و كان عنده كنز بني النضير فسأله فجحده أن يكون يعلم مكانه فأتي رسول الله ص برجل من اليهود فقال لرسول الله ص إني قد رأيت كنانة يطيف بهذه الخربة كل غداة فقال رسول الله أ رأيت إن وجدناه عندك أ نقتلك قال نعم

And Rasool-Allah[saww] came with her husband Kanana and with him was a treasure chest of the clan of Al Nazeer. He[saww] asked him, and he rejected that he happened to know of its place. They came to Rasool Allah[saww] with a man from the Jews. He said to Rasool Allah[saww]; 'I have seen Kanana circle this ruin every morning'. Rasool Allah[saww] said; 'Do you see that if we find it with you we will kill you?' He said, 'Yes'.

فأمر رسول الله ص بالخربة فحفرت فأخرج منها بعض كنزهم ثم سأله ما بقي فأبى أن يؤديه فأمر ص الزبير بن العوام قال عذبه حتى تستأصل ما عنده و كان الزبير يقدح بزند في صدره حتى أشرف على نفسه ثم دفعه رسول الله ص إلى محمد بن مسلمة فضرب عنقه بأخيه محمود بن مسلمة.

Rasool-Allah[saww] ordered with the ruin, and it was dug up and some of their treasure was extracted from it. Then he[saww] asked him, 'What remains?' But he refused to give it, so he[saww] ordered Al-Zubeir Bin Al-Awwam saying: 'Punish him until gives what is with him'; and Al-Zubeyr found an item until he overlooked at it himself, then Rasool-Allah[saww] handed him over to Muhammad Bin Maslama and his neck was struck off by his brother Mahmoud Bin Maslama.

[35] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 35

و بإسناده عن أنس قال لما افتتح رسول الله ص خيبر قال الحجاج بن علاط يا رسول الله إن لي بمكة مالا و إن لي بها أهلا أريد أن آتيهم فأنا في حل إن أنا نلت منك و قلت شيئا فأذن له رسول الله ص أن يقول ما شاء فأتى امرأته حين قدم و قال اجمعي لي ما كان عندك فإني أريد أن أشتري من غنائم محمد و أصحابه فإنهم قد استبيحوا و قد أصيبت أموالهم

By his chain from Anas (famous Ahadith fabricator) who said, 'When Rasool-Allah[saww] conquered Khyber Al-Hajjaj Bin Alat said, 'O Rasool-Allah[saww]! There is wealth for me at Makkah and there is family for me at it. I want to go to them for I am in freedom since I have attained from you[saww]', or said something. Rasool Allah[saww] permitted for him that he can say whatever he likes. He went to his wife when he arrived (at Makkah) and said, 'Gather for me whatever is with you, for I want to buy from the war booty of Muhammad[saww] and his[saww] companions, for I have taken the advantage and I have attained their wealth'.

و فشا ذلك في مكة فانقمع المسلمون و أظهر المشركون فرحا و سرورا فبلغ الخبر العباس بن عبد المطلب فعقر و جعل لا يستطيع أن يقوم ثم أرسل الغلام إلى الحجاج ويلك ما ذا جئت به و ما ذا تقول فما وعد الله خير مما جئت به فقال الحجاج اقرأ على أبي الفضل السلام و قل له فليخل لي بعض بيوته لآتيه فإن الخبر على ما يسره

And that spread in Makkah. The Muslims were suppressed and the Polytheists manifested happiness and cheerfulness. The news reached Al-Abbas Bin Abdul Muttalib, and he was injured and was not able to stand, then he went the slave to Al-Hajjaj, 'Woe be unto you! What is what you have come with, and what is that you are saying? Allah[azwj] has not Promised good from what you have come with'. Al-Hajjaj said, 'Convey the greeting to Abu Al-Fazal and tell him to vacate one of his house for Utba, for the news is upon what he will be cheered with'.

قال فجاء غلامه فلما بلغ الباب قال أبشر يا أبا الفضل قال فوثب العباس فرحا حتى قبل بين عينيه فأخبره بما قال الحجاج فأعتقه قال ثم جاء الحجاج فأخبره أن رسول الله ص قد افتتح خيبر و غنم أموالهم و جرت سهام الله تعالى في أموالهم و اصطفى رسول الله ص صفية و اتخذها لنفسه و خيرها بين أن يعتقها و تكون زوجته أو تلحق بأهلها فاختارت أن يعتقها و تكون زوجته

He said, 'His slave came. When he reached the door, he said, 'Receive good news O Abu Al-Fazal!' Al-Abbas leapt in happiness until he kissed between his eyes. He informed him with what Al-Hajjaj had said, and he freed him. Then Al-Hajjaj came and he informed him that Rasool-Allah[saww] had conquered Khyber and seized their wealth as was booty, and the shares of Allah[azwj] the Exalted had Flowed in their wealth, and Rasool Allah[saww] had selected Safiya and take her for himself[saww], and give her a choice between that he[saww] frees her and she becomes his[saww] wife or she joins up with her family. She chose that he[saww] frees her and become his[saww] wife.

و لكن جئت لمال لي هاهنا أردت أن أجمعه فأذهب به فاستأذنت رسول الله ص فأذن لي أن أقول ما شئت فاخف علي ثلاثا ثم اذكر ما بدا لك قال فجمعت امرأته ما كان عندها من حلي و متاع فدفعته إليه ثم انشمر به فلما كان بعد ثلاث أتى العباس امرأة الحجاج فقال ما فعل زوجك فأخبرته أنه ذهب يوم كذا و كذا

But I have come her for the wealth of mine over there, I wanted to gather it. I went with it and sought permission of Rasool-Allah[saww], and he[saww] permitted for me that I can say whatever I like. So conceal upon me for three (days), then mentioned whatever comes to you'. His wife gather whatever was with her, from the ornaments and chattels and handed it

over to him, then rolled it. When it was after three (days) Al-Abbas came to the wife of Al-Hajjaj and said, 'What has your husband done?' She informed him that he had gone on such and such day.

و قالت لا يحزنك الله يا أبا الفضل لقد شق علينا الذي بلغك قال أجل لا يحزنني الله تعالى و لم يكن بحمد الله إلا ما أحببنا فتح الله خيبر على رسول الله ص و اصطفى رسول الله ص صفية لنفسه فإن كان لك حاجة في زوجك فالحقي به قالت أظنك و الله صادقا قال فو الله إني لصادق و الأمر على ما أخبرتك

And she said, 'May Allah[azwj] not Make you grieve, O Abu Al-Fazal! It has been grievous upon us that which has reached you'. He said, 'Yes, May Allah[azwj] not Make me grieve, and he did not happen to praise Allah[azwj] except what is beloved to us. Allah[azwj] has Conquered Khyber for Rasool-Allah[saww], and Rasool-Allah[saww] chose Safiya for himself[saww]. So if there was a need for you regarding your husband, then join up with me'. She said, 'By Allah[azwj], I thought you were sincere'. He said, 'By Allah[azwj], I am sincere and the matter is upon what I have informed you'.

قال ثم ذهب حتى أتى مجلس قريش و هم يقولون إذا مر بهم لا يصيبك إلا خير يا أبا الفضل قال لم يصبني إلا خير بحمد الله لقد أخبرني الحجاج أن خيبر فتح الله على رسوله و جرت سهام الله فيها و اصطفى رسول الله ص صفية لنفسه و قد سألني أن أخفي عنه ثلاثا و إنما جاء ليأخذ ماله و ما كان له من شيء هاهنا ثم يذهب

Then he went until he came to the gathering of Quraysh and they said when he passed by them, 'May you not be hit by except goodness, O Abu Al-Fazal'. He said, 'Nothing hits me except for goodness by the praise of Allah[azwj]. Al-Hajjaj informed me that Khyber has been Conquered by Allah[azwj] for His[azwj] Rasool[saww], and the shares of Allah[azwj] have flowed in it, and Rasool-Allah[saww] selected Safiya for himself[saww], and he had asked me to conceal it on his behalf for three (days), and rather he had come to take his wealth and whatever was for him from anything over here, then he went'.

قال فرد الله الكآبة التي بالمسلمين على المشركين و خرج من كان دخل بيته مكتئبا حتى أتوا العباس فأخبرهم الخبر فسر المسلمون و رد الله ما كان من كآبة أو غيظ أو حزن على المشركين.

He said, 'Thus Allah[azwj] Returned the depression which was with the Muslims to be upon the Polytheists, and the ones who had entered his house came out depressed until they came to Al-Abbas. He informed them the news, and the Muslims were cheered, and Allah[azwj] Returned whatever depression or anguish or grief they had to be upon the Polytheists''.[36]
(This is not a Hadith)

36- مِنَ الدِّيوَانِ الْمَنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع مِمَّا أَنْشَدَهُ فِي غَزَاةِ خَيْبَرَ

سَتَشْهَدُ لِي بِالْكَرِّ وَ الطَّعْنِ رَايَةٌ — حَبَانِي بِهَا الطُّهْرُ النَّبِيُّ الْمُهَذَّبُ
وَ تَعْلَمُ أَنِّي فِي الْحُرُوبِ إِذَا الْتَظَتْ — بِنِيرَانِهَا اللَّيْثُ الْهَمُوسُ الْمُجَرَّبُ
وَ مِثْلِيَ لَاقَى الْهَوْلَ فِي مَفْظِعَاتِهِ — وَ قَلَّ لَهُ الْجَيْشُ الْخَمِيسُ الْعَطَنْبَطَبُ

[36] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 36 b

وَ قَدْ عَلِمَ الْأَحْيَاءُ أَنِّي زَعِيمُهَا وَ أَنِّي لَدَى الْحَرْبِ الْعُذَيْقُ الْمُرَجَّبُ.

From the register attributed to Amir Al-Momineen[asws] from what he[asws] prosed during the military expedition of Khyber: '*The flag will testify for me[asws] with the attacking and the stabbing, gifted to me[asws] by the clean Prophet[saww], the polite, and you know that I[asws] am in the wars when I[asws] thirst with its flames, the whisper of the experience lion, and the like of me[asws] tends to meet the horrors during its tragedies, and the huge army seems little to him, and the living have learned that I[asws] am their leader, and I[asws] went during the war against the wicked, the awe*d'.

وَ مِنْهُ فِيهَا

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ مُهَذَّبٌ ذُو سَطْوَةٍ وَ ذُو غَضَبٍ
غُذِّيتُ فِي الْحَرْبِ وَ عِصْيَانِ النُّؤَبِ مِنْ بَيْتِ عِزٍّ لَيْسَ فِيهِ مُنْشَعَبُ
وَ فِي يَمِينِي صَارِمٌ يَجْلُو الْكُرَبَ مَنْ يَلْقَنِي يَلْقَى الْمَنَايَا وَ الْعَطَبَ
إِذْ كَفُّ مِثْلِي بِالرُّءُوسِ يَلْتَعِبُ.

And from it therein: '*I[asws] am Ali[asws] and son of Abdul Muttalib[asws], polite with power and wrath, I[asws] have been nourished in the war and am from the honourable household, there isn't any crookedness, and in my[asws] right hand is toughness removing the distress; one who meets me[asws] meets the death and the Fire when the likes of me[asws] confronts the heads*'.

وَ مِنْهُ فِيهَا مُخَاطِباً لِيَاسِرٍ وَ غَيْرِهِ

هَذَا لَكُمْ مِنَ الْغُلَامِ الْغَالِبِ مِنْ ضَرْبِ صِدْقٍ وَ قَضَاءِ الْوَاجِبِ
وَ فَالِقِ الْهَامَاتِ وَ الْمَنَاكِبِ أَحْمِي بِهِ قَمَاقِمَ الْكَتَائِبِ.

And from it – Therein he[asws] addressed Yasser and others: '*This is for you from the overcoming boy, from a sincere strike and the Obligatory Decree, and splitter of the important ones and the (other) soldiers, and I[asws] protect by it the heads of the battalions*'.

وَ مِنْهُ فِيهَا مُخَاطِباً لِعَنْتَرٍ وَ سَائِرِ عَسْكَرِ خَيْبَرَ

هَذَا لَكُمْ مَعَاشِرَ الْأَحْزَابِ مِنْ فَالِقِ الْهَامَاتِ وَ الرِّقَابِ
فَاسْتَعْجِلُوا لِلطَّعْنِ وَ الضِّرَابِ وَ اسْتَبْسِلُوا لِلْمَوْتِ وَ الْمَآبِ
صَيَّرَكُمْ سَيْفِي إِلَى الْعَذَابِ بِعَوْنِ رَبِّي الْوَاحِدِ الْوَهَّابِ.

And from it therein addressing to Antar and the rest of the soldiers of Khyber: '*This is for you, community of the allies, from a splitter of the important ones and the necks, so hasten to the stabbing and the strikes, and plunge yourselves for the death and the end-result, my[asws] sword will send you to the Punishment by the Assistance of my[asws] Lord[azwj], the One, the Provider*'.

وَ مِنْهُ فِيهِ مُخَاطِباً لِرَبِيعِ بْنِ أَبِي الْحُقَيْقِ

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبْ أَحْمِي ذِمَارِي وَ أَذُبُّ عَنْ حَسَبِ
وَ الْمَوْتُ خَيْرٌ لِلْفَتَى مِنَ الْهَرَبِ.

And from it, therein addressing to Rabie Bin Abu Huqeyq: '*I[asws] am Ali[asws] and a son of Abdul Muttalib[asws], I[asws] protect my[asws] honour and ignore the affiliations, and the death is better for the youth than the fleeing*'.

وَ مِنْهُ فِيهَا مُخَاطِباً لِجَمَاهِيرِ أَهْلِ خَيْبَرَ

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ مُهَذَّبٌ ذُو سَطْوَةٍ وَ ذُو حَسَبِ
قِرْنٌ إِذَا لَاقَيْتُ قِرْناً لَمْ أَهَبْ مَنْ يَلْقَنِي يَلْقَى الْمَنَايَا وَ الْكُرَبَ.

And from it therein addressing to the masses of the people of Khyber: '*I[asws] am Ali[asws] and son of Abdul Muttalib[asws]! Polite with the power and with the affiliations of a generation, when I[asws] meet a generation I[asws] do not gift the one who meets me[asws], he meets the death and the distress*'.

وَ مِنْهُ فِيهَا مُخَاطِباً لِمُرَّةَ بْنِ مَرْوَانَ

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ أَخُو النَّبِيِّ الْمُصْطَفَى الْمُنْتَجَبِ
رَسُولُ رَبِّ الْعَالَمِينَ قَدْ غَلَبَ بَيَّنَهُ رَبُّ السَّمَاءِ فِي الْكُتُبِ
وَ كُلُّهُمْ يَعْلَمُ لَا قَوْلَ كَذِبِ وَ لَا بِزُورٍ حِينَ يدء] يَدْوِي] بِالنَّسَبِ
صَافِي الْأَدِيمِ وَ الْجَبِينِ كَالذَّهَبِ الْيَوْمَ أُرْضِيهِ بِضَرْبٍ وَ غَضَبِ
ضَرْبَ غُلَامٍ أَرِبٍ مِنَ الْعَرَبِ لَيْسَ بِخَوَّارٍ يُرَى عِنْدَ النُّكَبِ
فَاثْبُتْ لِضَرْبٍ مِنْ حُسَامٍ كَاللَّهَبِ.

And from it therein addressing to Murrah Bin Marwan: '*I[asws] am Ali[asws] and son of Abdul Muttalib[asws], brother of the Prophet[saww], the Chosen one, the Selected Rasool[saww] of Lord[azwj] of the worlds. Lord[azwj] of the skies has Made his[saww] proofs to be overwhelming in the Books, and all of them know that it is not a false word, nor does he[saww] lie when he[saww] invites with the lineage, clear is the skin and forehead is like gold.*

Today I[asws] shall present it with the strike and the wrath, strike of a young boy from the Arabs, there isn't any faintness to be seen during the plight, and I[asws] shall stand with firmness to strike from a decisiveness like a flame'.

وَ مِنْهُ فِيهَا مُخَاطِباً لِمَرْحَبٍ

نَحْنُ بَنُو الْحَرْبِ بِنَا سَعِيرُهَا حَرْبَ عَوَانٍ حَرُّهَا نَذِيرُهَا
تَحُثُّ رَكْضَ الْخَيْلِ فِي زَفِيرِهَا.

And from it therein addressing to Marhab: '*We are the sons of war, through us is its price, an Assisted batter, its vows are freed beneath the trampling of the horses during their exhalation*'.

وَ مِنْهُ فِيهَا مُجِيباً لِيَاسِرِ الْخَيْبَرِي

تَبّاً وَ تَعْساً لَكَ يَا ابْنِ الْكَافِرِ أَنَا عَلِيٌّ هَازِمُ الْعَسَاكِرِ
أَنَا الَّذِي أَضْرِبُكُمْ وَ نَاصِرِي إِلَهُ حَقٌّ وَ لَهُ مُهَاجَرِي
أَضْرِبُكُمْ بِالسَّيْفِ فِي الْمَصَاغِرِ أَجُودُ بِالطَّعْنِ وَ ضَرْبٍ طاهر] ظَاهِرِ[
مَعَ ابْنِ عَمِّي وَ السِّرَاجِ الزَّاهِرِ حَتَّى تَدِينُوا لِلْعَلِيِّ الْقَاهِرِ
ضَرْبَ غُلَامٍ صَارِمٍ مُمَاهِرِ

And from it therein answering to Yasser the Khyberite: '*Repentance and despair is for you, O son of the Kafir, I[asws] am Ali[asws] defeater of the soldiers, I[asws] am the one who will strike you and the True God[azwj] is my[asws] Helper, and to Him[azwj] I[asws] am emigrating. I[asws] will strike you with the sword among the belittled ones, perfect with the stabbing and the pure strikes, with my[asws] cousin[saww], and the shining lantern, until you make it a Religion for the Exalted, the Dominant, a strike of a skilful and tough boy*'.

وَ أَيْضاً فِي جَوَابِهِ

يَنْصُرُنِي رَبِّي خَيْرُ نَاصِرٍ آمَنْتُ بِاللَّهِ بِقَلْبٍ شَاكِرٍ
أَضْرِبُ بِالسَّيْفِ عَلَى الْمَغَافِرِ مَعَ النَّبِيِّ الْمُصْطَفَى الْمُهَاجِرِ.

And as well in answering him: '*My[asws] Lord[azwj] Helps me[asws], the best of the helpers, I[asws] believe in Allah[azwj] with a heart of the grateful one, I[asws] strike with the sword upon the multitude with the prophet[saww], the Chosen one, the emigrant*'.

وَ مِنْهُ فِيهَا مُجِيباً لِأَبِي الْبُلَيْتِ عَنْتَرٍ

أَنَا عَلِيٌّ الْبَطَلُ الْمُظَفَّرُ غَشَمْشَمُ الْقَلْبِ بِذَاكَ أُذْكَرُ
وَ فِي يَمِينِي لِلِّقَاءِ أَخْضَرُ يَلْمَعُ مِنْ حافته [حَافَيْهِ] بَرْقٌ يَزْهَرُ
لِلطَّعْنِ وَ الضَّرْبِ الشَّدِيدِ مُحْضَرُ مَعَ النَّبِيِّ الطَّاهِرِ الْمُطَهَّرِ
اخْتَارَهُ اللَّهُ الْعَلِيُّ الْأَكْبَرُ الْيَوْمَ يُرْضِيهِ وَ يُخْزِي عَنْتَرٌ.

And from it therein answering to Abu Al-Buleyt Antar: '*I[asws] am Ali[asws] the victorious hero, the braveness of the heart is mentioned with that, and in my[asws] right hand is to meet the greenery, shining from its edge, the lightning blossoms, for the severe stabbing and the striking I[asws] proceed with the Prophet[saww], the pure, the Purified. Allah[azwj] the Exalted, the Greatest Choose him[saww]. Today he[saww] will be pleased and Antar will be disgraced*'.

وَ مِنْهُ فِيهَا قَالَ ارْتَجَزَ دَاوُدُ بْنُ قَابُوسَ فَقَالَ

يَا أَيُّهَا الْحَامِلُ بِالتَّرَغُّمِ مَا ذَا تُرِيدُ مِنْ فَتًى غَشَمْشَمِ
أَرْوَعَ مِفْضَالٍ هَصُورٍ هَيْصَمِ مَا ذَا تَرَى بِبَازِلٍ مُعْتَصَمِ
وَ قَاتِلِ الْقِرْنِ الْجَرِيءِ الْمُقْدِمِ وَ اللَّهِ لَا أُسْلِمُ حَتَّى تُحْرَمِ

And from it therein is war rhetoric of Dawood Bin Qabous who said, '*O you attacker with the anger, what is that you want from a dark youth, the finest of the favourites, mighty, decisive' What is that you see stuck with a puzzle, and a killer of the generation flowing in front. By Allah[azwj], I will not become a Muslims until deprived*'.

فَأَجَابَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ

اثْبُتْ لَحَاكَ اللَّهُ إِنْ لَمْ تُسْلِمِ لِوَقْعِ سَيْفٍ عَجْرَفِيٍّ خِضْرَمِ
تَحْمِلُهُ مِنِّي بَنَانُ الْمِعْصَمِ أَحْمِي بِهِ كَتَائِبِي وَ أَحْتَمِي
إِنِّي وَ رَبِّ الْحَجَرِ الْمُكَرَّمِ قَدْ جُدْتُ لِلَّهِ بِلَحْمِي وَ دَمِي

He[asws] answered him: '*Stay where you are for meeting Allah[azwj] if you don't become a Muslim, for the fall of the sword upon the abundantly arrogant, you will bear it from me[asws] with the flick of the wrist, I[asws] will protect by it my[asws] brigades and protect, I[asws] and Lord[azwj] of the Honourable (Black) Stone, for I[asws] have been fighting for the Sake of Allah[azwj] with my[asws] flesh and my[asws] blood*'.

وَ مِنْهُ فِيهَا: مُخَاطِباً لِلْيَهُودِ.

هَذَا لَكُمْ مِنَ الْغُلَامِ الْهَاشِمِي مِنْ ضَرْبِ صِدْقٍ فِي ذُرَى الْكَمَائِمِ
ضَرْبَ يقود] نُفُوذٍ] شَعَرَ الْجَمَاجِمِ بِصَارِمٍ أَبْيَضَ أَيِّ صَارِمِ
أَحْمِي بِهِ كَتَائِبَ الْقَمَاقِمِ عِنْدَ مَجَالِ الْخَيْلِ بِالْأَقَادِمِ.

And from it therein addressing to the Jews: '*This is for you from the Hashemite boy, from a sincere strikes during the peak of ambushes, strikes scalping the hair of the skulls, with austere whiteness with all the severity, I[asws] will protect by it my[asws] brigades, in the field of the cavalry with the infantry*'.

وَ مِنْهُ عِنْدَ قَتْلِ الْخَيْبَرِيِّ

أَنَا عَلِيٌّ وَلَدَتْنِي هَاشِمٌ لَيْثُ حَرُوبٌ لِلرِّجَالِ قَاصِمٌ
مُعْصَوْصَبٌ فِي نَقْعِهَا مَقَادِمُ مَنْ يَلْقَنِي يَلْقَاهُ مَوْتٌ هَاجِمٌ.

And from it during killing the Khyberite: ''*I[asws] am Ali[asws], Hashim[asws] begot me[asws], a lion of war incisive to the men, blind in punishing the frontmen, one who meets me[asws] meets the assault of death*''.[37]

[37] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 36

37- الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ قَالَ: لَمَّا جَاءَتْ صَفِيَّةُ إِلَى رَسُولِ اللَّهِ ص وَ كَانَتْ مِنْ أَحْسَنِ النَّاسِ وَجْهاً فَرَأَى فِي وَجْهِهَا شَجَّةً فَقَالَ مَا هَذِهِ وَ أَنْتِ ابْنَةُ الْمُلُوكِ فَقَالَتْ إِنَّ عَلِيّاً ع لَمَّا قَدِمَ إِلَى الْحِصْنِ هَزَّ الْبَابَ فَاهْتَزَّ الْحِصْنُ وَ سَقَطَ مَنْ كَانَ عَلَيْهِ مِنَ النَّظَّارَةِ وَ ارْتَجَفَ بِيَ السَّرِيرُ فَسَقَطْتُ لِوَجْهِي فَشَجَّنِي جَانِبُ السَّرِيرِ

Al-Bursy in (the book) 'Mashariq Al-Anwaar' said, 'When Safiya came to Rasool-Allah[saww], and she was from the most beautiful of the people of face, he[saww] saw a bruise in her face. He[saww] said: 'What is this, and you are a daughter of the king?' She said, 'When Ali[asws] came to the fort, he[asws] shook the door, so the fort shook and the ones from the onlookers who were upon it fell down and the bed trembled with me, so I fell down onto my face, and the side of the bed bruised me'.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا صَفِيَّةُ إِنَّ عَلِيّاً عَظِيمٌ عِنْدَ اللَّهِ وَ إِنَّهُ لَمَّا هَزَّ الْبَابَ اهْتَزَّ الْحِصْنُ وَ اهْتَزَّتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرَضُونَ السَّبْعُ وَ اهْتَزَّ عَرْشُ الرَّحْمَنِ غَضَباً لِعَلِيٍّ

Rasool-Allah[saww] said to her: 'O Safiya! Ali[asws] is magnificent in the Presence of Allah[azwj], and when he[asws] shook the door, the fort shook, and the seven skies and the seven earths shook, and the Throne of the Beneficent shook in anger for (the support of) Ali[asws]'.

وَ فِي ذَلِكَ الْيَوْمِ لَمَّا سَأَلَهُ عُمَرُ فَقَالَ يَا أَبَا الْحَسَنِ لَقَدِ اقْتَلَعْتَ مَنِيعاً وَ أَنْتَ ثَلَاثَةَ أَيَّامٍ خَمِيصاً فَهَلْ قَلَعْتَهَا بِقُوَّةٍ بَشَرِيَّةٍ فَقَالَ مَا قَلَعْتُهَا بِقُوَّةٍ بَشَرِيَّةٍ وَ لَكِنْ قَلَعْتُهَا بِقُوَّةٍ إِلَهِيَّةٍ وَ نَفْسٍ بِلِقَاءِ رَبِّهَا مُطْمَئِنَّةٍ رَضِيَّةٍ

And during that day, when Umar asked him[asws] saying, 'O Abu Al-Hassan[asws]! You[asws] uprooted the fortress door and you[asws] have been hungry for three days, so did you[asws] uproot it with the strength of a mortal?' He[asws] said: 'I[asws] did not uproot it with the strength of a mortal, but I[asws] uprooted it with the Divine Strength, and my[asws] soul was content with meeting its Lord[azwj]'.

وَ فِي ذَلِكَ الْيَوْمِ لَمَّا شَطَرَ مَرْحَباً شَطْرَيْنِ وَ أَلْقَاهُ مُجَدَّلًا جَاءَ جَبْرَئِيلُ مِنَ السَّمَاءِ مُتَعَجِّباً فَقَالَ لَهُ النَّبِيُّ ص مِمَّ تَعَجَّبْتَ فَقَالَ إِنَّ الْمَلَائِكَةَ تُنَادِي فِي صَوَامِعِ جَوَامِعِ السَّمَاوَاتِ لَا فَتَى إِلَّا عَلِيٌّ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ

And during that day when he[asws] had bisected Marhab into two pieces and welcome his two parts, Jibraeel[as] came from the sky astonished. The Prophet[saww] said to him[as]: 'What are you[as] astonished from?' He[as] said: 'The Angels are calling out in the Masjids of the skies, 'There is no youth (Momin) except Ali[asws], there is no sword except Zulfiqar!'

وَ أَمَّا إِعْجَابِي فَإِنِّي لَمَّا أُمِرْتُ أَنْ أُدَمِّرَ قَوْمَ لُوطٍ حَمَلْتُ مَدَائِنَهُمْ وَ هِيَ سَبْعُ مَدَائِنَ مِنَ الْأَرْضِ السَّابِعَةِ السُّفْلَى إِلَى الْأَرْضِ السَّابِعَةِ الْعُلْيَا عَلَى رِيشَةٍ مِنْ جَنَاحِي وَ رَفَعْتُهَا حَتَّى سَمِعَ حَمَلَةُ الْعَرْشِ صِيَاحَ دِيَكَتِهِمْ وَ بُكَاءَ أَطْفَالِهِمْ وَ وَقَفْتُ بِهَا إِلَى الصُّبْحِ أَنْتَظِرُ الْأَمْرَ وَ لَمْ أُثْقَلْ بِهَا

And as for my[as] admiration, so when I[as] was Commanded with destroying the people of Lut[as], I[as] carried their cities, and these were seven cities, from the seventh lowest firmament to the highest seventh firmament, upon a feather from my[as] wing and raised it until the bearers of the Throne heard the shouts of their roosters and the crying of their children, and I[saww] paused with it up to the morning awaiting the Command, and I[saww] did not feel the weight of it.

وَ الْيَوْمَ لَمَّا ضَرَبَ عَلِيٌّ ضَرْبَتَهُ الْهَاشِمِيَّةَ وَ كَبَّرَ أُمِرْتُ أَنْ أَقْبِضَ فَاضِلَ سَيْفِهِ حَتَّى لَا يَشُقَّ الْأَرْضَ وَ تَصِلَ إِلَى الثَّوْرِ الْحَامِلِ لَهَا فَيَشْطُرُهُ شَطْرَيْنِ فَتَنْقَلِبَ الْأَرْضُ بِأَهْلِهَا فَكَانَ فَاضِلُ سَيْفِهِ عَلَيَّ أَثْقَلَ مِنْ مَدَائِنِ لُوطٍ هَذَا وَ إِسْرَافِيلُ وَ مِيكَائِيلُ قَدْ قَبَضَا عَضُدَهُ فِي الْهَوَاءِ.

And today, when Ali[asws] struck his[asws] Hashemite strike and exclaimed Takbeer, I[as] was Commanded to capture the strength of his[asws] sword so that the earth would not be cleft asunder and it would arrive to 'Al-Sowr' the carrier of it. He[asws] bisected him into two sections, and the earth would have overturned with its inhabitants. The strength of his[asws] sword was heavier upon me[as] than the cities of Lut[as]. This, and Israfeel[as] and Mikaeel[as] had withheld his[asws] forearm in the air (mid-strike)''.[38]

[38] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 22 H 37

باب 23 ذكر الحوادث بعد غزوة خيبر إلى غزوة مؤتة

CHAPTER 23 – MENTION OF THE EVENTS AFTER THE MILITARY EXPEDITION OF KHYBER UP TO THE MILITARY EXPEDITION OF MOTAH

1- قب، المناقب لابن شهرآشوب عم، إعلام الورى ثم بعث رسول الله ص بعد غزوة خيبر فيما رواه الزهري عبد الله بن رواحة في ثلاثين راكبا فيهم عبد الله بن أنيس إلى البشير بن رازم اليهودي لما بلغه أنه يجمع غطفان ليغزو بهم فأتوه فقالوا أرسلنا إليك رسول الله ص ليستعملك على خيبر

(The books) 'Al-Manaqib' of Ibn Shehr Ashub (and) 'Alam Al-Wara' – Then Rasool-Allah[saww] sent after the military expedition of Khyber among what is reported by Al-Zuhry Abdullah Bin Rawha among thirty riders, among them being Abdullah Bin Aneys, to Al-Bashir Bin Razam the Jew, when it reached him[saww] that Ghatfan had gathered to battle with them (Muslims). They came to him[saww] and said, 'Then sent us to you[saww], O Rasool-Allah[saww], in order to utilise you[saww] upon Khyber'.

فلم يزالوا به حتى تبعهم في ثلاثين رجلا مع كل رجل منهم رديف من المسلمين فلما صاروا ستة أميال ندم البشير فأهوى بيده إلى سيف عبد الله بن أنيس ففطن له عبد الله فزجر بعيره ثم اقتحم يسوق بالقوم حتى إذا استمكن من البشير ضرب رجله فقطعه فاقتحم البشير و في يده مخرش من شوحط فضرب به وجه عبد الله فشجه مأمومة و انكفأ كل رجل من المسلمين على رديفه فقتله غير رجل واحد من اليهود أعجزهم شدا و لم يصب من المسلمين أحد و قدموا على رسول الله ص فبصق في شجة عبد الله بن أنيس فلم تؤذه حتى مات.

They did not cease with it until he[saww] sent in their pursuit among thirty men, there being a stand by (reserve) from the Muslims with each of them. When they came to be six miles, Al-Bashir regretted and inclined with his hand towards the sword of Abdullah Bin Aneys, but Abdullah discerned him and he spurred on his camel, then stormed ushering with the people until when he was enabled from Al-Bashir, he struck his leg cutting it, and Al-Bashir stormed and in his hand was a piece of his flesh, and he struck the face of Abdullah with it and bruised it fracturing and every Muslims inclined towards his stand-by and killed him, apart from one man from the Jews who was very incapacitated, and they did not attain anyone from the Muslims, and they arrived to Rasool-Allah[saww]. Rasool-Allah[saww] applied saliva in the bruise of Abdullah Bin Aneys, and it did not hurt him until he died.

و بعث غالب بن عبد الله الكلبي إلى أرض بني مرة فقتل و أسر.

And he[saww] sent Ghalib Bin Abdullah Al-Kalby to the land of the clan of Marrah, and he killed and captured.

و بعث عيينة بن حصن البدري إلى أرض بني العنبر فقتل و أسر.

And he[saww] send Ayayna Bin Hasan Al-Badry to the land of the clan of Anbar, and he killed and captured.

ثم كانت عمرة القضاء سنة سبع اعتمر رسول الله ص و الذين شهدوا معه الحديبية و لما بلغ قريشا ذلك خرجوا متبددين فدخل مكة و طاف بالبيت على بعيره بيده محجن يستلم به الحجر و عبد الله بن رواحة أخذ بخطامه و هو يقول

خلوا بني الكفار عن سبيله خلوا فكل الخير في رسوله

إلى آخر ما مر من الأبيات.

Then it was the expired Umrah in the year seven. Rasool-Allah[saww] and those who had attended Al-hudaybiya with him[saww] performed Umrah, and when that reached Quraysh, they came out scattered. He[saww] entered Makkah and performed Tawaaf of the House (Kabah) upon his[saww] camel and in his[saww] hand was a staff to kiss the Black Stone with it, and Abdullah Bin Rawha grabbed his[saww] rein and he said, (a poem), '*Vacate, sons of Kafirs, from his[saww] way, vacate, for all goodness is in His[azwj] Rasool[saww]*' – up to the end for has passed from the couplets.

و أقام بمكة ثلاثة أيام تزوج بها ميمونة بنت الحارث الهلالية ثم خرج فابتنى بها بسرف و رجع إلى المدينة فأقام بها حتى دخلت سنة ثمان.

And he[saww] stayed at Makkah for three days, marrying Maymuna Bint Al-Haris Al-Hilaliya at it, then he[saww] went out, and she adopted with it with honour, and returned to Al-Medina, and stayed with her until year eight entered''.[39]

2: أقول قال الكازروني في حوادث سنة سبع و فيها نام رسول الله ص عن صلاة الصبح حتى طلعت الشمس.

I (Majlisi) am saying, 'Al-Kazruni said regarding the events of the year seven, and during it Rasool-Allah[saww] slept from his[saww] Salat until the sun emerged.

بِالْإِسْنَادِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ سَارَ حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ وَ قَالَ لِبِلَالٍ اكْلَأْ لَنَا اللَّيْلَ فَصَلَّى بِلَالٌ مَا قُدِّرَ لَهُ وَ نَامَ رَسُولُ اللَّهِ ص فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلَالٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ فَغَلَبَتْ بِلَالًا عَيْنُهُ وَ هُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ص وَ لَا بِلَالٌ وَ لَا أَحَدٌ مِنَ الصَّحَابَةِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ وَ كَانَ رَسُولُ اللَّهِ ص أَوَّلَهُمُ اسْتِيقَاظاً

By the chain, from Abu Hureyra (famous Ahadith fabricator), 'When Rasool-Allah[saww] returned from the military expedition of Khyber, travelled until when slumber came to him[saww], he[saww] descended to rest and said to Bilal, 'Let us eat up the night'. Bilal prayed Salat whatever he was able to and Rasool-Allah[saww] slept. When the dawn drew near, Bilal leant to his[saww] ride facing towards the dawn. Bilal's eyes were overcome and he was leaning to his[saww] ride. So, Rasool-Allah[saww] did not wake up nor did Bilal nor anyone from the companions until the sun hit them, and Rasool-Allah[saww] was the first one to awaken.

فَفَزِعَ رَسُولُ اللَّهِ ص فَقَالَ أَيْ بِلَالُ فَقَالَ بِلَالٌ أَخَذَ بِنَفْسِيَ الَّذِي أَخَذَ بِنَفْسِكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ ص قَالَ اقْتَادُوا فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئاً ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ ص وَ أَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ وَ صَلَّى بِهِمُ الصُّبْحَ فَلَمَّا قَضَى الصَّلَاةَ قَالَ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ قَالَ أَقِمِ الصَّلاةَ لِذِكْرِي.

Rasool-Allah[saww] was alarmed and said: 'Oh Bilal!' Bilal said, 'It seized myself that which seized yourself[saww], may my father be sacrificed for you[saww], O Rasool-Allah[saww]!' He[saww] said: 'Take away'. They took their rides away a bit, then Rasool-Allah[saww] performed Wudu'u and instructed Bilal and he established the Salat, and he[saww] prayed Salat (leading) them the

[39] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 23 H 1

~~morning (Salat). When the Salat was fulfilled, he[saww] said: 'One who forgets a Salat, then let him pray it when he remembers it, for Allah[azwj] Said: '***and establish the Salat to My Zikr [20:14]***''.~~

ثم قال و فيها طلعت الشمس بعد ما غربت لعلي ع على ما أَوْرَدَهُ الطَّحَاوِيُّ فِي مُشْكِلِ الْحَدِيثِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ مِنْ طَرِيقَيْنِ أَنَّ النَّبِيَّ ص كَانَ يُوحَى إِلَيْهِ وَ رَأْسُهُ فِي حَجْرِ عَلِيٍّ ع فَلَمْ يُصَلِّ الْعَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ ص أَ صَلَّيْتَ يَا عَلِيُّ قَالَ لَا

Then he said, 'And during it the sun emerged after having had set for Ali[asws], what is reported by Al-Tahawy in a problematic Hadeeth from Asma Bint Umeys, from two ways, 'The Prophet, it was being Revealed to him[saww] and his[saww] head was in a lap of Ali[asws], and he[saww] did not pray Al-Asr until the sun set. Rasool-Allah[saww] said: 'Have you[asws] prayed, O Ali[asws]?' He[asws] said: 'No'.

فَقَالَ رَسُولُ اللَّهِ اللَّهُمَّ إِنَّهُ كَانَ فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ فَارْدُدْ عَلَيْهِ الشَّمْسَ قَالَتْ أَسْمَاءُ فَرَأَيْتُهَا غَرَبَتْ ثُمَّ رَأَيْتُهَا طَلَعَتْ بَعْدَ مَا غَرَبَتْ وَ وَقَعَتْ عَلَى الْجَبَلِ وَ الْأَرْضِ وَ ذَلِكَ بِالصَّهْبَاءِ فِي خَيْبَرَ.

Rasool-Allah[saww] said: 'O Allah[azwj]! It would always be in Your[azwj] obedience and obedience of Your[azwj] Rasool[saww]'. So, the sun returned to him[saww]. Asma said, 'I had seen it set, then I saw it emerging after having had set, and it fell upon the mountain and the earth, and that is with the morning in Khyber''.

قصة أم حبيبة كانت قد خرجت مهاجرة إلى أرض الحبشة مع زوجها عبيد الله بن جحش فتنصر و ثبتت على الإسلام روي عن سعيد بن العاص قال قالت أم حبيبة رأيت في المنام كأن عبيد الله بن جحش زوجي أسوأ صورة و أشوهها ففزعت فقلت تغيرت و الله حاله فإذا هو يقول حين أصبح يا أم حبيبة إني نظرت في الدين فلم أر دينا خيرا من النصرانية و كنت قد دنت بها ثم دخلت في دين محمد قد رجعت إلى النصرانية

Umm Habeeba related that she had gone out emigration to the land of Ethiopia along with her husband Ubeydullah Bin Jahash, and he was victorious and she was affirmed upon Al-Islam. It is reported from Saeed Bin Al-Aas who said, 'Umm Habeeba said, 'I saw in the dream as if my husband Ubeydullah Bin Jahash had an evil face and it was distorted. So, I panicked and said, 'By Allah[azwj], his state has altered'. When it was morning, there he was saying, 'O Umm Habeeba, I looked into the religion but I could not find any religion better than Christianity, and I used to make it a religion with it, then entered into the Religion of Muhammad[saww]. I have not returned to the Christianity'.

فقلت و الله ما خير لك و أخبرته بالرؤيا التي رأيت له فلم يحفل بها و أكب على الخمر حتى مات فأرى في المنام كأن آتيا يقول يا أم المؤمنين ففزعت فأولتها أن رسول الله يتزوجني

I said, 'By Allah[azwj]! There is no good for you', and I informed him with the dream which I had seen for him he did not care with, and he devoted to the wine until he died. Then I saw in the dream as if a comer had come and said, 'O mother of the believers!' I was alarmed and interpreted it that Rasool-Allah[saww] would be marrying me'.

قالت فما هو إلا أن انقضت عدتي فما شعرت إلا برسول النجاشي على بابي يستأذن فإذا جارية له يقال لها أبرهة كانت تقوم على ثيابه و دهنه فدخلت علي فقالت إن الملك يقول لك إن رسول الله ص كتب إلي أن أزوجكه فقلت بشرك الله بخير قالت يقول لك الملك وكلي من يزوجك

She said, ‘It was not except that I fulfilled my waiting period and was not aware except a messenger of Al-Najashy was at my door seeking permission, and there was a slave girls of his called Abraha who was standing upon his clothes and oiling him, she entered to me and said, ‘The king is saying to you, ‘Rasool-Allah[saww] has written to me that I marry you to him[saww], so I said, ‘May Allah[azwj] Make you smile with goodness’. She said, ‘The king is saying to you, ‘Allocate one who will get you married’.

فأرسلت إلى خالد بن سعيد بن العاص فوكلته فأعطت أبرهة سوارين من فضة و خدمتين كانتا في رجليها و خواتيم فضة كانت في أصابع رجليها سرورا بما بشرتها فلما كان العشي أمر النجاشي جعفر بن أبي طالب و من هناك من المسلمين فحضروا

I sent a message to Khalid Bin Saeed Bin Al-Aas and allocated him. Abraha gave me two bracelets of silver and two servants who were among her footmen, and a silver ring, which was in the fingers of her footmen, to be cheered with what good news she had given me. When it was evening, Al-Najashy instructed Ja’far[asws] Bin Abu Talib[asws] and the one over there from the Muslims, and they presented.

فخطب النجاشي فقال الحمد لله الملك القدوس السلام المؤمن المهيمن العزيز الجبار أشهد أن لا إله إلا الله و أن محمدا عبده و رسوله و أنه الذي بشر به عيسى ابن مريم أما بعد فإن رسول الله ص كتب إلي أن أزوجه أم حبيبة بنت أبي سفيان فأجبت إلى ما دعا إليه رسول الله ص و قد أصدقتها أربعمائة دينار.

And Al-Najashy addressed saying, ‘The Praise is for Allah[azwj], the King, the Holy, the Granter of peace, the Granter of safety, the Dominant, the Mighty, and Subduer. I testify that there is no god except Allah[azwj] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and he[saww] is the one whom Isa[as] son of Maryam[as] had given glad tidings with. As for after, Rasool-Allah[saww] wrote to me that I get him[saww] married with Umm Habeeba Bint Abu Sufyan, so I answered to what Rasool-Allah[saww] had called me to, and I have endowed her with four hundred Dinar’.

ثم سكب الدنانير بين يدي القوم فتكلم خالد بن سعيد فقال الحمد لله أحمده و أستعينه و أستغفره و أشهد أن لا إله إلا الله و أن محمدا عبده و رسوله أرسله بِالْهُدى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

Then he poured the Dinars in front of the people. Khalid Bin Saeed spoke and said, ‘The Praise is for Allah[azwj]! I praise Him[azwj], and seek His[azwj] Assistance, and seek His[azwj] Forgiveness, and I testify that there is no god except Allah[azwj] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww]. ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]***.

أما بعد فقد أجبت إلى ما دعا إليه رسول الله ص و زوجته أم حبيبة بنت أبي سفيان فبارك الله لرسول الله ص. و دفع الدنانير إلى خالد بن سعيد فقبضها ثم أرادوا أن يقوموا فقال اجلسوا فإن سنة الأنبياء إذا تزوجوا أن يؤكل طعام على التزويج فدعا بطعام فأكلوا ثم تفرقوا

As for after, so I have answered to what Rasool-Allah[saww] has called to and married him[saww] to Umm Habeeba Bint Abu Sufyan, so may Allah[azwj] Bless Rasool-Allah[saww]’. And he handed over to Khalid Bin Saeed and he took possession of it, then they intended to arise, but he

said, ‘Be seated, for the Sunnah of the prophets[as] when they[as] get marries is that they feed a meal upon the marriage’. He called for the meal and they ate, then they dispersed.

قالت أم حبيبة فلما أتى بالمال أرسلت إلى أبرهة التي بشرتني فقلت لها إني كنت أعطيتك ما أعطيتك يومئذ و لا مال بيدي فهذه خمسون مثقالا فخذيها فاستعيني بها فأخرجت حقا فيه كل ما كنت أعطيتها فردته علي و قالت عزم علي الملك أن لا أرزأك شيئا و أنا الذي أقوم على ثيابه و دهنه و قد اتبعت دين محمد رسول الله و أسلمت لله و قد أمر الملك نساءه أن يبعثن إليك بكل ما عندهن من العطر

Umm Habeeba said, ‘When they came with the money, I sent for Abraha who had given me the good news and said to her, ‘I used to give you what I gave you on that day, and there was not wealth in my hands, so here are fifty ounces (of gold). Take it and be assisted by it’, and I brought out her right in it, and all what I was giving her, she returned it to me and said, ‘The king has determined upon me that I should not burden you with anything, and I am the one who stands upon his clothes and his oiling and have followed the Religion of Muhammad[saww] Rasool[saww] of Allah[azwj] and became Muslim for the Sake of Allah[azwj], and the king has ordered his women that they send to you will all what is with them from the perfumes’.

قالت فلما كان الغد جاءتني بعدد ورس و عنبر و زباد كثير فقدمت بكله على النبي ص و كان يراه علي و عندي و لا ينكره ثم قالت أبرهة حاجتي إليك أن تقرئي على رسول الله ص مني السلام و تعليمه أني قد اتبعت دينه

She said, ‘When it was the next morning, she came to me with a number of dye plants, and amber and a lot of perfume. I proceeded with all of it to the Prophet[saww], and he[saww] would see it upon me and with me and not deny it. Then Abraha said, ‘My need to you is that you convey to Rasool-Allah[saww] the greetings from me and let him[saww] know that I have followed his[saww] Religion’.

قالت و كانت هي التي جهزتني و كانت كلما دخلت علي تقول لا تنسى حاجتي إليك فلما قدمت على رسول الله ص أخبرته كيف كانت الخطبة و ما فعلت بي أبرهة فتبسم و أقرأته منها السلام فقال و عليها السلام و رحمة الله و بركاته

She said, ‘And she is the one who equipped me and every time she came to me she said, ‘Do not forget my need to you’. When I proceeded to Rasool-Allah[saww], I informed him[saww] how the proposal was and what Abraha dealt with me. He[saww] smiled and I conveyed the greetings from him. He[saww] said: ‘And upon her be the greetings and Mercy of Allah[azwj] and His[azwj] Blessings’.

و كان لأم حبيبة حين قدم بها المدينة بضع و ثلاثون سنة و لما بلغ أبا سفيان تزويج رسول الله ص أم حبيبة قال ذاك الفحل لا يقرع أنفه.

And for Umm Habeeba, when they arrived with her to Al-Medina, were thirty and some years, and it reached Abu Sufyan that Umm Habeeba had married Rasool-Allah[saww], he said, ‘That stallion, his[saww] nose cannot be knocked’ (God Forbid).

و قيل إن هذه القصة في سنة ست.

And it is said that this story was in the year six.

و فيها قتل شيرويه أباه قال الواقدي كان ذلك في ليلة الثلاثاء لعشر مضين من جمادى الآخرة سنة سبع لست ساعات مضين من الليل و روي أنه لما قتل أباه قتل معه سبعة عشر أخا له ذوي أدب و شجاعة فابتلي بالأسقام فبقي بعده ثمانية أشهر فمات.

And during it Sheyrawiya killed his father. Al-Waqidy said, ‘That was during the night of thirteen past from Jamadi Al-Akher of the year seven at six hours past from the night. And it is reported that when he killed his father, killed seventeen brothers of his, ones with etiquette and bravery. He was afflicted with illness and remained after it for eight months, then died.

و فيها وصلت هدية المقوقس و هي مارية و سيرين أخت مارية و يعفور و دلدل كانت بيضاء فاتخذ لنفسه مارية و وهب سيرين لحسان بن وهب و كان معهم خصي يقال له مايوشنج كان أخا مارية و بعث ذلك كله مع حاطب بن أبي بلتعة فعرض حاطب الإسلام على مارية و رغبها فيه فأسلمت و أسلمت أختها و أقام الخصي على دينه حتى أسلم بالمدينة

And during it arrived the gifts of Al-Muqawqas and she is Mariah (the Coptic) and Sireen sister of Mariah, and Yafour (donkey) and Duldul (mule) which was white. He[saww] took Mariah for himself[saww] and gifted Sireen to Hasaan Bin Wahab, and there was a eunuch with them called Mayushnakh who was a brother of Mariah, and sent all of that with Hatib Bin Abu Bata’ah. Hatib presented Al-Islam to Mariyah and made her desirous in it. She became a Muslims and her sister became a Muslim, and the eunuch stayed upon his religion until he became a Muslim at Al-Medina.

و كان رسول الله ص معجبا بأم إبراهيم و كانت بيضاء جميلة و ضرب عليها الحجاب و كان يطؤها بملك اليمين فلما حملت و وضعت إبراهيم قبلتها سلمى مولاة رسول الله ص فجاء أبو رافع زوج سلمى فبشر رسول الله ص بإبراهيم فوهب له عبدا و ذلك في ذي الحجة سنة ثمان في رواية أخرى.

And Rasool-Allah[saww] marvelled at mother of Ibrahim[asws] (Mariah), and she was fair, beautiful, and placed the veil upon her, and he[saww] used to sleep with her ‘as the right hands possess’, and she gave birth to Ibrahim[asws]. Salmy a slave girl of Rasool-Allah[saww] was her midwife. Abu Rafie, husband of Salmy came and gave the good news to Rasool-Allah[saww]. He[saww] gifted a slave to him, and that was during Zul Hijja of the year eight in another report.

و فيها كانت عمرة القضاء و ذلك أن رسول الله ص أمر أصحابه حين رأوا هلال ذي القعدة أن يعتمروا قضاء لعمرتهم التي صدهم المشركون عنها بالحديبية و أن لا يتخلف أحد ممن شهد الحديبية فلم يتخلف منهم أحد إلا من استشهد منهم بخيبر و من مات و خرج مع رسول الله ص قوم من المسلمين عمارا و كانوا في عمرة القضية ألفين

And during it was the expired Umrah and that is that Rasool-Allah[saww] instructed his[saww] companions when they saw the crescent of Zil Qadah that they should perform the expired Umrah which the Polytheists had blocked them from at Al-hudaybiya, and that no one who had attended Hudaybiya should stay behind. So, no one from them stayed behind except the ones who were martyred at Khyber, and the one who had died, and a group of Muslims came out with Rasool-Allah[saww] as Umrah performers, and they were two thousand in the expired Umrah.

و استخلف على المدينة أبا رهم الغفاري و ساق رسول الله ص ستين بدنة و جعل على هديه ناجية بن جندب الأسلمي و حمل رسول الله ص السلاح و الدروع و الرماح و قاد مائة فرس و خرجت قريش من مكة إلى رءوس الجبال و أخلوا مكة

And he[saww] left behind Abu Raham Al-Ghafary in charge upon Al-Medina, and Rasool-Allah[saww] ushered sixty sacrificial animals, and made Najiya Bin Jundab Al-Aslamy to be in charge upon his[saww] animals, and Rasool-Allah[saww] carried the weapons and the armours and the spears, and guided one hundred horses; and Quraysh came out from Makkah to the top of the mountain and vacated Makkah.

فدخل رسول الله ص من الثنية بطلعة الحجون و عبد الله بن رواحة أخذ بزمام راحلته فلم يزل رسول الله ص يلبي حتى استلم الركن بمحجنه و أمر النبي ص بلالا فأذن على ظهر الكعبة و أقام بمكة ثلاثا فلما كان عند الظهر من اليوم الرابع أتاه سهيل بن عمرو و حويطب بن عبد العزى فقالا قد انقضى أجلك فاخرج عنا فأمر أبا رافع ينادي بالرحيل و لا يمسين بها أحد من المسلمين و ركب رسول الله ص حتى نزل بسرف و هي على عشرة أميال من مكة.

Rasool-Allah[saww] entered from Al-Saniya with the emergence of the pilgrims, and Abdullah Bin Rawha grabbed a rein of his[saww] ride, and Rasool-Allah[saww] did not cease exclaiming Talbiyyah until he[asws] kissed the (Yemeni) corner (of the Kabah) with his[saww] staff; and the Prophet[saww] ordered Bilal to proclaim Azan upon the back of the Kabah, and he[saww] stayed at Makkah for three (days). When it was at Al-Zohr of the fourth day, Suheyl Bin Amro and Huweytab Bin Abdul Uzza came to him[saww] and said, 'Your[saww] term has expired, so get out from us'. He[saww] ordered Abu Rafie to call for the departure and did not miss with it anyone from the Muslims, and Rasool-Allah[saww] rode until he[saww] descended at Sarf, and it is upon ten miles from Makkah.

و فيها تزوج رسول الله ص ميمونة بنت الحارث زوجه إياها العباس و كان يلي أمرها و هي أخت أم ولده و كان هذا التزويج بسرف حين نزل بها مرجعه من عمرة القضية و كانت آخر امرأة تزوجها ص و بنى بها بسرف.

And during it Rasool-Allah[saww] married Maymuna Bint Al-Haris. Al-Abbas got him[saww] married to her, and he was in charge of her affair, and she is a sister of the mother of his children, and this marriage was at Sarf when he[saww] descended at it during his[saww] return from the expired Umrah, and she was the last wife he[saww] married, and he spent the night with her at Sarf.

ثم ذكر في حوادث السنة الثامنة فيها أسلم عمرو بن العاص و خالد بن الوليد و عثمان بن طلحة قدموا المدينة في صفر.

Then he mentioned regarding the events of the year eight, 'During it Amro Bin Al-Aas became a Muslim, and Khalid Bin Al-Waleed and Usman Bin Talha. They arrived at Al-Medina during Safar.

و فيها تزوج رسول الله ص فاطمة بنت الضحاك الكلابية فلما دخلت على رسول الله ص و دنا منها قالت أعوذ بالله منك فقال رسول الله ص عذت بعظيم الحقي بأهلك.

And during it Rasool-Allah[saww] married Fatima Bin Al-Zahak Al-Kalabah. When she came to Rasool-Allah[saww] and he[saww] went near her, she said, 'I seek Refuge with Allah[azwj] from you[saww]'. Rasool-Allah[saww] said: 'You are seeking Refuge with my[saww] great right with your family?'

و فيها اتخذ المنبر لرسول الله ص و قيل كان ذلك في سنة سبع و الأول أصح.

And during it a pulpit was taken for Rasool-Allah[saww], and it is said that was during the year seven, and the former is more correct''.[40]

وَ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَخْطُبُ عَلَى جِذْعِ نَخْلَةٍ فَقَالَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ كَانَ لَهَا غُلَامٌ نَجَّارٌ يَا رَسُولَ اللَّهِ إِنَّ لِي غُلَاماً نَجَّاراً أَ فَلَا آمُرُهُ يَتَّخِذْ لَكَ مِنْبَراً تَخْطُبُ عَلَيْهِ قَالَ بَلَى

And from Jabir who said, 'Rasool-Allah[saww] used to address upon a trunk of a palm tree. A woman from the Helpers said, and she had a boy for her, a carpenter, 'O Rasool-Allah[saww]! There is a boy for me, a carpenter. Shall I instruct him to take (make) a pulpit for you[saww] to address upon?' He[saww] said: 'Yes'.

قَالَ فَاتَّخَذَ لَهُ مِنْبَراً فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ خَطَبَ عَلَى الْمِنْبَرِ قَالَ فَأَنَّ الْجِذْعُ الَّذِي كَانَ يَقُومُ عَلَيْهِ كَأَنِينِ الصَّبِيِّ فَقَالَ النَّبِيُّ ص إِنَّ هَذَا بَكَى لِمَا فُقِدَ مِنَ الذِّكْرِ وَ اسْمُ تِلْكَ الْأَنْصَارِيَّةِ عَائِشَةُ وَ اسْمُ غُلَامِهَا النَّجَّارِ يَاقُومُ الرُّومِيُ.

He said, 'So a pulpit was taken for him. When it was the day of Friday, he[saww] addressed upon the pulpit. The palm trunk which he[saww] used to stand upon started whining like the child. The Prophet[saww] said: 'This one is crying due to what it misses from the Zikr. And the name of that Helper woman was Ayesha, and the name of her boy, the carpenter, was Yaqoum Al-Rumi.

وَ فِي رِوَايَةٍ أَنَّ رَجُلًا سَأَلَ ذَلِكَ فَأَجَابَهُ إِلَيْهِ وَ فِيهَا أَنَّهُ صُنِعَ لَهُ ثَلَاثُ دَرَجَاتٍ وَ فِيهَا أَنَّهُ حَنَّ الْجِذْعُ حَتَّى تَصَدَّعَ وَ انْشَقَّ فَنَزَلَ رَسُولُ اللَّهِ ص يَمْسَحُهُ بِيَدِهِ حَتَّى سَكَنَ ثُمَّ رَجَعَ إِلَى الْمِنْبَرِ فَلَمَّا هُدِمَ الْمَسْجِدُ وَ غُيِّرَ ذَلِكَ أَخَذَ ذَلِكَ الْجِذْعَ أُبَيُّ بْنُ كَعْبٍ وَ كَانَ عِنْدَهُ فِي تِلْكَ الدَّارِ حَتَّى بَلِيَ وَ أَكَلَتْهُ الْأَرَضَةُ وَ عَادَ رُفَاتاً.

And in a report – A man asked that (pulpit) and he answered to him, and regarding that he made three steps to be for it, and regarding it, the trunk whined until it cracked and split. So Rasool-Allah[saww] descended to caress it with his[saww] hand until it calmed down. Then he[saww] returned to the Pulpit. When the Majid was demolished and that was changed, that trunk was taken by Ubay Bin Ka'ab, and it was with him in that house until it decayed, and the ground consumed it, and it returned to be residue.

و فيها كانت سرية بشير بن سعد والد النعمان بن بشير الأنصاري إلى بني مرة في شعبان في ثلاثين رجلا أصيب أصحابه و ارتث في القتلى ثم رجع إلى المدينة.

And during it was a battalion of Bashir Bin Sa'ad Walid Al-Numan Bin Bashir the Helper to the clam of Marrah during Shaban among thirty men. His companions were injured and laid upon the killed ones, then returned to Al-Medina.

و فيها كانت سرية غالب بن عبد الله الليثي إلى أرض بني مرة فأصاب مرداس بن بهل حليفا لهم من جهينة قتله أسامة و رجل من الأنصار قال أسامة لما غشيناه قال أشهد أن لا إله إلا الله فلم ننزع عنه حتى قتلناه فلما قدمنا على النبي ص أخبرناه الخبر فقال كيف نصنع بلا إله إلا الله.

And during it was a battalion of Ghalib Bin Abdullah Al-Laysi to the land of the clan of Marrah. Mardas Bin Bahal, an ally of theirs from Juheyna was injured. Asama and a man

[40] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 23 H 2

from the Helpers killed him. Asama said, 'When we have overwhelmed him, he said, 'I testify that there is no god except Allah[azwj]', but we did not remove ourselves from him until we killed him. We arrived to the Prophet[saww] and informed him[asws] the news. He[saww] said: 'How we deal with 'There is no god except Allah[azwj]'.

و فيها كانت سرية غالب بن عبد الله أيضا في مائة و ثلاثين راكبا إلى بني عبد بن تغلبة فأغار عليهم و استاق الغنم إلى المدينة.

And during it was a battalion of Ghalib Bin Abdullah as well among one hundred and thirty riders to the clan of Abd Bin Taghlub. He attacked upon them and ushered the sheep to Al-Medina.

و فيها كانت سرية بشير بن سعد إلى نمر و صاب في شوال.

And during it was a battalion of Bashir Bin Sa'ad to Nimr and it was attained during Shawal.

و فيها كانت عمرة القضاء و تزوج في سفره هذا بميمونة بنت الحارث.

And during it was the expired Umrah, and during this journey he[saww] married Maymuna Bint Al-Haris.

و فيها كانت غزوة ابن أبي العوجاء السلمي إلى بني سليم فلقوه و أصيب هو و أصحابه و قيل بل نجا و أصيب أصحابه.

And during it was the military expedition of Ibn Abu Al-Awja'a Al-Salmy to the clan of Suleym. They threw him down and he and his companions were injured, and it is said, but he was saved and his companions were injured.

و قال في حوادث السنة الثامنة و فيها توفيت زينب بنت رسول الله ص.

And he said regarding the events of the year eight, 'And during it Zainab daughter of Rasool-Allah[saww] passed away.

و فيها كانت سرية غالب بن عبد الله الليثي إلى بني الملوح فلقيهم الحارث بن البرصاء الليثي فأخذوه أسيرا فقال إنما جئت لأسلم فقال له غالب إن كنت صادقا فلن يضرك رباط ليلة و إن كنت كاذبا استوثقنا منك و وكل به بعض أصحابه و قال له إن نازعك فخذ رأسه و أمره بالقيام إلى أن يعود

And during it was a battalion of Ghalib Bin Abdullah Al-Laysi to the clan of Al-Malouh. Al-Haris Bin Al-Barsa Al-Laysi met them. They seized him as a captive. He said, 'But rather I came to be a Muslim'. Ghalib said to him, 'If you were truthful, then being bound for one night will not harm you, and if you were a liar, we would have been trusting from you', and he allocate one of his companions with him, and said to him, 'If he contends you, then grab his head and order him with the standing until he retracts.

ثم ساروا حتى أتوا بطن الكديد فنزلوا بعد العصر و أرسل جندب الجهني رئية لهم قال فقصدت تلا هناك يطلعني على الحاضر فانبطحت عليه فخرج منهم رجل فرآني و معه قوسه و سهمان فرماني بأحدهما فوضعه في جنبي قال فنزعته و لم أتحول ثم رماني بالثاني فوضعه في رأس منكبي قال فنزعته فلم أتحول

Then they travelled until they came to the middle of Al-Kadeed, and they descended after Al-Asr, and Jundab Al-Jahny sent a message to a vanguard of theirs. He said, 'I aimed for a hill over there to oversee upon the ones present and lied in wait upon it. A man from them came and saw me and with him was his bow and two arrows. He shot at me with one of them and it was placed in my side. So, I removed it and did not transfer from it. Then he shot at me with the second and it placed into the top of my shoulder. So, I removed it but did not move from it'.

فقال أما و الله لقد خلطه سهماي و لو كان رئية لتحرك قال فأمهلناهم حتى راحت مواشيهم و احتلبوا و شننا عليهم الغارة فقتلنا منهم و استقنا النعم و رجعنا سراعا و إذا بصريخ القوم فجاءنا ما لا قبل لنا به حتى إذا لم يكن بيننا إلا بطن الوادي بعث الله بسيل لا يقدر أحد أن يجوزه فلقد رأيتهم ينظرون إلينا لا يقدر أحد أن يتقدم و قدمنا المدينة و كان شعار المسلمين أمت أمت و كان عدتهم بضعة عشر رجلا.

He said, 'But by Allah[azwj]! I mixed them with my arrows and if I could see, I would have moved. So, we respited them until their walkers rested and milked, and we launched the attack upon them and we killed from them and we attainted the bounties and returned quickly, and there we were with a shouter of the people. We came to what was not acceptable for us with him until when there did not happen to be between us except the middle of the valley, Allah[azwj] Sent a torrent, no one was able upon crossing it. I saw them looking at us, no one was able upon moving ahead, and we arrived at Al-Medina, and the slogan of the Muslims was, 'Die! Die!', and their number of some ten men.

و فيها بعث رسول الله ص العلاء بن الحضرمي إلى البحرين و بها المنذر بن شاوي و صالحه المنذر على أن على المجوس الجزية و لا يؤكل ذبائحهم و لا ينكح نساؤهم و قيل إن إرساله كان سنة ست من الهجرة مع الرسل الذين أرسلهم رسول الله ص إلى الملوك.

And during it Rasool-Allah[saww] sent Al-Ala'a Bin Al-Hazramy to Al-Bahrain, and at it was Al-Manzar Bin Shawy, and Al-Manzar reconciled with him upon that the tribute would be upon the Magians, and they slaughter would not be eaten, nor they women be married, and it is said that his sending was in the year six from the Emigration with the messengers, those Rasool-Allah[saww] had sent to the kings.

و فيها كانت سرية عمرو بن كعب الغفاري إلى ذات أطلاح في خمسة عشر رجلا فوجد بها جمعا كثيرا فدعاهم إلى الإسلام فأبوا أن يجيبوا و قتلوا أصحاب عمرو و نجا حتى قدم إلى المدينة و ذات أطلاح من ناحية الشام.

And during it was a battalion of Amro Bin Ka'ab Al-Ghafary to Zat Al-Talah among fifteen men, and he found at it a large group. He invited them to Al-Islam, but they refused to answer and they killed the companions of Amro, and he was saved until he arrived to Al-Medina, and Zat Al-Talah is from around Syria''.[41]

[41] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 23 H 3

باب 24 غزوة مؤتة و ما جرى بعدها إلى غزوة ذات السلاسل

CHAPTER 24 – MILITARY EXPEDITION OF MOTAH AND WHAT FLOWED AFTER IT UP TO THE MILITARY EXPEDITION OF ZAT AL-SALASIL

1- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْمَرْزُبَانِيِّ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ فُلَيْحٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ شِهَابٍ الزُّهْرِيِّ قَالَ: لَمَّا قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ مِنْ بِلَادِ الْحَبَشَةِ بَعَثَهُ رَسُولُ اللَّهِ ص إِلَى مُؤْتَةَ وَ اسْتَعْمَلَ عَلَى الْجَيْشِ مَعَهُ زَيْدَ بْنَ حَارِثَةَ وَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَمَضَى النَّاسُ مَعَهُمْ حَتَّى كَانُوا بِنَحْوِ الْبَلْقَاءِ فَلَقِيَهُمْ جُمُوعُ هِرَقْلَ مِنَ الرُّومِ وَ الْعَرَبِ

(The book) 'Al-Amaali' of the sheykh Al-Tusi Al-Mufeed, from Muhammad Bin Imran Al-Marzabany, from Ali Bin Suleyman, from Muhammad Bin Humeyd, from Muhammad Bin Is'haq, from Muhammad Bin Fuleyh, from Musa Bin Uqba, from Muhammad Bin Shihab Al-Zuhry who said,

'When Ja'far[asws] Bin Abu Talib[asws] arrived from the land of Ethiopian, Rasool-Allah[saww] sent him[asws] to Motah and appointed him[asws] to be in charge of the army, with him[asws] was Zayd Bin Haris and Abdullah Bin Rawha. The people went with them until they were at around Al-Balqa'a a group of Hercules from the Romans and the Arabs met them.

فَانْحَازَ الْمُسْلِمُونَ إِلَى قَرْيَةٍ يُقَالُ لَهَا مُؤْتَةُ فَالْتَقَى النَّاسُ عِنْدَهَا وَ اقْتَتَلُوا قِتَالًا شَدِيداً وَ كَانَ اللِّوَاءُ يَوْمَئِذٍ مَعَ زَيْدِ بْنِ حَارِثَةَ فَقَاتَلَ بِهِ حَتَّى شَاطَ فِي رِمَاحِ الْقَوْمِ ثُمَّ أَخَذَهُ جَعْفَرٌ فَقَاتَلَ بِهِ قِتَالًا شَدِيداً ثُمَّ اقْتَحَمَ عَنْ فَرَسٍ لَهُ شَقْرَاءَ فَعَقَرَهَا وَ قَاتَلَ حَتَّى قُتِلَ

The Muslims sided to a town called Motah, and the people met at it, and they fought a severe battle, and the flag on that day was with Zayd Bin Haris. He fought with it until he was killed by the spear of the people. Then Ja'far[asws] took it and fought with it a severe fight. Then he[asws] he stormed upon a blonde horse of his[asws], and he[asws] hamstrung it and fought until he[asws] was martyred.

قَالَ وَ كَانَ جَعْفَرٌ أَوَّلَ رَجُلٍ مِنَ الْمُسْلِمِينَ عَقَرَ فَرَسَهُ فِي الْإِسْلَامِ ثُمَّ أَخَذَ اللِّوَاءَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقُتِلَ ثُمَّ أَخَذَ اللِّوَاءَ خَالِدُ بْنُ الْوَلِيدِ فَنَاوَشَ الْقَوْمَ وَ رَاوَغَهُمْ حَتَّى انْحَازَ بِالْمُسْلِمِينَ مُنْهَزِماً وَ نَجَا بِهِمْ مِنَ الرُّومِ وَ أَنْفَذَ رَجُلًا يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ إِلَى النَّبِيِّ ص بِالْخَبَرِ

He (the narrator) said, 'And Ja'far[asws] was the first one from the Muslims to hamstring his own horse in Al-Islam. Then Abdullah Bin Rawha took the flag, and he was killed. Then Khalid Bin Al-Waleed took the flag and skirmished the people and dodged them until he aligned with the defeated Muslim, and rescued with them from the Romans, and delegated a man called Abdul Rahman Bin Samura to the Prophet[saww] with the news.

قَالَ عَبْدُ الرَّحْمَنِ فَسِرْتُ إِلَى النَّبِيِّ ص فَلَمَّا وَصَلْتُ إِلَى الْمَسْجِدِ قَالَ لِي رَسُولُ اللَّهِ ص عَلَى رِسْلِكَ يَا عَبْدَ الرَّحْمَنِ ثُمَّ قَالَ ص أَخَذَ اللِّوَاءَ زَيْدٌ فَقَاتَلَ بِهِ فَقُتِلَ رَحِمَ اللَّهُ زَيْداً ثُمَّ أَخَذَ اللِّوَاءَ جَعْفَرٌ وَ قَاتَلَ وَ قُتِلَ رَحِمَ اللَّهُ جَعْفَراً ثُمَّ أَخَذَ اللِّوَاءَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ قَاتَلَ فَقُتِلَ فَرَحِمَ اللَّهُ عَبْدَ اللَّهِ

Abdul Rahman said, 'I travelled to the Prophet[saww]. When I arrived to the Masjid Rasool-Allah[saww] said to me: 'Upon your messengers, O Abdul Rahman'. Then he[saww] said: 'Zayd took the flag and fought with it, and Zayd was killed, may Allah[azwj] have Mercy on him. Then Ja'far[asws] took the flag and fought and was killed, may Allah[azwj] have Mercy on Ja'far[asws].

Then Abdullah Bin Rawaha took the flag and fought and he was killed, so may Allah[azwj] have Mercy on Abdullah'.

قَالَ فَبَكَى أَصْحَابُ رَسُولِ اللَّهِ ص وَ هُمْ حَوْلَهُ فَقَالَ لَهُمُ النَّبِيُّ ص وَ مَا يُبْكِيكُمْ فَقَالُوا وَ مَا لَنَا لَا نَبْكِي وَ قَدْ ذَهَبَ خِيَارُنَا وَ أَشْرَافُنَا وَ أَهْلُ الْفَضْلِ مِنَّا

He said, 'The companions of Rasool-Allah[saww] wept and they were around him[saww]. The Prophet[saww] said to them: 'And what makes you cry?' They said, 'And why should we not cry and out best ones and our noblemen and the people of merit from us have been slaughtered?'

فَقَالَ لَهُمْ ص لَا تَبْكُوا فَإِنَّمَا مَثَلُ أُمَّتِي مَثَلُ حَدِيقَةٍ قَامَ عَلَيْهَا صَاحِبُهَا فَأَصْلَحَ رَوَاكِبَهَا وَ بَنَى مَسَاكِنَهَا وَ حَلَقَ سَعَفَهَا فَأَطْعَمَتْ عَاماً فَوْجاً ثُمَّ عَاماً فَوْجاً ثُمَّ عَاماً فَوْجاً فَلَعَلَّ آخِرَهَا طَعْماً أَنْ يَكُونَ أَجْوَدَهَا قِنْوَاناً وَ أَطْوَلَهَا شِمْرَاخاً وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً لَيَجِدَنَّ عِيسَى ابْنُ مَرْيَمَ فِي أُمَّتِي خَلَفاً مِنْ حَوَارِيِّهِ

He[saww] said to them: 'Do not cry, for rather an example of my[saww] community is an example of a garden. Its owner stands upon it and corrects its riders and builds its dwelling and creates its flowers, and he feeds a multitude for a season, then a multitude for a season, then a multitude for a season, then perhaps at the end of it is meal that would have to be its most perfect, clusters of dates, and its tallest bunches. By the One[azwj] Who Sent me[saww] with the Truth as a Prophet[saww], you will be finding Isa[as] Bin Maryam[as] to be among my[saww] community, behind him[as] would be his[as] disciples'.

قال و قال كعب بن مالك يرثي جعفر بن أبي طالب رضي الله عنه و المستشهدين معه

هدت العيون و دمع عينك يهمل	سحا كما وكف الضباب المخضل
و كان ما بين الجوانح و الحشا	مما تأوبني شهاب مدخل
وجدا على النفر الذين تتابعوا	يوما بمؤتة أسندوا لم ينقلوا
فتغير القمر المنير لفقدهم	و الشمس قد كسفت و كادت تأفل
قوم بهم نصر الإله عباده	و عليهم نزل الكتاب المنزل
قوم علا بنيانهم من هاشم	فرع أشم و سودد ما ينقل
و لهديهم رضي الإله لخلقه	و بجدهم نصر النبي المرسل
بيض الوجوه ترى بطون أكفهم	تندى إذا اغبر الزمان الممحل

He said, 'And Ka'ab Bin Malik recited an elegiac poem (Marsiya) of Ja'far[asws] Bin Abu Talib[asws] and the ones martyred with him[asws], '*The eyes sleep and the tears of your eyes are neglected, a sigh, just as the drenched container, and it was what is between the wings, stuffed from what entered into me like a meteor entering, and located upon the persons, those that followed on the day of Motah attributed, not transferred, so the radiant moon changed due to their loss, and the sun had been eclipsed and almost disappeared. His[azwj] servants stood with them to help the God, and upon them the Revealed Book descended, standing upon them their building from Hashim[asws], a branch I smell and block what is transferred, and guided them the Pleasure of God to His[azwj] creatures, and the help of the*

Sent Prophet[saww] found them, white faces you see the palm of their hands, calling out when the times are barren''.[42]

2- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا قُتِلَ زَيْدُ بْنُ حَارِثَةَ بِمُؤْتَةَ قَالَ ص بِالْمَدِينَةِ قُتِلَ زَيْدٌ وَ أَخَذَ الرَّايَةَ جَعْفَرٌ ثُمَّ قَالَ قُتِلَ جَعْفَرٌ وَ تَوَقَّفَ وَقْفَةً ثُمَّ قَالَ وَ أَخَذَ الرَّايَةَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ ذَلِكَ أَنَّ عَبْدَ اللَّهِ لَمْ يُسَارِعْ فِي أَخْذِ الرَّايَةِ كَمُسَارَعَةِ جَعْفَرٍ ثُمَّ قَالَ وَ قُتِلَ عَبْدُ اللَّهِ

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that when Zayd Bin Haris was killed at Motah, he[saww] said at Al-Medina: 'Zayd has been killed, and Ja'far[asws] has taken the flag'. Then he[saww] said: 'Ja'far[asws] has been killed' and he stopped for a pause, then said: 'And Abdullah Bin Rawaha has taken the flag, and that is that Abdullah was not quick in taking the flag like the quickness of Ja'far[asws]'. Then he[saww] said: 'Abdullah is killed'.

ثُمَّ قَامَ النَّبِيُّ ص إِلَى بَيْتِ جَعْفَرٍ إِلَى أَهْلِهِ ثُمَّ جَاءَتِ الْأَخْبَارُ بِأَنَّهُمْ قَدْ قُتِلُوا عَلَى تِلْكَ الْهَيْئَةِ.

Then the Prophet[saww] stood to go to the house of Ja'far[asws] to his[asws] family. Then came the news that they had been killed upon that manner''.[43]

3- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا بَعَثَ النَّبِيُّ ص عَسْكَراً إِلَى مُؤْتَةَ وَلَّى عَلَيْهِمْ زَيْدَ بْنَ حَارِثَةَ وَ دَفَعَ الرَّايَةَ إِلَيْهِ وَ قَالَ إِنْ قُتِلَ زَيْدٌ فَالْوَالِي عَلَيْكُمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ إِنْ قُتِلَ جَعْفَرٌ فَالْوَالِي عَلَيْكُمْ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ الْأَنْصَارِيُّ وَ سَكَتَ

~~(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that when the Prophet[saww] sent soldiers to Motah and made Zayd Bin Haris a commander over them and handed the flag to him and said: 'If Zayd is killed, then the commander over you is Ja'far[asws] Bin Abu Talib[asws], and if Ja'far[asws] is killed, then the commander over you is Abdullah Bin Rawaha the Helper', and he[saww] was silent.~~

فَلَمَّا سَارُوا وَ قَدْ حَضَرَ هَذَا التَّرْتِيبَ فِي الْوِلَايَةِ مِنْ رَسُولِ اللَّهِ ص قال رَجُلٌ مِنَ الْيَهُودِ [قَالَ] إِنْ كَانَ مُحَمَّدٌ نَبِيّاً كَمَا يَقُولُ سَيُقْتَلُ هَؤُلَاءِ الثَّلَاثَةُ فَقِيلَ لَهُ لِمَ قُلْتَ هَذَا قَالَ لِأَنَّ أَنْبِيَاءَ بَنِي إِسْرَائِيلَ كَانُوا إِذَا بَعَثَ نَبِيٌّ مِنْهُمْ بَعْثاً فِي الْجِهَادِ فَقَالَ إِنْ قُتِلَ فُلَانٌ فَالْوَالِي فُلَانٌ بَعْدَهُ عَلَيْكُمْ فَإِنْ سَمَّى لِلْوِلَايَةِ كَذَلِكَ اثْنَيْنِ أَوْ مِائَةً أَوْ أَقَلَّ أَوْ أَكْثَرَ قُتِلَ جَمِيعُ مَنْ ذَكَرَ فِيهِمُ الْوِلَايَاتِ

When they travelled, and this sequence presented regarding the command, from Rasool-Allah[saww], a man from the Jews said, 'If Muhammad[saww] was a Prophet[saww] just as they are saying, these three would be killed'. It was said to him, 'Why do you say this?' He said, 'Because the Prophets[as] of the children of Israel were such, whenever a Prophet[as] sent from them regarding the Jihad, he[as] said: 'So and so, would be killed, so the one in charge upon you after him would be so and so. If he[as] named two for the command like that, or a hundred, or less or more, all the ones mentioned would be killed, ones who were mentioned regarding the command'.

قَالَ جَابِرٌ فَلَمَّا كَانَ الْيَوْمُ الَّذِي وَقَعَ فِيهِ حَرْبُهُمْ صَلَّى النَّبِيُّ ص بِنَا الْفَجْرَ ثُمَّ صَعِدَ الْمِنْبَرَ فَقَالَ قَدِ الْتَقَى إِخْوَانُكُمْ مِنَ الْمُشْرِكِينَ لِلْمُحَارَبَةِ فَأَقْبَلَ يُحَدِّثُنَا بِكَرَّاتِ بَعْضِهِمْ عَلَى بَعْضٍ إِلَى أَنْ قَالَ قُتِلَ زَيْدُ بْنُ حَارِثَةَ وَ سَقَطَتِ الرَّايَةُ ثُمَّ قَالَ قَدْ أَخَذَهَا جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ تَقَدَّمَ لِلْحَرْبِ بِهَا ثُمَّ قَالَ قَدْ قُطِعَتْ يَدُهُ وَ قَدْ أَخَذَ الرَّايَةَ بِيَدِهِ الْأُخْرَى ثُمَّ قَالَ قُطِعَتْ يَدُهُ الْأُخْرَى وَ قَدْ أَخَذَ الرَّايَةَ فِي صَدْرِهِ

[42] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 1
[43] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 2

Jabir said, ‘When it was the day in which their going out occurred, the Prophet[saww] prayed Salat with us then ascended the pulpit. He[saww] said: ‘Your brothers have met the Polytheists for the war’. He[saww] went on narrating to us with the turning of some of them upon others until he[saww] said: ‘Zayd Bin Haris has been killed, and the flag has fallen’. Then he[saww] said: ‘Ja’far[asws] Bin Abu Talib[asws] has taken it and has gone ahead for the battle with it’. Then he[saww] said: ‘His[asws] hand has been cut and he[asws] had taken the flag with his other hand’. Then he[saww] said: ‘His[asws] other hand has been cut and he[asws] took the flag to his[asws] chest’.

ثُمَّ قَالَ قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ سَقَطَتِ الرَّايَةُ ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ قَدْ قُتِلَ مِنَ الْمُشْرِكِينَ كَذَا وَ قُتِلَ مِنَ الْمُسْلِمِينَ كَذَا فُلَانٌ وَ فُلَانٌ إِلَى أَنْ ذَكَرَ جَمِيعَ مَنْ قُتِلَ مِنَ الْمُسْلِمِينَ بِأَسْمَائِهِمْ ثُمَّ قَالَ قُتِلَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ أَخَذَ الرَّايَةَ خَالِدُ بْنُ الْوَلِيدِ

Then he[saww] said: ‘Ja’far[asws] Bin Abu Talib[asws] is killed and the flag fell, then Abdullah Bin Rawha took it, and the ones killed from the Polytheists are such, and the killed from the Muslims are such, so and so and so and so’ – until he[saww] mentioned the entirety of the ones from the killed Muslims with their names. Then he[saww] said: ‘Abdullah Bin Rawha is killed and the flag is taken by Khalid Bin Al-Waleed’.

فَانْصَرَفَ الْمُسْلِمُونَ ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ وَ صَارَ إِلَى دَارِ جَعْفَرٍ فَدَعَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَأَقْعَدَهُ فِي حَجْرِهِ وَ جَعَلَ يَمْسَحُ عَلَى رَأْسِهِ فَقَالَتْ وَالِدَتُهُ أَسْمَاءُ بِنْتُ عُمَيْسٍ يَا رَسُولَ اللَّهِ إِنَّكَ لَتَمْسَحُ عَلَى رَأْسِهِ كَأَنَّهُ يَتِيمٌ قَالَ قَدِ اسْتُشْهِدَ جَعْفَرٌ فِي هَذَا الْيَوْمِ وَ دَمَعَتْ عَيْنَا رَسُولِ اللَّهِ ص وَ قَالَ قُطِعَتْ يَدَاهُ قَبْلَ أَنْ استشهد [يُسْتَشْهَدَ] وَ قَدْ أَبْدَلَهُ اللَّهُ مِنْ يَدَيْهِ جَنَاحَيْنِ مِنْ زُمُرُّدٍ أَخْضَرَ فَهُوَ الْآنَ يَطِيرُ بِهِمَا فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ كَيْفَ يَشَاءُ.

The Muslims dispersed, then he[saww] descended from the pulpit and came to the house of Ja’far[asws], he[saww] called Abdullah son of Ja’far[asws] and seated him in his[saww] room and went on to caress upon his head. His mother Asma Bint Umays said, ‘O Rasool-Allah[saww]! You[saww] are caressing upon his head as if he is an orphan’. He[saww] said: ‘Ja’far[asws] has been martyred during this day’, and the eyes of Rasool-Allah[saww] were filled with tears and he[saww] said: ‘His[asws] hands were cut before he[asws] was martyred, and Allah[azwj] has Replaced from his[asws] hands with two wings of green emeralds, so now he[asws] flies with them in the Paradise with the Angels wherever he[asws] so desires to’’.[44]

4- سن، المحاسن النَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا كَانَ يَوْمُ مُؤْتَةَ كَانَ جَعْفَرٌ عَلَى فَرَسِهِ فَلَمَّا الْتَقَوْا نَزَلَ عَنْ فَرَسِهِ فَعَرْقَبَهَا بِالسَّيْفِ وَ كَانَ أَوَّلَ مَنْ عَرْقَبَ فِي الْإِسْلَامِ.

(The book) ‘Al-Mahasin’ – Al-Nowfali, from Al-Sakuni,

‘From Ja’far[asws], from his[asws] father[asws] having said: ‘When it was the day of Motah, Ja’far[asws] was upon his[asws] horse. When they met (in battle), he[asws] descended from his[asws] horse and hamstrung it with the sword, and he[asws] was the first one to hamstrung his[asws] horse in Al-Islam’’.[45]

5 كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ مِثْلَهُ.

[44] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 3
[45] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 4

(The book) ‘Al-Kafi’ – Ali, from his father, from Al-Nowfali – similar to it.[46]

6- ما، الأمالي للشيخ الطوسي الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْقَزْوِينِيُّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الزَّعْفَرَانِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا مَاتَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَمَرَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع أَنْ تَتَّخِذَ طَعَاماً لِأَسْمَاءَ بِنْتِ عُمَيْسٍ وَ تَأْتِيَهَا وَ نِسَاؤُهَا ثَلَاثَةَ أَيَّامٍ فَجَرَتْ بِذَلِكَ السُّنَّةُ أَنْ يُصْنَعَ لِأَهْلِ الْمَيِّتِ ثَلَاثَةَ أَيَّامٍ طَعَامٌ.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Al-Husayn Bin Ibrahim Al-Qazwiny, from Muhammad Bin Wahban, from Ahmad bin Ibrahim Bin Ahmad, from Al-Hassan Bin Ali Al-Zafrany, from Al-Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah[asws] having said: ‘When Ja’far[asws] Bin Abu Talib[asws] died, Rasool-Allah[saww] instructed (Syeda) Fatima[asws] to take food to Asma Bint Umays and her[asws] womenfolk going to her for three days. So, the Sunnah flowed with that food should be made for the family of the deceased for three days’’.[47]

7- سن، المحاسن بَعْضُ أَصْحَابِنَا عَنِ الْعَبَّاسِ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبِي ع عَنِ الْمَأْتَمِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا انْتَهَى إِلَيْهِ قَتْلُ جَعْفَرِ بْنِ أَبِي طَالِبٍ دَخَلَ عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ امْرَأَةِ جَعْفَرٍ فَقَالَ أَيْنَ بَنِيَّ فَدَعَتْ بِهِمْ وَ هُمْ ثَلَاثَةٌ عَبْدُ اللَّهِ وَ عَوْنٌ وَ مُحَمَّدٌ

(The book) ‘Al-Mahasin’ – ‘One of our companions, from Al-Abbas son of Musa[asws] Bin Ja’far[asws] having said, ‘I asked my father[asws] about the memorial gathering (Ma’tam). He[asws] said: ‘Rasool-Allah[saww], when the news of the killing of Ja’far[asws] Bin Abu Talib[asws] ended up to him[saww], entered to see Asma Bint Umays, wife of Ja’far[asws]. He[saww] said: ‘Where are the sons?’ She called them, and they were three – Abdullah and Awn and Muhammad.

فَمَسَحَ رَسُولُ اللَّهِ ص رُءُوسَهُمْ فَقَالَتْ إِنَّكَ تَمْسَحُ رُءُوسَهُمْ كَأَنَّهُمْ أَيْتَامٌ فَعَجِبَ رَسُولُ اللَّهِ ص مِنْ عَقْلِهَا فَقَالَ يَا أَسْمَاءُ أَ لَمْ تَعْلَمِي أَنَّ جَعْفَراً رِضْوَانُ اللَّهِ عَلَيْهِ اسْتُشْهِدَ فَبَكَتْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص لَا تَبْكِي فَإِنَّ اللَّهَ أَخْبَرَنِي أَنَّ لَهُ جَنَاحَيْنِ فِي الْجَنَّةِ مِنْ يَاقُوتٍ أَحْمَرَ

Rasool-Allah[saww] caressed their heads, so she said, ‘You[saww] are caressing their heads as if they are orphans’. Rasool-Allah[saww] was astounded from her intellect and he[saww] said: ‘O Asma! Do you not know that Ja’far[asws], may Allah[azwj] be Pleased with him[asws], has been martyred?’ She cried. Rasool-Allah[saww] said to her: ‘Don’t cry, for Allah[azwj] Informs me[saww] that there are two wings of red ruby for him[asws] in the Paradise’.

فَقَالَتْ يَا رَسُولَ اللَّهِ لَوْ جَمَعْتَ النَّاسَ وَ أَخْبَرْتَهُمْ بِفَضْلِ جَعْفَرٍ لَا يُنْسَى فَضْلُهُ فَعَجِبَ رَسُولُ اللَّهِ ص مِنْ عَقْلِهَا ثُمَّ قَالَ ابْعَثُوا إِلَى أَهْلِ جَعْفَرٍ طَعَاماً فَجَرَتِ السُّنَّةُ.

She said, ‘O Rasool-Allah[saww]! If you[saww] could gather the people and inform them with the merit of Ja’far[asws], they will not forget his[asws] merit’. Rasool-Allah[saww] marvelled from her intellect, then said: ‘Send food to the family of Ja’far’, and the Sunnah flowed’’.[48]

8- يه، من لا يحضره الفقيه قَالَ الصَّادِقُ ع إِنَّ النَّبِيَّ ص حِينَ جَاءَتْهُ وَفَاةُ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ زَيْدِ بْنِ حَارِثَةَ كَانَ إِذَا دَخَلَ بَيْتَهُ كَثُرَ بُكَاؤُهُ عَلَيْهِمَا جِدّاً وَ يَقُولُ كَانَا يُحَدِّثَانِي وَ يُؤْنِسَانِي فَذَهَبَا جَمِيعاً.

[46] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 5
[47] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 6
[48] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 7

(The book) ‘Man La Yahzar Al-Faqeeh’ – Al-Sadiq[asws] said: ‘The Prophet[saww], when the (news of) expiry of Ja’far[asws] Bin Abu Talib[asws] and Zayd Bin Haris came to him[saww], whenever he[saww] entered his house, he[saww] frequented the crying upon them both a lot, and was saying: ‘They used to discussed with me[saww] and comfort me[saww], and they are both gone’’.[49]

~~9 عم، إعلام الورى و كانت غزوة مؤتة في جمادى من سنة ثمان بعث جيشا عظيما و أمر على الجيش زيد بن حارثة ثم قال فإن أصيب زيد فجعفر فإن أصيب جعفر فعبد الله بن رواحة فإن أصيب فليرتض المسلمون واحدا فليجعلوه عليهم.~~

(The book) ‘Alam Al-Wara’ – And there was the military expedition of Motah in Jamadi of the year eight, he[saww] sent a large army and mad Zayd Bin Haris as commander upon the army, then he[saww] said: ‘If Zayd is killed, then Ja’far[asws], and if Ja’far[asws] is killed, then Abdullah Bin Rawha, and if he is injured then let the Muslims be pleased with someone and make him to be upon them’.

وَ فِي رِوَايَةِ أَبَانِ بْنِ عُثْمَانَ عَنِ الصَّادِقِ ع أَنَّهُ اسْتَعْمَلَ عَلَيْهِمْ جَعْفَراً فَإِنْ قُتِلَ فَزَيْدٌ فَإِنْ قُتِلَ فَابْنُ رَوَاحَةَ ثُمَّ خَرَجُوا حَتَّى نَزَلُوا مَعَانَ فَبَلَغَهُمْ أَنَّ هِرَقْلَ مَلِكَ الرُّومِ قَدْ نَزَلَ بِمَأْرِبَ فِي مِائَةِ أَلْفٍ مِنَ الرُّومِ وَ مِائَةِ أَلْفٍ مِنَ الْمُسْتَعْرِبَةِ.

And in a report of Abbas Bin Usman,

‘From Al-Sadiq[asws]: ‘He[saww] made/appointed Ja’far[asws] upon them, so if he[asws] is killed, then Zayd, and if he is killed then Ibn Rawaha. Then they went out until they descended Ma’an and it reached them that Hercules king of Rome has descended at Ma’arib among a hundred thousand from the Romans and one hundred thousand from the Arabs’.

وَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَعَى النَّبِيُّ ص جَعْفَراً وَ زَيْدَ بْنَ حَارِثَةَ وَ ابْنَ رَوَاحَةَ نَعَاهُمْ قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ وَ عَيْنَاهُ تَذْرِفَانِ- رواه البخاري في الصحيح.

And from Anas Bin Malik (famous Ahadith fabricator) who said, ‘The Prophet[saww] gave the news of death of Ja’far[asws] and Zayd Bin Haris and Ibn Rawaha before their news came and his[saww] eyes shed tears’ – it is reported by Al-Nukhari in Al-Saheeh’.

قَالَ أَبَانٌ وَ حَدَّثَنِي الْفُضَيْلُ بْنُ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أُصِيبَ يَوْمَئِذٍ جَعْفَرٌ وَ بِهِ خَمْسُونَ جِرَاحَةً خَمْسٌ وَ عِشْرُونَ مِنْهَا فِي وَجْهِهِ.

Aban said, ‘And it is narrated to me by Al-MufazzAl-Bin Yasaar,

‘From Abu Ja’far[asws] having said: ‘Ja’far[asws] was injured on that day and with him[asws] were fifty wounds, twenty five of these in his face’’.

قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَنَا أَحْفَظُ حِينَ دَخَلَ رَسُولُ اللَّهِ ص عَلَى أُمِّي فَنَعَى لَهَا أَبِي فَأَنْظُرُ إِلَيْهِ وَ هُوَ يَمْسَحُ عَلَى رَأْسِي وَ رَأْسِ أَخِي وَ عَيْنَاهُ تهراقان [تُهْرِقَانِ] الدُّمُوعَ حَتَّى تَقْطُرَ لِحْيَتُهُ ثُمَّ قَالَ اللَّهُمَّ إِنَّ جَعْفَراً قَدْ قَدِمَ إِلَيْكَ إِلَى أَحْسَنِ الثَّوَابِ فَاخْلُفْهُ فِي ذُرِّيَّتِهِ بِأَحْسَنِ مَا خَلَفْتَ أَحَداً مِنْ عِبَادِكَ فِي ذُرِّيَّتِهِ

Abdullah[asws] son of Ja’far[asws] said, ‘I was protecting my mother when Rasool-Allah[saww] entered to see my mother and he[saww] gave the news of death of my father[asws] to her. I looked at him[saww] and he[saww] was caressing upon my head and the head of my brother and

[49] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 8

his[saww] eyes were rolling with tears until they wet his[saww] beard. Then he[saww] said: 'O Allah[azwj]! Ja'far[asws] has proceeded to You[azwj] to the excellent Rewards so Replace him[asws] in his[asws] offspring with the best of what You[azwj] have Replaced anyone from Your[azwj] servants in his offspring'.

ثُمَّ قَالَ يَا أَسْمَاءُ أَ لَا أُبَشِّرُكِ قَالَتْ بَلَى بِأَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ قَالَ إِنَّ اللَّهَ جَعَلَ لِجَعْفَرٍ جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ قَالَتْ فَأَعْلِمِ النَّاسَ ذَلِكَ فَقَامَ رَسُولُ اللَّهِ ص وَ أَخَذَ بِيَدِي يَمْسَحُ بِيَدِهِ رَأْسِي حَتَّى رَقِيَ إِلَى الْمِنْبَرِ وَ أَجْلَسَنِي أَمَامَهُ عَلَى الدَّرَجَةِ السُّفْلَى وَ الْحُزْنُ يُعْرَفُ عَلَيْهِ

Then he[saww] said: 'O Asma! Shall I[saww] give you glad tidings?' She said, 'Yes, may my father and my mother (be sacrificed for you[saww]), O Rasool-Allah[saww]!' He[saww] said: 'Allah[azwj] has Made two wings to be for Ja'far[asws] to fly with these in the Paradise'. She said, 'Then let the people know that'. Rasool-Allah[saww] arose and grabbed my hand caressing my head with his[saww] hand until took me to the pulpit and made me to sit in front of him[saww] upon lower step, and the grief was recognised upon him[saww].

فَقَالَ إِنَّ الْمَرْءَ كَثِيرٌ [حُزْنُهُ] بِأَخِيهِ وَ ابْنِ عَمِّهِ أَلَا إِنَّ جَعْفَراً قَدِ اسْتُشْهِدَ وَ جُعِلَ لَهُ جَنَاحَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ ثُمَّ نَزَلَ ص وَ دَخَلَ بَيْتَهُ وَ أَدْخَلَنِي مَعَهُ وَ أَمَرَ بِطَعَامٍ يُصْنَعُ لِأَجْلِي وَ أَرْسَلَ إِلَى أَخِي فَتَغَدَّيْنَا عِنْدَهُ غَدَاءً طَيِّباً مُبَارَكاً وَ أَقَمْنَا ثَلَاثَةَ أَيَّامٍ فِي بَيْتِهِ نَدُورُ مَعَهُ كُلَّمَا صَارَ فِي بَيْتِ إِحْدَى نِسَائِهِ ثُمَّ رَجَعْنَا إِلَى بَيْتِنَا

And he[saww] said, I am[saww] a lot [sorrowful] with his brother and cousin. Indeed! Ja'far[asws] has been martyred and two wings have been made to be for him to fly with these in the Paradise'. Then he[saww] descended and entered his[saww] house and entered me into it with him[saww] and instructed for food to be cooked for me and sent a message to my brother. So, we had lunch with him[saww], good food, Blessed, and we stayed for three days in his[saww] house, going around with him[saww] every time he[saww] went in to house of any one of his[saww] wives. Then we returned to our house.

فَأَتَانَا رَسُولُ اللَّهِ ص وَ أَنَا أُسَاوِمُ شَاةَ أَخٍ لِي فَقَالَ اللَّهُمَّ بَارِكْ لَهُ فِي صَفْقَتِهِ قَالَ عَبْدُ اللَّهِ فَمَا بِعْتُ شَيْئاً وَ لَا اشْتَرَيْتُ شَيْئاً إِلَّا بُورِكَ لِي فِيهِ.

Rasool-Allah[saww] came to us and I was bargaining for a sheep for a brother of mine, and he[saww] said: 'O Allah[azwj]! Bless for him in his dealings'. Abdullah said, 'I did not sell anything nor bought anything except there was Blessing in it for me''.

قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص لِفَاطِمَةَ اذْهَبِي فَابْكِي عَلَى ابْنِ عَمِّكِ فَإِنْ لَمْ تَدْعِي بِثُكْلٍ فَمَا قُلْتِ فَقَدْ صَدَقْتِ.

Al-Sadiq[asws] said: 'Rasool-Allah[saww] said to (Syeda) Fatima[asws]: 'Go and cry upon the son of your[asws] uncle[asws], so even if you[asws] do not supplicated with heaviness (in your[asws] heart), whatever you[asws] say, you[asws] would have been truthful'.

و ذكر محمد بن إسحاق عن عروة قال لما أقبل أصحاب مؤتة تلقاهم رسول الله ص و المسلمون معه فجعلوا يحثون عليهم التراب و يقولون يا فرار فررتم في سبيل الله فَقَالَ رَسُولُ اللَّهِ ص لَيْسُوا بِفَرَّارٍ وَ لَكِنَّهُمُ الْكَرَّارُ إِنْ شَاءَ اللَّهُ.

And Muhammad Bin Is'haq mentioned from Urwa who said, 'When the companions of Motah came Rasool-Allah[saww] met them and the Muslims were with him[saww]. They went on

pouring the soil upon them and saying, ‘O escapers, you have fled in the Way of Allah[azwj]!’ Rasool-Allah[saww] said: ‘They aren’t fleers, but they are the attackers, if Allah[azwj] so Desires’’.[50]

10- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ الْمِيثَمِيِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص فِي الْمَسْجِدِ إِذْ خُفِضَ لَهُ كُلُّ رَفِيعٍ وَ رُفِعَ لَهُ كُلُّ خَفِيضٍ حَتَّى نَظَرَ إِلَى جَعْفَرٍ يُقَاتِلُ الْكُفَّارَ قَالَ فَقُتِلَ فَقَالَ رَسُولُ اللَّهِ ص قُتِلَ جَعْفَرٌ وَ أَخَذَهُ الْمَغْصُ فِي بَطْنِهِ.

(The book) ‘Al-Kafi’ – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Al-Maysami, from Aban Bin Usman, from Abu Baseer,

‘From Abu Abdullah[asws] having said: ‘While Rasool-Allah[saww] was in the Masjid when every high ground was lowered for him[saww], and every low ground was raised for him[saww] until he[saww] looked at Ja’far[asws] fighting the Kafirs. He[asws] was killed. So, Rasool-Allah[saww] said: ‘Ja’far[asws] is killed and the pain seized him[asws] in his[asws] belly’’.[51]

~~11- وَ رُوِيَ فِي جَامِعِ الْأُصُولِ، عَنِ ابْنِ عُمَرَ قَالَ: أَمَرَ النَّبِيُّ ص فِي غَزْوَةِ مُؤْتَةَ زَيْدَ بْنَ حَارِثَةَ فَقَالَ إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ فَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ~~

~~And in a report in (the book) ‘Jamie Al-Usool’ – From Ibn Umar, ‘The Prophet[saww], in the military expedition of Motah, ordered Zayd Bin Haris saying: ‘If Zayd is killed, then Ja’far[asws], and if Ja’far[asws] is killed then Abdullah Bin Rawaha’.~~

~~قَالَ ابْنُ عُمَرَ فَكُنْتُ مَعَهُمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَراً فَوَجَدْنَاهُ فِي الْقَتْلَى وَ وَجَدْنَا فِيمَا أَقْبَلَ مِنْ جَسَدِهِ بِضْعاً وَ تِسْعِينَ مِنْ طَعْنَةٍ وَ رَمْيَةٍ وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ وَ هُوَ قَتِيلٌ فَعَدَدْتُ خَمْسِينَ بَيْنَ طَعْنَةٍ وَ ضَرْبَةٍ لَيْسَ مِنْهَا شَيْءٌ فِي دُبُرِهِ.~~

~~Ibn Umar said, ‘I was with them in that military expedition, and we sought Ja’far[asws] and found him[asws] among the killed ones and we found among what was faced by his[asws] body, some ninety stab and arrow wounds’. And in another report, he paused at Ja’far[asws] on that day and he[asws] had been killed, and he counted fifty (injuries) between stabs and strikes, there was nothing from it in his[asws] back’’.~~ [52]

12- و قال عبد الحميد بن أبي الحديد في شرح نهج البلاغة روى الواقدي عن عمر بن الحكم قال بعث رسول الله ص الحارث بن عمير الأزدي في سنة ثمان إلى ملك بصرى بكتاب فلما نزل مؤتة عرض له شرحبيل بن عمرو الغساني فقال أين تريد قال الشام قال لعلك من رسل محمد قال نعم

And Abdullah Al-Hameed Bin Abu Al-Hadeed said in the commentary on (the book) ‘Nahj Al-Balagah’ – It is reported by Al-Waqidy (wahabi imam), from Umar Bin Al-Hakam who said, ‘Rasool-Allah[saww] sent Al-Haris Bin Umar Al-Azdy in the year eight to the king of Busra with a letter. When he descended at Motah, there presented to him Sharhabeel Bin Amro Al-Gasany. He said, ‘Where are you intending (to go to)?’ He said, ‘Syria’. He said, ‘Perhaps (you are) from the messengers of Muhammad[saww]’. He said, ‘Yes’.

[50] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 9
[51] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 10
[52] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 11

فأمر به فأوثق رباطا ثم قدمه فضرب عنقه صبرا و لم يقتل لرسول الله ص رسول غيره و بلغ ذلك رسول الله ص فاشتد عليه و ندب الناس و أخبرهم بقتل الحارث فأسرعوا و خرجوا فعسكروا بالجرف فلما صلى رسول الله ص الظهر جلس و جلس أصحابه حوله و جاء النعمان بن مهض اليهودي فوقف مع الناس

He ordered with him to be bound, then brought him forward and struck off his neck, and no messenger of Rasool-Allah[saww] was killed apart from him, and that reached Rasool-Allah[saww], he[saww] intensified upon it and called the people and gave them a choice with the killing of Al-Haris. They were quick and went out and encamped at Al-Jarf. When Rasool-Allah[saww] had prayed Al-Zohr Salat, he[saww] was seated and his[saww] companions sat around him[saww], and Al-Numan Bin Mahz the Jew came and paused with the people.

~~فَقَالَ رَسُولُ اللَّهِ ص زَيْدُ بْنُ حَارِثَةَ أَمِيرُ النَّاسِ فَإِنْ قُتِلَ زَيْدٌ فَجَعْفَرُ بْنُ أَبِي طَالِبٍ فَإِنْ أُصِيبَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَإِنْ أُصِيبَ ابْنُ رَوَاحَةَ فَلْيَرْتَضِ الْمُسْلِمُونَ بَيْنَهُمْ رَجُلًا فَلْيَجْعَلُوهُ عَلَيْهِمْ~

~~Rasool-Allah[saww] said: 'Zayd Bin Haris is commander of the people, and if Zayd is killed, then Ja'far Bin Ab Talib[asws], and if Ja'far[asws] is injured, then Abdullah Bin Rawaha, and if Ibn Rawaha is injured then let the Muslims be pleased between them with a man, and let them make him to be (a commander) upon them'.~~

فقال النعمان بن مهض يا أبا القاسم إن كنت نبيا فسيصاب من سميت قليلا كانوا أو كثيرا إن الأنبياء في بني إسرائيل كانوا إذا استعملوا الرجل على القوم ثم قالوا إن أصيب فلان فلو سمى مائة أصيبوا جميعا

Numan Bin Mahz said, 'O Abu Al-Qasim[saww]! if you[saww] were a Prophet[saww] then the ones you[saww] mentioned will be hit, whether they were a few or more. Surely the Prophets[as] among the children of Israel were such, whenever they utilised the man (to command) upon the people, then said that so and so would be afflicted, even if they named a hundred, all of them would be afflicted'.

ثم جعل اليهودي يقول لزيد بن حارثة اعهد فلا ترجع إلى محمد أبدا إن كان نبيا قال زيد أشهد أنه نبي صادق فلما أجمعوا المسير و عقد رسول الله ص لهم اللواء بيده دفعه إلى زيد بن حارثة و هو لواء أبيض و مشى الناس إلى أمراء رسول الله ص يودعونهم و يدعون لهم و كانوا ثلاثة آلاف فلما ساروا في معسكرهم ناداهم المسلمون دفع الله عنكم و ردكم صالحين غانمين.

Then the Jew went on to say to Zayd Bin Haris, 'Be certain you will not be returning to Muhammad[saww], ever, if he[saww] was a Prophet[saww]'. Zayd said, 'He[saww] is a truthful Prophet[saww]'. When they had gathered for the journey and Rasool-Allah[saww] tied the flag for them with his[saww] hands, he[saww] handed it to Zayd Bin Haris, and it was a white flag, and the people walked to the commanders of Rasool-Allah[saww] bidding farewell to them and supplication for them, and they were three thousand. When they travelled among their soldiers, the Muslims called out to them, 'May Allah[azwj] Defend you all and Return you safely, victorious''.

وَ رَوَى الْوَاقِدِيُّ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ص خَطَبَهُمْ فَأَوْصَاهُمْ فَقَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَ بِمَنْ مَعَكُمْ مِنَ الْمُسْلِمِينَ خَيْراً اغْزُوا بِسْمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ لَا تَغْدِرُوا وَ لَا تَغُلُّوا وَ لَا تَقْتُلُوا وَلِيداً وَ إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثٍ فَأَيَّتُهُنَّ [مَا] أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَ اكْفُفْ عَنْهُمْ

And it is reported by Al-Waqidy, by his chain from Zayd Bin Arqam, 'Rasool-Allah[saww] addressed them and advised them saying: 'I[saww] advise you all with fearing Allah[azwj] and goodness with the ones from the Muslims with you. Battle in the Name of Allah[azwj] and in the Way of Allah[azwj]. Fight the one who disbelieves in Allah[azwj] and neither be treacherous, nor be excessive, nor kill children; and when you meet your enemies from the Polytheists, then call them to one of the three, so whichever they answer you to, accept from the, and refrain from them.

ادْعُهُمْ إِلَى الدُّخُولِ فِي الْإِسْلَامِ فَإِنْ فَعَلُوهُ فَاقْبَلْ وَ اكْفُفْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ فَإِنْ فَعَلُوا فَأَخْبِرْهُمْ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ وَ إِنْ دَخَلُوا فِي الْإِسْلَامِ وَ اخْتَارُوا دَارَهُمْ فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ وَ لَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَ لَا فِي الْغَنِيمَةِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ

Call them to entering into (the fold of) Al-Islam, and if they do so then accept and refrain. Then call them to the transferring from their houses to a house of the emigrants, and if they do so, then inform them that for them is what is for the emigrants and against them is what is against the emigrants, and if they enter into Al-Islam and choose their houses, then inform them that they would become like the Bedouins of the Muslims. The Judgment of Allah[azwj] would flow upon them and there would not happen to be for them anything is the war booty and the spoils, except that they will be fighting alongside the Muslims.

فَإِنْ أَبَوْا فَادْعُهُمْ إِلَى إِعْطَاءِ الْجِزْيَةِ فَإِنْ فَعَلُوا فَاقْبَلْ مِنْهُمْ وَ اكْفُفْ عَنْهُمْ فَإِنْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ وَ قَاتِلْهُمْ وَ إِنْ أَنْتَ حَاصَرْتَ أَهْلَ حِصْنٍ أَوْ مَدِينَةٍ فَأَرَادُوا أَنْ تَسْتَنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تَسْتَنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ وَ لَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَ تُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا

If they refuse, then call them to giving the tribute (taxes), so if they do so then accept from them and refrain from them. But if they refuse then seek Assistance with Allah[azwj] and fight them; and if you were to besiege the people of a fort or a city and they intend to descend to you upon the Judgment of Allah[azwj], do not let them descend upon the Judgment of Allah[azwj], but descend them upon your decision, for you do not know whether you will hit the correct Judgment of Allah[azwj] regarding them or not.

وَ إِنْ حَاصَرْتَ أَهْلَ حِصْنٍ أَوْ مَدِينَةٍ فَأَرَادُوا أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَ ذِمَّةَ رَسُولِهِ فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَ ذِمَّةَ رَسُولِهِ وَ لَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَ ذِمَّةَ أَبِيكَ وَ ذِمَّةَ أَصْحَابِكَ فَإِنَّكُمْ أَنْ تَخْفِرُوا ذِمَمَكُمْ وَ ذِمَمَ آبَائِكُمْ خَيْرٌ لَكُمْ مِنْ أَنْ تَخْفِرُوا ذِمَّةَ اللَّهِ وَ ذِمَّةَ رَسُولِهِ.

~~And if you were to besiege the people of a fort or a city and they want you to make for them a Responsibility of Allah[azwj] and responsibility of His[azwj] Rasool[saww], do not make to be for them a Responsibility of Allah[azwj] and responsibility of His[azwj] Rasool[saww], but make for them your responsibility and responsibility of your father, and responsibility of your companions, for you, if you become embarrassed of your responsibility and responsibility of your fathers it would be better for you than if you were to be embarrassed from the Responsibility of Allah[azwj] and responsibility of His[azwj] Rasool[saww],,.~~

قَالَ الْوَاقِدِيُّ وَ رَوَى أَبُو صَفْوَانَ عَنْ خَالِدِ بْنِ بُرَيْدٍ قَالَ: خَرَجَ النَّبِيُّ ص مُشَيِّعاً لِأَهْلِ مُؤْتَةَ حَتَّى بَلَغَ ثَنِيَّةَ الْوَدَاعِ فَوَقَفَ وَ وَقَفُوا حَوْلَهُ فَقَالَ اغْزُوا بِسْمِ اللَّهِ فَقَاتِلُوا عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ بِالشَّامِ وَ سَتَجِدُونَ فِيهَا رِجَالًا فِي الصَّوَامِعِ مُعْتَزِلِينَ النَّاسَ فَلَا تَعَرَّضُوا لَهُمْ وَ سَتَجِدُونَ آخَرِينَ لِلشَّيْطَانِ فِي رُءُوسِهِمْ مَفَاحِصُ فَاقْلَعُوهَا بِالسُّيُوفِ لَا تَقْتُلُنَّ امْرَأَةً وَ لَا صَغِيراً ضَرِعاً وَ لَا كَبِيراً فَانِياً وَ لَا تَقْطَعُنَّ نَخْلًا وَ لَا شَجَراً وَ لَا تَهْدِمُنَّ بِنَاءً

~~Al-Waqidy (wahabi imam) said, 'And it is reported by Abu Safwan, from Khalid Bin Bureyd who said, 'The Prophet[saww] went out walking to the people of Motah until he[saww] reached the valley Saniya and he[saww] stopped, and they stopped around him[saww]. He[saww] said: 'Battle in the Name of Allah[azwj] and fight the enemies of Allah[azwj] and your enemies at Syria and you will therein a man in the monastery isolated from the people, so do not expose to them, and you will be finding others for the Satan[la] among their chiefs, supervisors. Uproot them with the swords, neither killing a woman, nor small ones (children), breastfeeding, nor aged old ones, not cut down a palm tree, nor any tree, nor demolish a building'.~~

قَالَ فَلَمَّا وَدَّعَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَسُولَ اللَّهِ ص قَالَ لَهُ مُرْنِي بِشَيْءٍ أَحْفَظْهُ عَنْكَ قَالَ إِنَّكَ قَادِمٌ غَداً بَلَداً السُّجُودُ بِهِ قَلِيلٌ فَأَكْثِرِ السُّجُودَ فَقَالَ عَبْدُ اللَّهِ زِدْنِي يَا رَسُولَ اللَّهِ قَالَ اذْكُرِ اللَّهَ فَإِنَّهُ عَوْنٌ لَكَ عَلَى مَا تَطْلُبُ

He said, 'When Abdullah Bin Rawaha bade farewell to Rasool-Allah[saww], he said to him[asws], 'Instruct me with something I can preserve it from you[saww]'. He[saww] said: 'You will set foot in a city tomorrow where few Sajdahs are performed, so frequent the Sajdahs'. Abdullah said, 'Increase for me, O Rasool-Allah[saww]!' He[saww] said: 'Mention Allah[azwj] for He[azwj] will be Assisting you upon whatever you seek'.

فَقَامَ مِنْ عِنْدِهِ حَتَّى إِذَا مَضَى ذَاهِباً رَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ وَتْرٌ يُحِبُّ الْوَتْرَ فَقَالَ يَا ابْنَ رَوَاحَةَ مَا عَجَزْتَ فَلَا تَعْجَزْ إِنْ أَسَأْتَ عَشْراً أَنْ تُحْسِنَ وَاحِدَةً فَقَالَ ابْنُ رَوَاحَةَ لَا أَسْأَلُكَ عَنْ شَيْءٍ بَعْدَهَا.

He arose from his[saww] presence until when he wanted to go, he returned and said, 'O Rasool-Allah[saww]! Allah[azwj] is a Planner, He[azwj] Loves the planning'. He[saww] said: 'O Ibn Rawaha! Whatever frustrates you, so you cannot do it. If you forget ten then be good with one'. Ibn Rawaha said, 'I will not ask you[saww] about anything after it''.

قال الواقدي و مضى المسلمون و نزلوا وادي القرى فأقاموا به أياما و ساروا حتى نزلوا بمؤتة و بلغهم أن هرقل ملك الروم قد نزل ماء من مياه البلقاء في بكر و بهراء و لخم و جذام و غيرهم مائة ألف مقاتل و عليهم رجل من بلي فأقام المسلمون ليلتين ينظرون في أمرهم و قالوا نكتب إلى رسول الله ص فنخبره الخبر فإما أن يردنا أو يزيدنا رجالا

Al-Waqidy (wahabi imam) said, 'And the Muslims went and descended at the valley Al-Qura and they stayed at it for days, and they travelled until they descended at Motah, and it reached them that Hercules king of Rome had descended at a spring from the springs of Al-Balqa'a among the maids and the servants and others, one hundred thousand fighters and upon them was a man of wretchedness. The Muslims stayed two nights awaiting regarding their orders and they said, 'We should write to Rasool-Allah[saww] and inform him[saww] the news. So, either he[saww] return us or increase us the men'.

فبينا الناس على ذلك إذ جاءهم عبد الله بن رواحة فشجعهم و قال و الله ما كنا نقاتل الناس بكثرة عدد و لا كثرة سلاح و لا كثرة خيل إلا بهذا الدين الذي أكرمنا الله به انطلقوا فقاتلوا فقد و الله رأيتنا يوم بدر ما معنا إلا فرسان إنما هي إحدى الحسنيين إما الظهور عليهم فذاك ما وعدنا الله و رسوله و ليس لوعده خلف و إما الشهادة فنلحق بالإخوان نرافقهم في الجنان فشجع الناس على قول ابن رواحة.

While the people were upon that when Abdullah Bin Rawaha came to them and emboldened them and said: 'By Allah[azwj]! We did not use to fight the people with the abundance of the numbers, nor amount of weapons, nor number of horses except with this

Religion which Allah[azwj] has Honoured us with. Let us go and fight, for Allah[azwj] has Shown us on the day of Badr. There were not with us except two horses. But rather it is one of the two excellent ones. Either we are victorious upon them, so that is what Allah[azwj] and His[saww] Rasool[saww] have promised us, and there is no breaking to His[azwj] Promise, or the martyrdom, and we will join up with the brothers to be their friend in the Gardens'. The people were emboldened upon the words of Ibn Rawaha.

قال و روى أبو هريرة قال شهدت مؤتة فلما رأينا المشركين رأينا ما لا قبل لنا به من العدد و السلاح و الكراع و الديباج و الحرير و الذهب فبرق بصري فقال لي ثابت بن أقرم ما لك يا با هريرة كأنك ترى جموعا كثيرة قلت نعم قال لم تشهدنا ببدر إنا لم ننصر بالكثرة.

He said, 'And it is reported by Abu Hureyra (famous Ahadith fabricator) who said, 'I attended Motah. When we saw the Polytheists, we saw what was not acceptable for us with it, from the numbers and the weapons and the horses, and the brocade and the silk, and the gold, and my sight was dazzled. Sabit Bin Aqram said to him, 'What is the matter with you O Abu Hureyra, it is as if you have seen a large gathering'. I said, 'Yes'. He said, 'You did not attend Badr with us, we were not helped with the large numbers'.

قال الواقدي فالتقى القوم فأخذ اللواء زيد بن حارثة فقاتل حتى قتل طعنوه بالرماح ثم أخذه جعفر فنزل عن فرس له شقراء فعرقبها فقاتل حتى قتل قيل إنه ضربه رجل من الروم فقطعه نصفين فوقع أحد نصفيه في كرم هناك فوجد فيه ثلاثون أو بضع و ثلاثون جرحا.

Al-Waqidy (wahabi imam) said, 'The people met (in battle), and Zayd Bin Haris took the flag and fought until he was killed, having been stabbed by the spear. The Ja'far[asws] took it, descending from a blonde horse of his[asws], and hamstrung it. He[asws] fought until he[asws] was killed. It is said a man from the Romans struck him and cut him into two halves and one of the halves fell in a vineyard over there. There were found in him[asws] thirty or thirty and some injuries'.

قال و قد روى نافع عن ابن عمر أنه وجد في بدن جعفر بن أبي طالب اثنتان و سبعون ضربة و طعنة بالسيوف و الرماح.

He said, 'And it is reported by Nafie, from Ibn Umar that he found in the body of Ja'far[asws] Bin Abu Talib[asws], seventy two strike and stab wounds, by the swords and the spears.

و قال البلاذري قطعت يداه و لذلك قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَبْدَلَهُ اللَّهُ بِهِمَا جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ. و لذلك سمي الطيار.

And Balazuri said, 'His[asws] hands were cut off and due to that Rasool-Allah[saww] said: 'Allah[azwj] has Replaced with these two, two wings he[asws] is flying with in the Paradise', and for that (reason) he[asws] is named at 'Al-Tayyar' (The flyer)''.

قال ثم أخذ الراية عبد الله بن رواحة فنكل يسيرا ثم حمل فقاتل حتى قتل فلما قتل انهزم المسلمون أسوأ هزيمة كانت في كل وجه ثم تراجعوا فأخذ اللواء ثابت بن أقرم و جعل يصيح يا للأنصار فثاب إليهم منهم قليل فقال لخالد بن الوليد خذ اللواء يا أبا سليمان قال خالد لا بل خذه أنت فلك سن و قد شهدت بدرا قال ثابت خذه أيها الرجل فو الله ما أخذته إلا لك فأخذه خالد و حمل به ساعة و جعل المشركون يحملون عليه حتى دهمه منهم بشر كثير فانحاز بالمسلمين و انكشفوا راجعين.

Then Abdullah Bin Rawaha took the flag and withdrew a little, then attacked and fought until he was killed. When he was killed, the Muslims were defeated by the worst defeat,

which was in every face. Then they returned, and Sabit Bin Aqram took the flag and went on shouting, ‘O Helpers!’ So, a few of them stood firm with him. He said to Khalid Bin Al-Waleed, ‘Take the flag, O Abu Suleyman’. Khalid said, ‘No, but you take it. There is age for you and you have attended Badr’. Sabit said, ‘Take it, O man, for by Allah[azwj] I did not take it except for you’. So Khalid took it and attacked with it for a while and the Polytheists went on attacking upon him until a lot of people attacked him, so he aligned with the Muslims and went on to return’.

قال الواقدي و قد روي أن خالدا ثبت بالناس فلم ينهزموا و الصحيح أن خالدا انهزم بالناس.

Al-Waqidy (wahabi imam) said, ‘And it has been reported that Khalid stood firm with the people and they were not defeated, and the correct is that Khalid was defeated with the people’.

و روى محمد بن إسحاق قال لما أخذ جعفر بن أبي طالب الراية قاتل قتالا شديدا حتى إذا أثخنه القتال اقتحم عن فرس له شقراء فعقرها ثم قاتل القوم حتى قتل فكان جعفر ع أول رجل عقر في الإسلام.

And it is reported by Muhammad Bin Is’haq who said, ‘When Ja’far[asws] Bin Abu Talib[asws] took the flag, he[asws] fought a severe battle until when the fighting weakened him[asws], he[asws] stormed from a blonde horse of his and hamstrung it. Then he[asws] fought the people until he[asws] was martyred, and Ja’far[asws] was the first man in Al-Islam to hamstrung his own horse’.

قال الواقدي و قال عبيد الله بن عبد الله ما لقي جيش بعثوا مبعثا ما لقي أصحاب مؤتة من أهل المدينة لقوهم بالشر حتى إن الرجل لينصرف إلى بيته و أهله فيدق عليهم فيأبون أن يفتحوا له يقولون أ لا تقدمت مع أصحابك فقتلت و جلس الكبراء منهم في بيوتهم استحياء من الناس حتى أرسل النبي ص رجلا رجلا يقول لهم أنتم الكرار في سبيل الله فخرجوا.

Al-Waqidy (wahabi imam) said, ‘And Ubeydullah Bin Abdullah said, ‘No sent army faced what face the companions of Motah from the people of Al-Medina to their people of the evil, until the man would leave to go to his house and his family and knock on the door, but they would refuse to open it for him saying, ‘Do you not proceed with your companions and they were killed?’ And the elders from them sat in their houses out of shame from the people until the Prophet[saww] sent man by man saying to them, ‘You are the attackers in the Way of Allah[azwj], so come out’’.

و روى الواقدي بإسناده عن أسماء بنت عميس قالت أصبحت في اليوم الذي أصيب فيه جعفر و أصحابه فأتاني رسول الله ص و قد منأت أربعين منا من أدم و عجنت عجيني و أخذت بني فغسلت وجوههم و دهنتهم فدخل علي رسول الله ص فقال يا أسماء أين بنو جعفر فجئت بهم إليه فضمهم و شمهم ثم ذرفت عيناه فبكى

And it is reported by Al-Waqidy (wahabi imam) by his chain from Asma Bint Umeys who said, ‘I woke up in the morning during the day in which Ja’far[asws] and his[asws] companions had been killed, and Rasool-Allah[saww] came to me and I had many forty dips of sauce, and kneaded my dough and took my sons and washed their faces and oiled them. Rasool-Allah[saww] entered to see me and he[saww] said: ‘O Asma! Where are the sons of Ja’far[asws]?’ I

came with them to him[saww]. He[saww] hugged them and smelt them, then his[saww] eyes filled up with tears and he[saww] cried.

فقلت يا رسول الله لعله بلغك عن جعفر شيء قال نعم إنه قتل اليوم فقمت أصيح و اجتمعت إلي النساء فجعل رسول الله ص يقول يا أسماء لا تقولي هجرا و لا تضربي صدرا

I said, 'O Rasool-Allah[saww]! Perhaps it has reached you[saww] something about Ja'far[asws]?' He[saww] said: 'Yes, he[asws] has been martyred today'. So, I stood up shrieking and gathered the women to me and Rasool-Allah[saww] went on saying: 'O Asma! Do not say you are abandoned nor beat your chest'.

ثم خرج حتى دخل على ابنته فاطمة ع و هي تقول وا عماه فقال على مثل جعفر فلتبك الباكية ثم قال اصنعوا لآل جعفر طعاما فقد شغلوا عن أنفسهم اليوم.

Then he[saww] went out until he[saww] entered to see his[saww] daughter[asws] (Syeda) Fatima[asws] and she[asws] was saying: 'O my[asws] uncle!' He[saww] said: 'Upon the like of Ja'far[asws] the crying ones should cry'. Then he[saww] said: 'Make some food for the family of Ja'far[asws] for they are pre-occupied from themselves today'.

و روى أبو الفرج في كتاب مقاتل الطالبيين أن كنية جعفر بن أبي طالب أبو المساكين و كان ثالث الإخوة من ولد أبي طالب أكبرهم طالب و بعده عقيل و بعده جعفر و بعده علي ع و كل واحد منهم أكبر من الآخر بعشر سنين و أمهم جميعا فاطمة بنت أسد و هي أول هاشمية ولدت لهاشمي و فضلها كثير و قربها من رسول الله ص و تعظيمه لها معلوم عند أهل الحديث قال أبو الفرج و لجعفر ع فضل.

And it is reported by Abu Al-Faraj in the book 'Maqatil Al-Talibeen' – 'A title of Ja'far[asws] Bin Abu Talib[asws] was 'Abu Al-Masakeen' (Father of the poor), and they were three brothers for him[asws] from the sons of Abu Talib[asws]. Their eldest was Talib[asws], and after him was Aqeel[asws], and after him was Ja'far[asws], and after him[asws] Ali[asws], and each one of them was older than the other by ten years, and the mother of all of them was Fatima[asws] Bint Asad[asws], and she[asws] is the first Hashemite who was blessed with a Hashemite, and her[asws] merits are a lot, and her[asws] nearness from Rasool-Allah[saww] and his[saww] revering to her[asws] is well known with the people of the Hadeeth. Abu Al-Faraj said, 'And for Ja'far[asws], there is merit''.

وَ قَدْ وَرَدَ فِيهِ حَدِيثٌ كَثِيرٌ مِنْ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا فَتَحَ خَيْبَرَ قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ مِنَ الْحَبَشَةِ فَالْتَزَمَهُ رَسُولُ اللَّهِ ص وَ جَعَلَ يُقَبِّلُ بَيْنَ عَيْنَيْهِ وَ يَقُولُ مَا أَدْرِي بِأَيِّهِمَا أَنَا أَشَدُّ فَرَحاً بِقُدُومِ جَعْفَرٍ أَمْ بِفَتْحِ خَيْبَرَ.

And if has been referred to in a lot of Hadeeth from that, 'When Rasool-Allah[saww] conquered Khyber, Ja'far[asws] Bin Abu Talib[asws] arrived from Ethiopia. Rasool-Allah[saww] hugged him[asws] and went on to kiss between his[asws] eyes and saying: 'I[saww] do not know with which of the two I[saww] am more intensely happy, with the arrival of Ja'far[asws] or with the conquest of Khyber''.

وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ النَّاسِ حَمْزَةُ وَ جَعْفَرٌ وَ عَلِيٌّ ع.

And from Abu Saeed Al-Khudry who said, 'Rasool-Allah[saww] said: 'The best of the people are Hamza[asws], and Ja'far[asws] and Ali[asws]''.

قَالَ وَ قَدْ رَوَى جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خُلِقَ النَّاسُ مِنْ أَشْجَارٍ شَتَّى وَ خُلِقْتُ أَنَا وَ جَعْفَرٌ مِنْ شَجَرَةٍ وَاحِدَةٍ أَوْ قَالَ مِنْ طِينَةٍ وَاحِدَةٍ.

He said, 'And it has been reported by Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] said: 'The people have been Created from various trees (lineages), and I[saww] and Ja'far[asws] are from one tree', or said: 'From one essence (clay)''.

وَ بِالْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِجَعْفَرٍ أَشْبَهْتَ خَلْقِي وَ خُلُقِي.

And by the chain, said, 'Rasool-Allah[saww] said to Ja'far[asws]: 'You[asws] resemble my[saww] body and my[saww] manners''.

و قال ابن عبد البر في الاستيعاب كانت سن جعفر ع يوم قتل إحدى و أربعين سنة.

And Ibn Abd Al-Birr said in (the book) 'Al-Istiyaab' – 'The age of Ja'far[asws] on the day he[asws] was killed was forty-one years''.

وَ قَدْ رَوَى سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مُثِّلَ لِي جَعْفَرٌ وَ زَيْدٌ وَ عَبْدُ اللَّهِ فِي خَيْمَةٍ مِنْ دُرٍّ كُلُّ وَاحِدٍ مِنْهُمْ عَلَى سَرِيرٍ فَرَأَيْتُ زَيْداً وَ ابْنَ رَوَاحَةَ فِي أَعْنَاقِهِمَا صُدُودٌ وَ رَأَيْتُ جَعْفَراً مُسْتَقِيماً لَيْسَ فِيهِ صُدُودٌ فَسَأَلْتُ فَقِيلَ لِي إِنَّهُمَا حِينَ غَشِيَهُمَا الْمَوْتُ أَعْرَضَا وَ صَدَّا بِوَجْهِهِمَا وَ أَمَّا جَعْفَرٌ فَلَمْ يَفْعَلْ.

And it has been reported by Saeed Bin Al-Musayyab that Rasool-Allah[saww] said: 'They were resembled for me[saww] Ja'far[asws] and Zayd and Abdullah in a tent of gems, each one of them was upon a bed, and I[saww] saw Zayd and Ibn Rawaha having a block in their necks, and I[saww] saw Ja'far[asws] standing not having a scarf in him[asws]. I[saww] asked, and it was said to me[saww], 'These two, when they were overwhelmed by the death, turned away and blocked with their faces, and as for Ja'far[asws], he[asws] did not do so''.

و روى الشعبي قال سمعت عبد الله بن جعفر يقول كنت إذا سألت عمي عليا ع شيئا فمنعني أقول له بحق جعفر فيعطيني.

And it reported from Al-Shabi who said, 'I heard Abdullah son of Ja'far[asws] saying, 'Whenever I asked my uncle[asws] Ali[asws] about something, and he[asws] prevented me, I would say to him[asws], 'By the right of Ja'far[asws]', so he[asws] would grant me''.

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَتَاهُ قَتْلُ جَعْفَرٍ وَ زَيْدٍ بِمُؤْتَةَ بَكَى وَ قَالَ أَخَوَايَ وَ مُؤْنِسَايَ وَ مُحَدِّثَايَ.

And it is reported that Rasool-Allah[saww], when there came to him[saww] (the news of) killing of Ja'far[asws] and Zayd at Motah, he[saww] cried and said: 'My[saww] two brothers and my[saww] comforters and my[saww] discussers''.[53]

[53] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 12

13- وَ قَالَ الْكَازَرُونِيُّ بَعْدَ إِيرَادِ غَزْوَةِ مُؤْتَةَ فِي حَوَادِثِ السَّنَةِ الثَّامِنَةِ وَ فِي هَذِهِ السَّنَةِ كَانَتْ سَرِيَّةُ الْخَبَطِ رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ص فِي ثَلَاثِمِائَةِ رَاكِبٍ وَ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي طَلَبِ عِيرٍ قُرَيْشٍ فَأَقَمْنَا عَلَى السَّاحِلِ حَتَّى فَنِيَ زَادُنَا وَ أَكَلْنَا الْخَبَطَ ثُمَّ إِنَّ الْبَحْرَ أَلْقَى إِلَيْنَا دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ

And Al-Kazruni said after reporting regarding the events of the year eight, 'In this year was a battalion of Al-Khabt (The leaves). It is reported from Jabir Bin Abdullah who said, 'Rasool-Allah[saww] sent us among three hundred riders and mad Abu Ubeyda Bin Al-Jarrah our commander in seeking a caravan of Quraysh. We stayed at the coast until our provisions were depleted and we ate the leaves. Then the sea threw out an animal to us called Al-Anbar (sperm whale).

فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ حَتَّى صَلَحَتْ أَجْسَامُنَا وَ أَخَذَ أَبُو عُبَيْدَةَ ضِلْعاً مِنْ أَضْلَاعِهَا فَنَصَبَهَا وَ نَظَرَ إِلَى أَطْوَلِ بَعِيرٍ فِي الْجَيْشِ وَ أَطْوَلِ رَجُلٍ فَحَمَلَهُ عَلَيْهِ فَجَازَ تَحْتَهُ وَ قَدْ كَانَ رَجُلٌ نَحَرَ ثَلَاثَ جَزَائِرَ ثُمَّ ثَلَاثَ جَزَائِرَ ثُمَّ نَهَاهُ عَنْهُ أَبُو عُبَيْدَةَ وَ كَانُوا يَرَوْنَهُ قَيْسَ بْنَ سَعْدٍ.

We ate from it for half a month until our bodies were healthy, and Abu Ubeyda took a rib from its ribs, and installed it, and he looked at the tallest camel in the army and the tallest man, and loaded it upon him, and he passed under it, and a man had been slaughtering three animals, then three animals, then Abu Ubeyda forbade him, and they were seeing him as Qays bin Sa'ad'.

أَقُولُ وَ رَوَى فِي جَامِعِ الْأُصُولِ بِأَسَانِيدَ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ص إِلَى الْحُرُقَاتِ فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ وَ لَحِقْتُ أَنَا وَ رَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ فَلَمَّا غَشِينَاهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَكَفَّ الْأَنْصَارِيُّ وَ طَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ

I (Majlisi) am saying, 'And it is reported in (the book) 'Jamie Al-Usool', by the chains from Asama Bin Zayd who said, 'Rasool-Allah[saww] sent us to Al-Huruqat. In the morning we came to the people and defeated them, and I and a man from the Helpers joined up against a man from them. When we had overcome him, he said, 'There is no god except Allah[azwj]'. So the Helper stopped and I stabbed him with my spear until I killed him.

فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيَّ ص فَقَالَ يَا أُسَامَةُ أَ قَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ قُلْتُ إِنَّمَا كَانَ مُتَعَوِّذاً فَقَالَ أَ قَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

When we arrived and reached the Prophet[saww], he[saww] said: 'O Asama! You killed him after he said, 'There is no god except Allah[azwj]'?' I said, 'But rather he was seeking refuge'. He[saww] said: 'You killed him after he said, 'There is no god except Allah[azwj]'?' He[saww] did not cease to repeat it until I wished I had not become a Muslim before that day''.

وَ فِي رِوَايَةٍ أُخْرَى قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ص فِي سَرِيَّةٍ فَصَبَّحْنَا الْحُرُقَاتِ مِنْ جُهَيْنَةَ فَأَدْرَكْتُ رَجُلًا فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ فَطَعَنْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ فَذَكَرْتُهُ لِلنَّبِيِّ ص فَقَالَ أَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ قَتَلْتَهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهَا خَوْفاً مِنَ السِّلَاحِ قَالَ أَ فَلَا شَقَقْتَ قَلْبَهُ حَتَّى تَعْلَمَ أَ قَالَهَا أَمْ لَا فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ.

And in another report he said, 'Rasool-Allah[saww] sent us among a battalion and in the morning we were at Al-Huruqat from Juheyna. We came across a man and he said, 'There is no god except Allah[azwj]'. I stabbed him and there occurred (bad feeling) in myself from that. I mentioned it to the Prophet[saww] and he[saww] said: 'Did he say, 'There is no god except

Allah[azwj]' and you killed him?' I said, 'O Rasool-Allah[saww]! But rather he said it out of fear from the weapon'. He[saww] said: 'Did you split open his heart until you knew whether he said it (out of fear) or not?' He[saww] did not cease repeating it until I wished I had become a Muslims on that day (not before)''.[54]

[54] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 24 H 13

باب 25 غزوة ذات السلاسل

CHAPTER 25 – MILITARY EXPEDITION OF ZAT AL-SALASIL

الآيات وَ الْعادِياتِ ضَبْحاً فَالْمُورِياتِ قَدْحاً فَالْمُغِيراتِ صُبْحاً فَأَثَرْنَ بِهِ نَقْعاً فَوَسَطْنَ بِهِ جَمْعاً

The Verses – (Surah) Al-Adiyaat: ***(I Swear) by the running (steeds) snorting [100:1] And (by) the striking sparks [100:2] And (by) the morning raiders [100:3] So they raise the dust by it [100:4] And they cleave through the gathered (army) [100:5]***.

عن مقاتل وَ قِيلَ نَزَلَتِ السُّورَةُ لَمَّا بَعَثَ النَّبِيُّ ص عَلِيّاً إِلَى ذَاتِ السَّلَاسِلِ فَأَوْقَعَ بِهِمْ وَ ذَلِكَ بَعْدَ أَنْ بَعَثَ إِلَيْهِمْ مِرَاراً غَيْرَهُ مِنَ الصَّحَابَةِ فَرَجَعَ كُلٌّ مِنْهُمْ إِلَى رَسُولِ اللَّهِ ص

From Maqatil – 'And it is said the Chapter was Revealed when the Prophet[saww] sent Ali[asws] to Zat Al-Salasil and occurred with them, and that is after he[saww] had repeatedly sent others from the companions to them. Every one of them returned to Rasool-Allah[saww].

وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ قَالَ وَ سُمِّيَتْ هَذِهِ الْغَزْوَةُ ذَاتَ السَّلَاسِلِ لِأَنَّهُ أَسَرَ مِنْهُمْ وَ قَتَلَ وَ سَبَى وَ شَدَّ أُسَارَاهُمْ فِي الْحِبَالِ مُكَتَّفِينَ كَأَنَّهُمْ فِي السَّلَاسِلِ وَ لَمَّا نَزَلَتِ السُّورَةُ خَرَجَ رَسُولُ اللَّهِ ص إِلَى النَّاسِ فَصَلَّى بِهِمُ الْغَدَاةَ وَ قَرَأَ فِيهَا وَ الْعادِياتِ

And it is reported from Abu Abdullah[asws] in a lengthy Hadeeth, he[asws] said: 'And this military expedition has been named as the military expedition of Zat Al-Salasil because there were captives from them, and killed and exiled, and their captors had pulled in the horses merely as if they were in chains. And when the Chapter was Revealed, Rasool-Allah[saww] came out to the people and prayed the morning Salat with them, and recited in it (Surah) Al-Adiyaat.

فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ أَصْحَابُهُ هَذِهِ السُّورَةُ لَمْ نَعْرِفْهَا فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ إِنَّ عَلِيّاً قَدْ ظَفِرَ بِأَعْدَاءِ اللَّهِ وَ بَشَّرَنِي بِذَلِكَ جَبْرَئِيلُ ع فِي هَذِهِ اللَّيْلَةِ فَقَدِمَ عَلِيٌّ ع بَعْدَ أَيَّامٍ بِالْأُسَارَى وَ الْغَنَائِمِ.

When he[saww] was free from his[saww] Salat, his[saww] companions said, 'This Chapter, we do not recognise it'. Rasool-Allah[saww] said: 'Yes, Ali[asws] has just been victorious against the enemies of Allah[azwj], and Jibraeel[as] gave me[saww] the glad tidings with that during this night'. Ali[asws] arrived after a few days with the captives and the booty''.

1- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص بَعَثَ مَعَ عَلِيٍّ ع ثَلَاثِينَ فَرَساً فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ وَ قَالَ أَتْلُو عَلَيْكَ آيَةً فِي نَفَقَةِ الْخَيْلِ الَّذِينَ يُنْفِقُونَ أَمْوالَهُمْ بِاللَّيْلِ وَ النَّهارِ سِرًّا وَ عَلانِيَةً هِيَ النَّفَقَةُ عَلَى الْخَيْلِ سِرّاً وَ عَلَانِيَةً.

(The book) 'Nawadir' of Al-Rawandy, by his chain,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] sent thirty horsemen with Ali[asws] in the military expedition of Zat Al-Salasil and said: 'I[saww] recite a Verse to you[asws] regarding spending on the horses: ***Those who are spending their wealth by***

the night and the day, secretly and openly, [2:274], it is the spending upon the horses secretly and openly''.[55]

2- فس، تفسير القمي وَ الْعادِياتِ ضَبْحاً فَالْمُورِياتِ قَدْحاً فَالْمُغِيراتِ صُبْحاً- حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ عَنْ عُبَيْدِ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ الْعادِياتِ ضَبْحاً قَالَ هَذِهِ السُّورَةُ نَزَلَتْ فِي أَهْلِ وَادِي يَابِسٍ

Tafseer Qummi - ***(I Swear) by the running (steeds) snorting [100:1] And (by) the striking sparks [100:2] And (by) the morning raiders [100:3]***. It is narrated to us by Ja'far Bin Ahmad, from Ubeyd Bin Musa, from Al-hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah[asws] regarding His[azwj] Words: ***(I Swear) by the running (steeds) snorting [100:1]***, he[asws] said: 'This Surah was Revealed regarding the people of the valley of Al-Yaabas'.

قَالَ قُلْتُ وَ مَا كَانَ حَالُهُمْ وَ قِصَّتُهُمْ

He (the narrator) said, 'I said, 'And what was their state and their story?'

قَالَ إِنَّ أَهْلَ وَادِي يَابِسٍ اجْتَمَعُوا اثْنَيْ عَشَرَ أَلْفَ فَارِسٍ وَ تَعَاقَدُوا وَ تَعَاهَدُوا وَ تَوَاثَقُوا أَنْ لَا يَتَخَلَّفَ رَجُلٌ عَنْ رَجُلٍ وَ لَا يَخْذُلَ أَحَدٌ أَحَداً وَ لَا يَفِرَّ رَجُلٌ عَنْ صَاحِبِهِ حَتَّى يَمُوتُوا كُلُّهُمْ عَلَى خُلُقٍ وَاحِدٍ وَ يَقْتُلُوا مُحَمَّداً ص وَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع

He[asws] said: 'The people of the valley of Al-Yaabas gathered together twelve thousand horsemen, and they made a pact, and committed themselves, and agreed upon that no man would oppose any man, and no one would abandon anyone, nor would a man flee from his companion until all of them die upon one oath of killing the Muhammad[saww] and Ali[asws] Bin Abu Talib[asws].

فَنَزَلَ جَبْرَئِيلُ ع عَلَى مُحَمَّدٍ ص فَأَخْبَرَهُ بِقِصَّتِهِمْ وَ مَا تَعَاقَدُوا عَلَيْهِ وَ تَوَافَقُوا وَ أَمَرَهُ أَنْ يَبْعَثَ أَبَا بَكْرٍ إِلَيْهِمْ فِي أَرْبَعَةِ آلَافِ فَارِسٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Jibraeel[as] descended unto the Rasool-Allah[saww], and informed him[saww] of their story and what they had committed themselves to and agreed upon, and He[azwj] has Commanded that he[saww] should send Abu Bakr to them among four thousand horsemen from the Emigrants and the Helpers.

فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِنَّ جَبْرَئِيلَ أَخْبَرَنِي أَنَّ أَهْلَ وَادِي الْيَابِسِ اثْنَيْ عَشَرَ أَلْفاً قَدِ اسْتَعَدُّوا وَ تَعَاهَدُوا وَ تَعَاقَدُوا أَنْ لَا يَغْدِرَ رَجُلٌ بِصَاحِبِهِ وَ لَا يَفِرَّ عَنْهُ وَ لَا يَخْذُلَهُ حَتَّى يَقْتُلُونِي وَ أَخِي عَلِيَّ بْنَ أَبِي طَالِبٍ

Rasool-Allah[saww] ascended the Pulpit, praised Allah[azwj] and Extolled Him[azwj], then said: 'O group of Emigrants and Helpers! Jibraeel[as] has informed me[saww] that the people of the Valley of Al-Yaabas have twelve thousand horsemen who have prepared themselves, and committed themselves, and contracted that no man from among them would betray his

[55] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 1

companion, nor flee from him, nor abandon him until they have killed me[saww] and my[saww] brother Ali[asws] Bin Abu Talib[asws].

وَ أَمَرَنِي أَنْ أُسَيِّرَ إِلَيْهِمْ أَبَا بَكْرٍ فِي أَرْبَعَةِ آلَافِ فَارِسٍ فَخُذُوا فِي أَمْرِكُمْ وَ اسْتَعِدُّوا لِعَدُوِّكُمْ وَ انْهَضُوا إِلَيْهِمْ عَلَى اسْمِ اللَّهِ وَ بَرَكَتِهِ يَوْمَ الِاثْنَيْنِ إِنْ شَاءَ اللَّهُ

And He[azwj] has Commanded me[saww] that I[saww] should send against them Abu Bakr among four thousand horsemen. Therefore take (provisions) for your journey and prepare against your enemy, and rise against them in the Name of Allah[azwj] and His[azwj] Blessings on the day of Monday, if Allah[azwj] so Desires'.

فَأَخَذَ الْمُسْلِمُونَ عُدَّتَهُمْ وَ تَهَيَّئُوا وَ أَمَرَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِأَمْرِهِ وَ كَانَ فِيمَا أَمَرَهُ بِهِ أَنْ إِذَا رَآهُمْ أَنْ يَعْرِضَ عَلَيْهِمُ الْإِسْلَامَ فَإِنْ تَابَعُوا وَ إِلَّا وَاقَعَهُمْ فَقَتَلَ مُقَاتِلِيهِمْ وَ سَبَى ذَرَارِيَّهُمْ وَ اسْتَبَاحَ أَمْوَالَهُمْ وَ خَرَّبَ ضِيَاعَهُمْ وَ دِيَارَهُمْ

The Muslims counted themselves and made their preparations, and Rasool-Allah[saww] ordered Abu Bakr with the instructions. Regarding what he[saww] ordered with was: 'When you see them, present Al-Islam to them. So if they pledge their allegiances to you (fine) or else stop them. Then fight against their fighters and captivate them, and capture their wealth, and ruin their dwellings'.

فَمَضَى أَبُو بَكْرٍ وَ مَنْ مَعَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِي أَحْسَنِ عُدَّةٍ وَ أَحْسَنِ هَيْئَةٍ يَسِيرُ بِهِمْ سَيْراً رَفِيقاً حَتَّى انْتَهَوْا إِلَى أَهْلِ وَادِي الْيَابِسِ فَلَمَّا بَلَغَ الْقَوْمَ نُزُولُ الْقَوْمِ عَلَيْهِمْ وَ نَزَلَ أَبُو بَكْرٍ وَ أَصْحَابُهُ قَرِيباً مِنْهُمْ

Abu Bakr went, and with him were the Emigrants and the Helpers with a goodly preparation, and good physical built. He travelled with them until they ended up to the people of the valley of Al-Yaabas. When the people looked at them they encamped against them, and Abu Bakr and his companions encamped near to them.

خَرَجَ إِلَيْهِمْ مِنْ أَهْلِ وَادِي الْيَابِسِ مِائَتَا رَجُلٍ مُدَجَّجِينَ بِالسِّلَاحِ فَلَمَّا صَادَفُوهُمْ قَالُوا لَهُمْ مَنْ أَنْتُمْ وَ مِنْ أَيْنَ أَقْبَلْتُمْ وَ أَيْنَ تُرِيدُونَ لِيَخْرُجْ إِلَيْنَا صَاحِبُكُمْ حَتَّى نُكَلِّمَهُ

A hundred men from the people of the valley of Al-Yaabas came out to them heavily armed. When they encountered them, they said to them, 'Who are you? And where do you come from? Send out to us your companion until we speak to him'.

فَخَرَجَ إِلَيْهِمْ أَبُو بَكْرٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ الْمُسْلِمِينَ فَقَالَ لَهُمْ أَنَا أَبُو بَكْرٍ صَاحِبُ رَسُولِ اللَّهِ ص قَالُوا مَا أَقْدَمَكَ عَلَيْنَا قَالَ أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أَعْرِضَ عَلَيْكُمُ الْإِسْلَامَ وَ أَنْ تَدْخُلُوا فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ وَ لَكُمْ مَا لَهُمْ وَ عَلَيْكُمْ مَا عَلَيْهِمْ وَ إِلَّا فَالْحَرْبُ بَيْنَنَا وَ بَيْنَكُمْ

Abu Bakr went out to them among a number of his Muslim companions. He said to them, 'I am Abu Bakr, a companion of the Rasool-Allah[saww]'. They said, 'What made you come to us?' He said, 'Rasool-Allah[saww] ordered me to present Al-Islam to you. So if you were to enter into what the Muslims have entered into, for you will be what is for them, and against you will be what is against them, or else there will be a war between us and you'.

قَالُوا لَهُ أَمَا وَ اللَّاتِ وَ الْعُزَّى لَوْ لَا رَحِمٌ مَاسَّةٌ وَ قَرَابَةٌ قَرِيبَةٌ لَقَتَلْنَاكَ وَ جَمِيعَ أَصْحَابِكَ قَتْلَةً تَكُونُ حَدِيثاً لِمَنْ يَكُونُ بَعْدَكُمْ فَارْجِعْ أَنْتَ وَ مَنْ مَعَكَ وَ ارْتَجُوا الْعَافِيَةَ فَإِنَّا إِنَّمَا نُرِيدُ صَاحِبَكُمْ بِعَيْنِهِ وَ أَخَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ

They said, ‘By Al-Laat and Al-Uzza (two idols), were you not a close relative (of ours) we would have killed you, and all the ones who are with you so that you would become a narration for the ones who would come after you. Therefore return, you and those who are with you, in good health, for we only want your master[saww] and his[saww] brother Ali[asws] Bin Abu Talib[asws]’.

فَقَالَ أَبُو بَكْرٍ لِأَصْحَابِهِ يَا قَوْمِ الْقَوْمُ أَكْثَرُ مِنْكُمْ أَضْعَافاً وَ أَعَدُّ مِنْكُمْ وَ قَدْ نَأَتْ دَارُكُمْ عَنْ إِخْوَانِكُمْ مِنَ الْمُسْلِمِينَ فَارْجِعُوا نُعْلِمْ رَسُولَ اللَّهِ ص بِحَالِ الْقَوْمِ

Abu Bakr said to his companions, ‘O people! These people are much more numerous than you, and better prepared than you, and you are remote from your homes and from your Muslim brothers, so let us return and let Rasool-Allah[saww] know of the situation of these people’.

فَقَالُوا لَهُ جَمِيعاً خَالَفْتَ يَا أَبَا بَكْرٍ رَسُولَ اللَّهِ وَ مَا أَمَرَكَ بِهِ فَاتَّقِ اللَّهَ وَ وَاقِعِ الْقَوْمَ وَ لَا تُخَالِفْ قَوْلَ رَسُولِ اللَّهِ ص فَقَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ

But they said to him unanimously, ‘You have opposed – O Abu Bakr – the words of the Rasool-Allah[saww] and what he[saww] had ordered you with. So fear Allah[azwj] and stop these people, and do not oppose the Rasool-Allah[saww]’. He said, ‘I know what you do not know, and the witness sees what the absentee cannot’.

فَانْصَرَفَ وَ انْصَرَفَ النَّاسُ أَجْمَعُونَ فَأُخْبِرَ النَّبِيُّ ص بِمَقَالَةِ الْقَوْمِ لَهُ وَ مَا رَدَّ عَلَيْهِمْ أَبُو بَكْرٍ فَقَالَ ص يَا بَا بَكْرٍ خَالَفْتَ أَمْرِي وَ لَمْ تَفْعَلْ مَا أَمَرْتُكَ بِهِ وَ كُنْتَ لِي وَ اللَّهِ عَاصِياً فِيمَا أَمَرْتُكَ

He left, and all the people left with him. They informed the Prophet[saww] of the conversation with those people, and what Abu Bakr replied to them. So Rasool-Allah[saww] said: ‘O Abu Bakr! You have opposed my[saww] order, and did not do what I[saww] commanded you to, and by Allah[azwj], you have been disobedient regarding what I[azwj] ordered you for’.

فَقَامَ النَّبِيُّ ص وَ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ إِنِّي أَمَرْتُ أَبَا بَكْرٍ أَنْ يَسِيرَ إِلَى أَهْلِ وَادِي الْيَابِسِ وَ أَنْ يَعْرِضَ عَلَيْهِمُ الْإِسْلَامَ وَ يَدْعُوَهُمْ إِلَى اللَّهِ فَإِنْ أَجَابُوا وَ إِلَّا وَاقَعَهُمْ

The Prophet[saww] ascended the Pulpit, and he[saww] praised Allah[azwj] and Extolled Him[azwj], then said: ‘O group of Muslims! I[saww] ordered Abu Bakr that he should travel to the people of the valley of Al-Yaabas, and he should present Al-Islam to them, and call them towards Allah[azwj]. If they respond to him (fine) or else stop them.

فَإِنَّهُ سَارَ إِلَيْهِمْ وَ خَرَجَ مِنْهُمْ إِلَيْهِ مِائَتَا رَجُلٍ فَإِذَا سَمِعَ كَلَامَهُمْ وَ مَا اسْتَقْبَلُوهُ بِهِ انْتَفَخَ صَدْرُهُ وَ دَخَلَهُ الرُّعْبُ مِنْهُمْ وَ تَرَكَ قَوْلِي وَ لَمْ يُطِعْ أَمْرِي

And he travelled to them, and a hundred of their men came out to him. But when he heard their speech, and what they would be facing him with, he was filled with fear and cowardice, and he was in awe of them, and he ignored my[saww] words, and did not obey my[saww] command.

وَ إِنَّ جَبْرَئِيلَ ع أَمَرَنِي عَنِ اللَّهِ أَنْ أَبْعَثَ إِلَيْهِمْ عُمَرَ مَكَانَهُ فِي أَصْحَابِهِ فِي أَرْبَعَةِ آلَافِ فَارِسٍ فَسِرْ يَا عُمَرُ عَلَى اسْمِ اللَّهِ وَ لَا تَعْمَلْ كَمَا عَمِلَ أَبُو بَكْرٍ أَخُوكَ فَإِنَّهُ قَدْ عَصَى اللَّهَ وَ عَصَانِي وَ أَمَرَهُ بِمَا أَمَرَ بِهِ أَبَا بَكْرٍ

And Jibraeel[as] has come from the Presence of Allah[azwj] that I[saww] should send Umar in his place among his companions among four thousand horsemen. Therefore go, O Umar, in the Name of Allah[azwj], and do not act as your brother Abu Bakr had acted, for he has disobeyed Allah[azwj] and disobeyed me, and I[saww] hereby order you with what I[saww] had ordered Abu Bakr with'.

فَخَرَجَ عُمَرُ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ الَّذِينَ كَانُوا مَعَ أَبِي بَكْرٍ يَقْتَصِدُ بِهِمْ فِي سَيْرِهِمْ حَتَّى شَارَفَ الْقَوْمَ وَ كَانَ قَرِيباً مِنْهُمْ حَيْثُ يَرَاهُمْ وَ يَرَوْنَهُ وَ خَرَجَ إِلَيْهِمْ مِائَتَا رَجُلٍ فَقَالُوا لَهُ وَ لِأَصْحَابِهِ مِثْلَ مَقَالَتِهِمْ لِأَبِي بَكْرٍ

Umar went out with the Emigrants and the Helpers who were with Abu Bakr, journeying along the same path until he came to the people and was close enough to them so he could see them and they could see him. A Hundred men came out to him and said to him and his companions similar to what they had said to Abu Bakr.

فَانْصَرَفَ وَ انْصَرَفَ النَّاسُ مَعَهُ وَ كَادَ أَنْ يَطِيرَ قَلْبُهُ مِمَّا رَأَى مِنْ عُدَّةِ الْقَوْمِ وَ جَمْعِهِمْ وَ رَجَعَ يَهْرُبُ مِنْهُمْ فَنَزَلَ جَبْرَئِيلُ ع فَأَخْبَرَ مُحَمَّداً بِمَا صَنَعَ عُمَرُ وَ أَنَّهُ قَدِ انْصَرَفَ وَ انْصَرَفَ الْمُسْلِمُونَ مَعَهُ

He left, and the people left with him. His heart had almost flown out of him when he saw their huge numbers and what (weaponry) they had with them, and he returned fleeing from them. Jibraeel[as] descended and informed the Rasool-Allah[saww] of what Umar had done, and that he had left, and the Muslims had left with him.

فَصَعِدَ النَّبِيُّ ص الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ أَخْبَرَهُمْ بِمَا صَنَعَ عُمَرُ وَ مَا كَانَ مِنْهُ وَ أَنَّهُ قَدِ انْصَرَفَ وَ انْصَرَفَ الْمُسْلِمُونَ مَعَهُ مُخَالِفاً لِأَمْرِي عَاصِياً لِقَوْلِي فَقَدِمَ عَلَيْهِ فَأَخْبَرَهُ بِمَقَالَةِ مَا أَخْبَرَهُ بِهِ صَاحِبُهُ

The prophet[saww] ascended the Pulpit. He Praised Allah[azwj] and Extolled Him[azwj], and informed them of what Umar had done, and what happened from it. He[azwj] said: 'He has left, and the Muslims have left with him in opposition to my[saww] orders, having disobeyed my[saww] words. He[saww] went to them and they informed him of what they had informed his companion'.

فَقَالَ لَهُ يَا عُمَرُ عَصَيْتَ اللَّهَ فِي عَرْشِهِ وَ عَصَيْتَنِي وَ خَالَفْتَ قَوْلِي وَ عَمِلْتَ بِرَأْيِكَ

Then he[saww] said: 'O Umar! You have disobeyed Allah[azwj] in His[azwj] Throne and disobeyed me[saww], and opposed my[saww] words, and acted by your opinion.

لَأَقْبَحَ اللَّهُ رَأْيَكَ وَ إِنَّ جَبْرَئِيلَ ع قَدْ أَمَرَنِي أَنْ أَبْعَثَ عَلِيَّ بْنَ أَبِي طَالِبٍ فِي هَؤُلَاءِ الْمُسْلِمِينَ فَأَخْبَرَنِي أَنَّ اللَّهَ يَفْتَحُ عَلَيْهِ وَ عَلَى أَصْحَابِهِ

Indeed, your opinion is ugly (in the Presence of) Allah[azwj], and that Jibraeel[as] has informed me[saww] that Allah[azwj] will Grant victory to him[asws] and to his[asws] companion.

فَدَعَا عَلِيّاً وَ أَوْصَاهُ بِمَا أَوْصَى بِهِ أَبَا بَكْرٍ وَ عُمَرَ وَ أَصْحَابَهُ الْأَرْبَعَةَ آلَافٍ وَ أَخْبَرَهُ أَنَّ اللَّهَ سَيَفْتَحُ عَلَيْهِ وَ عَلَى أَصْحَابِهِ

He[saww] called Ali[asws] and advised him[asws] with what he[saww] had advised Abu Bakr and Umar and their companions of four thousand with, and informed him[asws] that Allah[azwj] will be Granting victory to him[asws] and his[asws] companions'.

فَخَرَجَ عَلِيٌّ وَ مَعَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَسَارَ بِهِمْ سَيْراً غَيْرَ سَيْرِ أَبِي بَكْرٍ وَ عُمَرَ وَ ذَلِكَ أَنَّهُ أَعْنَفَ بِهِمْ فِي السَّيْرِ حَتَّى خَافُوا أَنْ يَنْقَطِعُوا مِنَ التَّعَبِ وَ تَحْفَى دَوَابُّهُمْ

Ali[asws] went out, and with him[asws] were the Emigrants and the Helpers. He[asws] travelled with them by a way other than the one taken by Abu Bakr and Umar, and that was a way, which was more difficult to travel upon, to the extent that they feared cessation (of their campaign) from the fatigue and the tiredness of their animals.

فَقَالَ لَهُمْ لَا تَخَافُوا فَإِنَّ رَسُولَ اللَّهِ ص قَدْ أَمَرَنِي بِأَمْرٍ وَ أَخْبَرَنِي أَنَّ اللَّهَ سَيَفْتَحُ عَلَيَّ وَ عَلَيْكُمْ فَأَبْشِرُوا فَإِنَّكُمْ عَلَى خَيْرٍ وَ إِلَى خَيْرٍ

He[asws] said to them: 'Do not fear, for Rasool-Allah[saww] has ordered me[asws] with a matter, and informed me[asws] that Allah[azwj] will Grant us victory by my[asws] hand to you, therefore receive glad tidings, for you are upon good and towards good'.

فَطَابَتْ نُفُوسُهُمْ وَ قُلُوبُهُمْ وَ سَارُوا عَلَى ذَلِكَ السَّيْرِ [وَ] التَّعَبِ حَتَّى إِذَا كَانُوا قَرِيباً مِنْهُمْ حَيْثُ يَرَوْنَهُ وَ يَرَاهُمْ أَمَرَ أَصْحَابَهُ أَنْ يَنْزِلُوا

Their hearts and their souls felt better, and they travelled upon that road until they were close enough to them so that they could see him[asws] and he[asws] could see them. He[asws] commanded his[asws] companions to encamp.

وَ سَمِعَ أَهْلُ وَادِي الْيَابِسِ بِمَقْدَمِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ أَصْحَابِهِ فَخَرَجُوا إِلَيْهِ مِنْهُمْ مِائَتَا رَجُلٍ شَاكِينَ بِالسِّلَاحِ فَلَمَّا رَآهُمْ عَلِيٌّ ع خَرَجَ إِلَيْهِمْ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقَالُوا لَهُمْ مَنْ أَنْتُمْ وَ مِنْ أَيْنَ أَنْتُمْ وَ مِنْ أَيْنَ أَقْبَلْتُمْ وَ أَيْنَ تُرِيدُونَ

The people of the valley of Al-Yaabas heard the approach of Ali[asws] Bin Abu Talib[asws] and his[asws] companions, so a hundred of their men went to them heavily armed. When Ali[asws] saw them, he[asws] went out to them among a number of his[asws] companions. They said to him[asws], 'Who are you[asws]? And where do you[asws] come from? And what do you[asws] want?'

قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ ص وَ أَخُوهُ وَ رَسُولُهُ إِلَيْكُمْ أَدْعُوكُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ لَكُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْكُمْ مَا عَلَيْهِمْ مِنْ خَيْرٍ وَ شَرٍّ

He[asws] said: 'I[asws] am Ali[asws] Bin Abu Talib[asws], the cousin of the Rasool-Allah[saww] and his[saww] brother[asws], and his[saww] messenger to you all. I[asws] hereby call you to the testimony of 'There is no god except Allah[azwj], and that Muhammad[saww] is His[azwj] Rasool[saww]. If you were to express belief, for you will be what is for the Muslims, and against you would be what is against them, from the good and evil'.

فَقَالُوا لَهُ إِيَّاكَ أَرَدْنَا وَ أَنْتَ طَلَبْتَنَا قَدْ سَمِعْنَا مَقَالَتَكَ فَاسْتَعِدَّ لِلْحَرْبِ الْعَوَانِ وَ اعْلَمْ أَنَّا قَاتِلِيكَ وَ قَاتِلِي أَصْحَابِكَ وَ الْمَوْعُودُ فِيمَا بَيْنَنَا وَ بَيْنَكَ غَداً ضَحْوَةً وَ قَدْ أَعْذَرْنَا فِيمَا بَيْنَنَا وَ بَيْنَكَ

But they said to him[asws], 'You[asws] are the one we want, and you[asws] are seeking us? We have heard your[asws] speech, and what you[asws] are presenting to us. This is not compatible to us. Therefore be careful and prepare for a severe battle, and know that I shall kill you[asws] and your[asws] companions. And the promised battle starts tomorrow between us and you[asws], and we have excused ourselves between us and you[asws]'.

فَقَالَ لَهُمْ عَلِيٌّ ع وَيْلَكُمْ تُهَدِّدُونِي بِكَثْرَتِكُمْ وَ جَمْعِكُمْ فَأَنَا أَسْتَعِينُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ الْمُسْلِمِينَ عَلَيْكُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Ali[asws] said to them: 'Woe be unto you! You are threatening me[asws] with your huge numbers and your unity, and I[asws] am being Supported by Allah[azwj], and the Angels[as], and the Muslims against you, and there is no Power or Mighty except with Allah[azwj], the Exalted, the Magnificent'.

فَانْصَرَفُوا إِلَى مَرَاكِزِهِمْ وَ انْصَرَفَ عَلِيٌّ ع إِلَى مَرْكَزِهِ فَلَمَّا جَنَّهُ اللَّيْلُ أَمَرَ أَصْحَابَهُ أَنْ يُحْسِنُوا إِلَى دَوَابِّهِمْ وَ يُقْضِمُوا وَ يُسْرِحُوا فَلَمَّا انْشَقَّ عَمُودُ الصُّبْحِ صَلَّى بِالنَّاسِ بِغَلَسٍ ثُمَّ غَارَ عَلَيْهِمْ بِأَصْحَابِهِ

They returned to their positions, and Ali[asws] returned to his[asws] position. So when the night had passed, he[asws] ordered his[asws] companions that they should relieve their animals, water them, shake their dust, and saddle them. When the dawn broke, he[asws] prayed (leading Salat) with the people, then attacked them with his[asws] companions.

فَلَمْ يَعْلَمُوا حَتَّى وَطِئَتْهُمُ الْخَيْلُ فَمَا أَدْرَكَ آخِرُ أَصْحَابِهِ حَتَّى قَتَلَ مُقَاتِلِيهِمْ وَ سَبَى ذَرَارِيَّهُمْ وَ اسْتَبَاحَ أَمْوَالَهُمْ وَ خَرَّبَ دِيَارَهُمْ وَ أَقْبَلَ بِالْأُسَارَى وَ الْأَمْوَالِ مَعَهُ

They did not even know about it until the horses trod upon them. The last of their companions were not even aware that his companion had been killed. And he[asws] captivated their people, and captured their wealth, and ruined their dwellings, and went with the prisoners of war and the wealth with him[asws].

وَ نَزَلَ جَبْرَئِيلُ فَأَخْبَرَ رَسُولَ اللَّهِ ص بِمَا فَتَحَ اللَّهُ عَلَى عَلِيٍّ ع وَ جَمَاعَةِ الْمُسْلِمِينَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ أَخْبَرَ النَّاسَ بِمَا فَتَحَ اللَّهُ عَلَى الْمُسْلِمِينَ وَ أَعْلَمَهُمْ أَنَّهُ لَمْ يُصَبْ مِنْهُمْ إِلَّا رَجُلَانِ

And Jibraeel[as] descended and informed Rasool-Allah[saww] of the victory Allah[azwj] had Granted to Ali[asws] and the group of the Muslims. So, Rasool-Allah[saww] ascended the Pulpit, praised Allah[azwj] and Extolled Him[azwj], and informed the people of the victory Granted by Allah[azwj] to the Muslims, and he[saww] let them know that none had been killed from them except for two men.

وَ نَزَلَ فَخَرَجَ يَسْتَقْبِلُ عَلِيّاً فِي جَمِيعِ أَهْلِ الْمَدِينَةِ مِنَ الْمُسْلِمِينَ حَتَّى لَقِيَهُ عَلَى أَمْيَالٍ مِنَ الْمَدِينَةِ فَلَمَّا رَآهُ عَلِيٌّ مُقْبِلًا نَزَلَ عَنْ دَابَّتِهِ وَ نَزَلَ النَّبِيُّ ص حَتَّى الْتَزَمَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ

And he[saww] went out to welcome Ali[asws] along with all the people of Al-Medina from the Muslims until he[saww] met with him[asws] at three miles from Al-Medina. So, when Ali[asws] saw him[saww], he[asws] descended from his[asws] horse, and the Prophet[saww] descended until he[saww] embraced him[asws], and kissed him[asws] between his[asws] eyes.

فَنَزَلَ جَمَاعَةُ الْمُسْلِمِينَ إِلَى عَلِيٍّ ع حَيْثُ نَزَلَ رَسُولُ اللَّهِ وَ أَقْبَلَ بِالْغَنِيمَةِ وَ الْأُسَارَى وَ مَا رَزَقَهُمُ اللَّهُ مِنْ أَهْلِ وَادِي الْيَابِسِ

The group of the Muslims descended to Ali[asws] where the Rasool-Allah[saww] had descended, and turned towards the war booty and the prisoners, and what sustenance Allah[azwj] has Provided them with from the people of the valley of Al-Yaabas'.

ثُمَّ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا غَنِمَ الْمُسْلِمُونَ مِثْلَهَا قَطُّ إِلَّا أَنْ تَكُونَ خيبرا [مِنْ خَيْبَرَ] فَإِنَّهَا مِثْلُ خَيْبَرَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي ذَلِكَ الْيَوْمِ وَ الْعادِياتِ ضَبْحاً يَعْنِي بِالْعَادِيَاتِ الْخَيْلَ تَعْدُو بِالرِّجَالِ وَ الضَّبْحُ ضَبْحُهَا فِي أَعِنَّتِهَا وَ جُمِهَا فَالْمُورِياتِ قَدْحاً فَالْمُغِيراتِ صُبْحاً فَقَدْ أَخْبَرَكَ أَنَّهَا غَارَتْ عَلَيْهِمْ صُبْحاً

Then Ja'far[asws] Bin Muhammad[asws] said: 'The Muslims had never achieved such war booty at all except from Khyber, for it was just like the gains from Khyber. So Allah[azwj] Blessed and Exalted Revealed with regards to that (whole incident): ***(I Swear) by the running (steeds) snorting [100:1]*** - Meaning the running of the horses running with the men, and their cries in their reins and in restraining them. ***And (by) the striking sparks [100:2] And (by) the morning raiders [100:3]***. Allah[azwj] has Told you that they raided them in the morning'.

قُلْتُ قَوْلُهُ فَأَثَرْنَ بِهِ نَقْعاً قَالَ يَعْنِي الْخَيْلَ يَأْثِرْنَ بِالْوَادِي نَقْعاً فَوَسَطْنَ بِهِ جَمْعاً

I asked, '(What about) His[azwj] Words: ***So they raise the dust by it [100:4]***?' He[asws] said: 'It Means the horses raising dust in the valley, ***And they cleave through the gathered (army) [100:5]***'.

قُلْتُ قَوْلُهُ إِنَّ الْإِنْسانَ لِرَبِّهِ لَكَنُودٌ قَالَ لَكَفُورٌ

I asked, '(What about) His[azwj] Words: ***Surely the human being is ungrateful to his Lord [100:6]***?' He[asws] said: 'Committing Kufr'.

وَ إِنَّهُ عَلى ذلِكَ لَشَهِيدٌ قَالَ يَعْنِيهِمَا جَمِيعاً قَدْ شَهِدَا جَمِيعاً وَادِيَ الْيَابِسِ وَ كَانَا لِحُبِّ الْحَيَاةِ حَرِيصَيْنِ

And for): ***And he is a witness upon that [100:7]***?' He[asws] said: 'Meaning both of them together (Abu Bakr and Umar). They had both witnesses the valley of Al-Yaabas, and they were both greedy for the life'.

قُلْتُ قَوْلُهُ أَ فَلا يَعْلَمُ إِذا بُعْثِرَ ما فِي الْقُبُورِ وَ حُصِّلَ ما فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ

I asked, 'His[azwj] Words: ***Does he not know when whatever is in the graves is Resurrected [100:9] And whatever is in the chests is Made apparent [100:10] Surely their Lord, on the Day would be Informed of them? [100:11]***?'

قَالَ نَزَلَتِ الْآيَتَانِ فِيهِمَا خَاصَّةً كَانَا يُضْمِرَانِ ضَمِيرَ السَّوْءِ وَ يَعْمَلَانِ بِهِ فَأَخْبَرَ اللَّهُ خَبَرَهُمَا وَ فِعَالَهُمَا

He[asws] said: 'The two Verses were Revealed regarding both of them (Abu Bakr and Umar) in particular. The two of them were concealing evil consciences and were acting in accordance with it. So Allah[azwj] has Informed the news of these two, and the actions of these two.

فَهَذِهِ قِصَّةُ أَهْلِ وَادِي الْيَابِسِ وَ تَفْسِيرُ الْعَادِيَاتِ

So this is the story of the people of the valley of Al-Yaabas and the interpretation of (the Surah) Al-Adiyaat''.[56]

3- ما، الأمالي للشيخ الطوسي قَالَ شَيْخُ الطَّائِفَةِ قُرِئَ عَلَى أَبِي الْقَاسِمِ بْنِ شِبْلٍ وَ أَنَا أَسْمَعُ حَدَّثَنَا ظَفَرُ بْنُ حُمْدُونِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِيِّ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ وَ أَبِي الْمَغْرَاءِ الْعِجْلِيِّ قَالا حَدَّثَنَا الْحَلَبِيُّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ الْعادِياتِ ضَبْحاً قَالَ وَجَّهَ رَسُولُ اللَّهِ ص عُمَرَ بْنَ الْخَطَّابِ فِي سَرِيَّةٍ فَرَجَعَ مُنْهَزِماً يُجَبِّنُ أَصْحَابَهُ وَ يُجَبِّنُونَهُ أَصْحَابُهُ فَلَمَّا انْتَهَى إِلَى النَّبِيِّ ص قَالَ لِعَلِيٍّ أَنْتَ صَاحِبُ الْقَوْمِ فَتَهَيَّأْ أَنْتَ وَ مَنْ تُرِيدُ مِنْ فُرْسَانِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ سِرِ اللَّيْلَ وَ لَا يُفَارِقْكَ الْعَيْنُ

(The book) 'Al-Amaali' of the sheykh Al-Tusi – 'Sheykh Al-Taifa said, 'It was read out to Abu Al-Qasim Bin Shibl and I was listening, 'It is narrated to us by Zafar Bin Humdum Bin Ahmad, from Ibrahim Bin Is'haq Al-Ahmary, from Muhammad Bin Sabit, and Abu Al-Magra Al-Ijaly who both said, 'It narrated to us by Al-Halby who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic: '***(I Swear) by the running (steeds) snorting [100:1]***. He[asws] said: 'Rasool-Allah[saww] diverted Umar Bin Al-Khattab among a battalion, and he returned defeated accusing his companions of being cowards and his companions accused him of being a coward. When he ended up to the Prophet[saww] said to Ali[asws]: 'You[asws] are the master of the people, so prepare, you[asws] and the ones you[asws] want from the horsemen from the Emigrants and the Helpers, and travel at night and the spy should not separate from you[asws]'.

قَالَ فَانْتَهَى عَلِيٌّ إِلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ص فَسَارَ إِلَيْهِمْ فَلَمَّا كَانَ عِنْدَ وَجْهِ الصُّبْحِ أَغَارَ عَلَيْهِمْ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص وَ الْعادِياتِ ضَبْحاً إِلَى آخِرِهَا.

He[asws] said: 'So, Ali[asws] ended up to what Rasool-Allah[saww] had instructed him[asws] with and he[asws] travelled towards them. When it was during face of the morning (early), he[asws] attacked upon them. Allah[azwj] Revealed unto His[azwj] Prophet[saww]: '***(I Swear) by the running (steeds) snorting [100:1]*** – up to the end of it''.[57]

4- يج، الخرائج و الجرائح رُوِيَ أَنَّ النَّبِيَّ ص لَمَّا بَعَثَ سَرِيَّةَ ذَاتِ السَّلَاسِلِ وَ عَقَدَ الرَّايَةَ وَ سَارَ بِهَا أَبُو بَكْرٍ حَتَّى إِذَا صَارَ بِهَا بِقُرْبِ الْمُشْرِكِينَ اتَّصَلَ خَبَرُهُمْ فَتَحَرَّزُوا وَ لَمْ يَصِلِ الْمُسْلِمُونَ إِلَيْهِمْ

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that when the Prophet[saww] sent a battalion of Zat Al-Salasil and tied the flag, and Abu Bakr travelled with it until when he came with it near the Polytheists, their news arrived. So, they protected themselves and the Muslims could not arrive to them.

فَأَخَذَ الرَّايَةَ عُمَرُ وَ خَرَجَ مَعَ السَّرِيَّةِ فَاتَّصَلَ بِهِمْ خَبَرُهُمْ فَتَحَرَّزُوا وَ لَمْ يَصِلِ الْمُسْلِمُونَ إِلَيْهِمْ فَأَخَذَ الرَّايَةَ عَمْرُو بْنُ الْعَاصِ فَخَرَجَ فِي السَّرِيَّةِ فَانْهَزَمُوا فَأَخَذَ الرَّايَةَ لِعَلِيٍّ وَ ضَمَّ إِلَيْهِ أَبَا بَكْرٍ وَ عُمَرَ وَ عَمْرَو بْنَ الْعَاصِ وَ مَنْ كَانَ مَعَهُ فِي تِلْكَ السَّرِيَّةِ

So Umar took the flag and went out with the battalion, but their news arrived to them and they protected themselves and the Muslims could not arrive to them. So, Amro Bin Al-Aas

[56] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 2
[57] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 3

took the flag and went out among the battalion and they were defeated. So he took the flag and there assembled to him[asws], Abu Bakr and Umar and Amro Bin Al-Aas and the ones who were with him in that battalion.

وَ كَانَ الْمُشْرِكُونَ قَدْ أَقَامُوا رُقَبَاءَ عَلَى جِبَالِهِمْ يَنْظُرُونَ إِلَى كُلِّ عَسْكَرٍ يَخْرُجُ إِلَيْهِمْ مِنَ الْمَدِينَةِ عَلَى الْجَادَّةِ فَيَأْخُذُونَ حِذْرَهُمْ وَ اسْتِعْدَادَهُمْ فَلَمَّا خَرَجَ عَلِيٌّ ع تَرَكَ الْجَادَّةَ وَ أَخَذَ بِالسَّرِيَّةِ فِي الْأَوْدِيَةِ بَيْنَ الْجِبَالِ فَلَمَّا رَأَى عَمْرُو بْنُ الْعَاصِ وَ قَدْ فَعَلَ عَلِيٌّ ذَلِكَ عَلِمَ أَنَّهُ سَيَظْفَرُ بِهِمْ فَحَسَدَهُ

And the Polytheists had made their corporals to stand upon their mountains looking at every soldier coming out to them from Al-Medina at the pathway. They were taking their precaution and their preparedness. When Ali[asws] came out, he[asws] ignored the pathway and took with the battalion in the valleys between the mountains. When Amro Bin Al-Aas saw and Ali[asws] had done that he knew that he[asws] would be victorious with them, he envied him[asws].

فَقَالَ لِأَبِي بَكْرٍ وَ عُمَرَ وَ وُجُوهِ السَّرِيَّةِ إِنَّ عَلِيّاً رَجُلٌ غِرٌّ لَا خِبْرَةَ لَهُ بِهَذِهِ الْمَسَالِكِ وَ نَحْنُ أَعْرَفُ بِهَا مِنْهُ وَ هَذَا الطَّرِيقُ الَّذِي تَوَجَّهَ فِيهِ كَثِيرُ السِّبَاعِ وَ سَيَلْقَى النَّاسُ مِنْ مَعَرَّتِهَا أَشَدَّ مَا يُحَاذِرُونَهُ مِنَ الْعَدُوِّ فَسَأَلُوهُ أَنْ يَرْجِعَ عَنْهُ إِلَى الْجَادَّةِ

He said to Abu Bakr and Umar and the faces of the battalion, 'Surely, Ali[asws] is an inexperienced man. There is no good for him[asws] with this path, and we are more knowing with it than he[asws] is, and this is the road which he[asws] is heading in is with a lot of lions, and the people will be facing from its bareness what they are being cautious from the enemy, so ask him[asws] to return from it to the pathway'.

فَعَرَّفُوا أَمِيرَ الْمُؤْمِنِينَ ع ذَلِكَ قَالَ مَنْ كَانَ طَائِعاً لِلَّهِ وَ لِرَسُولِهِ مِنْكُمْ فَلْيَتَّبِعْنِي وَ مَنْ أَرَادَ الْخِلَافَ عَلَى اللَّهِ وَ رَسُولِهِ فَلْيَنْصَرِفْ عَنِّي فَسَكَتُوا وَ سَارُوا مَعَهُ فَكَانَ يَسِيرُ بِهِمْ بَيْنَ الْجِبَالِ فِي اللَّيْلِ وَ يَكْمُنُ فِي الْأَوْدِيَةِ بِالنَّهَارِ وَ صَارَتِ السِّبَاعُ الَّتِي فِيهَا كَالسَّنَانِيرِ إِلَى أَنْ كَبَسَ الْمُشْرِكِينَ وَ هُمْ غَارُّونَ آمِنُونَ وَقْتَ الصُّبْحِ

Amir Al-Momineen[asws] realised that. He[asws] said: 'One from you who was obedient to Allah[azwj] and to His[azwj] Rasool[asws], then let him follow me, and the one who wants the opposition to Allah[azwj] and His[azwj] Rasool[saww], then let him leave from me[asws]'. So, they were silent and travelled with him[asws]. He[asws] travelled with them between the mountains during the night and concealed in the valleys by the day; and the lions who were in it became like the cats until he[asws] raided the Polytheists, and they were surprised, feeling safe in the time of the morning.

فَظَفِرَ بِالرِّجَالِ وَ الذَّرَارِيِّ وَ الْأَمْوَالِ فَحَازَ ذَلِكَ كُلَّهُ وَ شَدَّ الرِّجَالَ فِي الْحِبَالِ كَالسَّلَاسِلِ فَلِذَلِكَ سُمِّيَتْ غَزَاةَ ذَاتِ السَّلَاسِلِ

He[asws] won with the men and the offspring and the wealth, and he[asws] won all of that, and the men were tied in the ropes like the chains, therefore due to that the military expedition was names at military expedition of Zat Al-Salasil (chains).

فَلَمَّا كَانَتِ الصَّبِيحَةُ الَّتِي أَغَارَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْعَدُوِّ وَ مِنَ الْمَدِينَةِ إِلَى هُنَاكَ خَمْسُ مَرَاحِلَ خَرَجَ النَّبِيُّ ص فَصَلَّى بِالنَّاسِ الْفَجْرَ وَ قَرَأَ وَ الْعادِياتِ فِي الرَّكْعَةِ الْأُولَى وَ قَالَ هَذِهِ سُورَةٌ أَنْزَلَهَا اللَّهُ عَلَيَّ فِي هَذَا الْوَقْتِ يُخْبِرُنِي فِيهَا بِإِغَارَةِ عَلِيٍّ عَلَى الْعَدُوِّ

When it was the morning during which Amir Al-Momineen[asws] attacked upon the enemy, and from Al-Medina to over there were five stages, The Prophet[saww] came out and prayed Salat Al-Fajr with the people and recited (Surah) '***(I Swear) by the running (steeds) [100:1]*** in the first Cycle, and he[saww] said: 'This is a Chapter Allah[azwj] has Revealed unto me[saww] during this time Informing me[saww] during it with the attacked of Ali[asws] upon the enemies.

وَ جَعَلَ حَسَدَهُ لِعَلِيٍّ حَسَداً لَهُ فَقَالَ إِنَّ الْإِنْسانَ لِرَبِّهِ لَكَنُودٌ وَ الْكَنُودُ الْحَسُودُ وَ هُوَ عَمْرُو بْنُ الْعَاصِ هَاهُنَا إِذْ هُوَ كَانَ يُحِبُّ الْخَيْرَ وَ هُوَ الْحَيَاةُ حِينَ أَظْهَرَ الْخَوْفَ مِنَ السِّبَاعِ ثُمَّ هَدَّدَهُ اللَّهُ.

And the ones who envied him[asws] went on to envy Ali[asws], so He[azwj] Said: ***Surely the human being is ungrateful to his Lord [100:6]***, and 'Al-Kunoud' is the envying one, and he is Amro Bin Al-Aas over here, when he used to love the goodness, and it is the life when he manifested the fear from the lions, then Allah[azwj] Threatened him''.[58]

5- شا، الإرشاد ثم كان غزاة السلسلة و ذلك أن أعرابيا جاء عند النبي ص فجثا بين يديه و قال له جئتك لأنصح لك قال و ما نصيحتك قال قوم من العرب قد اجتمعوا بوادي الرمل و عملوا على أن يبيتوك بالمدينة و وصفهم له

(The book) 'Al-Irshad' – Then it was the military expedition of Zat Al-Salasil, and that is that a Bedouin came to the presence of the Prophet[saww] and kneeled in front of him[saww] and said to him[saww], 'I have come to you[saww] to advise you[saww]'. He[saww] said: 'And what is your advice?' He said, 'A group of people from the Arabs have gathered in a valley of sand and they are working to attack you[saww] at night in Al-Medina', and he described them to him[saww].

فأمر النبي ص أن ينادي ب الصلاة جامعة فاجتمع المسلمون و صعد المنبر فحمد الله و أثنى عليه ثم قال أيها الناس إن هذا عدو الله و عدوكم قد عمل على أن يبيتكم فمن له فقام جماعة من أهل الصفة فقالوا نحن نخرج إليهم فول علينا من شئت

The Prophet[saww] ordered that there be a call for the congregational Salat. So, the Muslims gathered and he[saww] ascended the pulpit and praised Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! These enemies of Allah[azwj] and your enemies have worked upon attacking you at night, so who is for it?' A group from the people of the platform (destitute emigrants) stood up and said, 'We will go out to them, so make a commander upon us whoever you[saww] so like to'.

فأقرع بينهم فخرجت القرعة على ثمانين رجلا منهم و من غيرهم فاستدعى أبا بكر فقال له خذ اللواء و امض إلى بني سليم فإنهم قريب من الحرة فمضى و معه القوم حتى قارب أرضهم و كانت كثيرة الحجارة و الشجر و هم ببطن الوادي و المنحدر إليه صعب فلما صار أبو بكر إلى الوادي و أراد الانحدار خرجوا إليه فهزموه و قتلوا من المسلمين جمعا كثيرا فانهزم أبو بكر من القوم

Lots were drawn between them and the lots came out upon eighty men from them and from others. He[saww] summoned Abu Bakr and said to him: 'Take the flag and go to the clan of Suleym as they are nearby from Al-Hira'. He went and with him was the group until he was near their land, and it was of a lot of stones and trees, and they were in the middle of the valley, and the slope towards it was difficult. When Abu Bakr came to the valley and wanted to go down, they came out to him and defeated him and they killed a large group from the Muslims, and Abu Bakr was defeated from the people.

[58] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 4

فلما ورد على النبي ص عقد لعمر بن الخطاب و بعثه إليهم فكمنوا له تحت الحجارة و الشجر فلما ذهب ليهبط خرجوا إليه فهزموه فساء رسول الله ص ذلك فقال له عمرو بن العاص ابعثني يا رسول الله إليهم فإن الحرب خدعة فلعلي أخدعهم فأنفذه مع جماعة و وصاه فلما صار إلى الوادي خرجوا إليه فهزموه و قتلوا من أصحابه جماعة

When he returned to the Prophet[saww], he[saww] tied (the flag) to Umar Bin Al-Khattab and sent him to them. They lied in wait for him beneath the rocks and the trees. When he went to descend, they came out to him and defeated him. Rasool-Allah[saww] was saddened at that. Amro Bin Al-Aas said to him[saww], 'Send me to them, O Rasool-Allah[saww], for the war is a deception, and it is upon me to deceive them'. So, he[saww] dispatched him with a group and advised him. When he came to the valley, they came out to him and defeated him, and they killed a group from his companions.

و مكث رسول الله ص أياما يدعو عليهم ثم دعا أمير المؤمنين ع فعقد له ثم قال أرسلته كرارا غير فرار ثم رفع يديه إلى السماء و قال اللهم إن كنت تعلم أني رسولك فاحفظني فيه و افعل به و افعل فدعا له ما شاء الله

And Rasool-Allah[saww] remained for days supplicated against them, then he[saww] called Amir Al-Momineen[asws] and tied (the flag) to him[asws], then said: 'I[saww] am sending an attacker, nor a fleer'. Then he[saww] raised his[saww] hands towards the sky and said: 'O Allah[azwj]! You[azwj] Know that I[saww] am Your[azwj] Rasool[saww], so Preserve me[saww] in it, and Deal with him[asws] and Do so'. He[saww] supplicated for him[asws] what Allah[azwj] so Desired.

و خرج علي بن أبي طالب ع و خرج رسول الله ص لتشييعه و بلغ معه إلى مسجد الأحزاب و علي على فرس أشقر مهلوب عليه بردان يمانيان و في يده قناة خطية فشيعه رسول الله ص و دعا له و أنفذ معه فيمن أنفذ أبا بكر و عمر و عمرو بن العاص

And Ali[asws] Bin Abu Talib[asws] went out and Rasool-Allah[saww] came out to escort him[asws] and reached with him[asws] to the Masjid Al-Ahzaab, and Ali[asws] was upon a blonde sheared horse, upon him[asws] were two Yemeni cloaks, and in his[asws] hand was lined spear. Rasool-Allah[saww] escorted him[asws] and supplicated for him[asws], and he[saww] sent with him[asws] among the ones he[saww] had sent with Abu Bakr and Umar and Amro Bin Al-Aas.

فسار بهم ع نحو العراق متنكبا للطريق حتى ظنوا أنه يريد بهم غير ذلك الوجه ثم انحدر بهم على محجة غامضة فسار بهم حتى استقبل الوادي من فمه و كان يسير الليل و يكمن النهار فلما قرب من الوادي أمر أصحابه أن يعكموا الخيل و وقفهم مكانا و قال لا تبرحوا و انتبذ أمامهم فأقام ناحية منهم

He[asws] travelled with them in the direction of Al-Iraq, concealing to the (intended) road until they thought he[asws] wanted with them other than that direction. Then he[asws] went down with them upon a mysterious target and travelled with them until he[asws] face the valley from its entrance; and he[asws] used to travel at night and conceal by the day. When he[asws] was near the valley, he[asws] ordered his[asws] companions that they pack up their horses and pause them in a place, and said: 'Do not move', and he[asws] went in front of them and stood near from them.

فلما رأى عمرو بن العاص ما صنع لم يشك أن الفتح يكون له فقال لأبي بكر أنا أعلم بهذه البلاد من علي و فيها ما هو أشد علينا من بني سليم و هي الضباع و الذئاب فإن خرجت علينا خفت أن تقطعنا فكلمه يخل عنا نعلو الوادي

When Amro Bin Al-Aas saw what he[asws] had done he had no doubt that the victory would happen to be for him, so he said to Abu Bakr, 'I am more knowing with this city than Ali[asws] is, and therein is what is more difficult upon us than the clan of Suleym, and it is the hyenas and the wolves. So, if they come out to us, I fear that they will tear us apart. Speak to him[asws] to vacate us from the high valley'.

قال فانطلق أبو بكر فكلمه فأطال فلم يجبه أمير المؤمنين ع حرفا واحدا فرجع إليهم فقال لا و الله ما أجابني حرفا واحدا فقال عمرو بن العاص لعمر بن الخطاب أنت أقوى عليه فانطلق عمر فخاطبه فصنع به مثل ما صنع بأبي بكر فرجع إليهم فأخبرهم أنه لم يجبه

He said, 'Abu Bakr went and spoke to him[asws], and persisted, but Amir Al-Momineen[asws] did not answer him even one letter. He returned to them and said, 'By Allah[azwj], he[asws] did not answer me even one letter'. Amro Bin Al-Aas said to Umar Bin Al-Khattab, 'You are stronger upon it'. Umar went and he[asws] did with him similar to what he[asws] had done with Abu Bakr. He returned to them and informed them that he[asws] did not answer him.

فقال عمرو بن العاص إنه لا ينبغي لنا أن نضيع أنفسنا انطلقوا بنا نعلو الوادي فقال له المسلمون و الله ما نفعل أمرنا رسول الله أن نسمع لعلي و نطيع فنترك أمره و نطيع لك و نسمع فلم يزالوا كذلك حتى أحس أمير المؤمنين ع بالفجر فكبس القوم و هم غارون فأمكنه الله تعالى منهم

Amro Bin Al-Aas said, 'It is not befitting for us that we waste ourselves. Let us go to the high valley'. The Muslims said to him, 'By Allah[azwj], we will not do it. Rasool-Allah[saww] ordered us that we listen to Ali[asws] and obey, so we would not neglect his[saww] ordered and be obedient to you and listen'. They did not cease to be like that until Amir Al-Momineen[asws] sensed the dawn, and he[asws] attacked the people while they were heedless, and Allah[azwj] the Exalted Enabled him[asws] from them.

فنزلت على النبي ص وَ الْعادِياتِ ضَبْحاً إلى آخرها فَبَشَّرَ النَّبِيُّ ص أَصْحَابَهُ بِالْفَتْحِ وَ أَمَرَهُمْ أَنْ يَسْتَقْبِلُوا أَمِيرَ الْمُؤْمِنِينَ ع فَاسْتَقْبَلُوهُ وَ النَّبِيُّ ص يَقْدُمُهُمْ فَقَامُوا لَهُ صَفَّيْنِ فَلَمَّا بَصُرَ بِالنَّبِيِّ ص تَرَجَّلَ عَنْ فَرَسِهِ فَقَالَ لَهُ النَّبِيُّ ص ارْكَبْ فَإِنَّ اللَّهَ وَ رَسُولَهُ عَنْكَ رَاضِيَانِ

It was Revealed unto the Prophet[saww] (Surah): '***(I Swear) by the running (steeds) [100:1]*** – up to its end. The Prophet[saww] gave the glad tidings to his[saww] companions with the victory and instructed them that they should welcome Amir Al-Momineen[asws]. So, they welcomed him[asws] and the Prophet[saww] was in front of them, and they established two rows for him[asws]. When he[asws] sighted the Prophet[saww], he[asws] got down from his[asws] horse, and the Prophet[saww] said to him[asws]: 'Ride, for Allah[azwj] and His[azwj] Rasool[saww] are pleased from you[asws]'.

فَبَكَى أَمِيرُ الْمُؤْمِنِينَ ع فَرَحاً فَقَالَ لَهُ النَّبِيُّ ص يَا عَلِيُّ لَوْ لَا أَنِّي أُشْفِقُ أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ الْيَوْمَ مَقَالًا لَا تَمُرُّ بِمَلَإٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ.

Amir Al-Momineen[asws] wept out of happiness, so the Prophet[saww] said to him[asws]: 'O Ali[asws]! Had I[saww] not feared that a sect from my[saww] community would say regarding you[asws] what the Christians say regarding the Messiah Isa[as] Bin Maryam[as], I[saww] would have said regarding

you[asws] today such words, you[asws] would not have passed by any group from the people except they would have taken the dust from under your[asws] feet (as Blessing)''.[59]

6- أقول ذكر المفيد رحمه الله هذه الغزوة على هذا الوجه بعد غزوة تبوك و ذكرها على وجه آخر على ما في بعض النسخ القديمة بعد غزوة بني قريظة و قبل غزوة بني المصطلق قال و قد كان من أمير المؤمنين ع في غزوة وادي الرمل و يقال إنها كانت تسمى بغزوة السلسلة ما حفظه العلماء و دونه الفقهاء و نقله أصحاب الآثار و رواه نقلة الأخبار مما ينضاف إلى مناقبه ع في الغزوات و يماثل فضائله في الجهاد و ما توحد به في معناه من كافة العباد و ذلك.

I (Majlisi) am saying, 'Al-Mufeed mentioned this military expedition upon this aspect after the military expedition of Tabuk, and mentioned in upon another aspect upon what is in one of the ancient copies after the military expedition of the clan of Qureyza and before the military expedition of the clan of Al-Mustaliq.

He said, 'And Amir Al-Momineen[asws], during the expedition, was in a sandy valley'; and it is said it was named at military expedition of Al-Salasil (the chains), what the scholars and jurists have preserved and the companions of the Hadeeth have transmitted, and the transmitters of Hadeeth have reported from what has added to his[asws] virtues during the battles, and resemble his[asws] merits during the Jihad and what is united with it in its meaning from all the servants, and that is: -

أن أصحاب السير ذكروا أن النبي ص كان ذات يوم جالسا إذ جاء أعرابي فجثا بين يديه ثم قال إني جئت لأنصحك قال و ما نصيحتك قال قوم من العرب قد عملوا على أن يبيتوك بالمدينة و وصفهم له

The companions of Seerah have mentioned that the Prophet[saww] was one day seated when a Bedouin came and knelt in front of him[saww], then said, 'I have come to advise you[saww]'. He[saww] said: 'And what is your advice?' He said, 'A group from the Arabs have worked upon that they will attack you[saww] at night in Al-Medina', and he described them to him[saww].

قال فأمر أمير المؤمنين ع أن ينادي ب الصلاة جامعة فاجتمع المسلمون فصعد المنبر فحمد الله و أثنى عليه ثم قال أيها الناس إن هذا عدو الله و عدوكم قد أقبل عليكم يزعم أنه يبيتكم بالمدينة فمن للوادي فقام رجل من المهاجرين فقال أنا له يا رسول الله

He said, 'He[saww] instructed Amir Al-Momineen[asws] to call for the congregational Salat. So, the Muslims gathered, and he[saww] ascended the pulpit and praised Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! These enemies of Allah[azwj] and your enemies have come to you, claiming that they would be attacking you at night in Al-Medina. So, who is for the valley?' A man from the Emigrants stood up and said, 'I am for it, O Rasool-Allah[saww]'.

فناوله اللواء و ضم إليه سبعمائة رجل و قال له امض على اسم الله فمضى فوافى القوم ضحوة فقالوا له من الرجل قالوا رسول لرسول الله ص إما أن تقولوا لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله أو لأضربنكم بالسيف

He[saww] gave him the flag and gave the responsibility to him of seven hundred men and said to him: 'Go upon the Name of Allah[azwj]'. He went and met the people in the morning. They said to him, 'Who is the man'. They said, 'A messenger of Rasool-Allah[saww]! Either you say,

[59] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 5

‘There is no god except Allah[azwj] Alone, there being no associate for Him[azwj] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww]’, or we will strike you with the sword’.

قالوا له ارجع إلى صاحبك فإنا في جمع لا تقوم له فرجع الرجل فأخبر رسول الله ص بذلك فقال النبي ص من للوادي فقام رجل من المهاجرين فقال أنا له يا رسول الله

They said to him, ‘Return to your companions, for we are in a gathering you cannot stand to it’. The man returned and informed Rasool-Allah[saww], and the Prophet[saww] said: ‘Who (else) is for the valley?’ A man from the Emigrants stood up and said, ‘I am for it, O Rasool-Allah[saww]!’

قال فدفع إليه الراية و مضى ثم عاد بمثل ما عاد به صاحبه الأول فقال رسول الله ص أين علي بن أبي طالب فقام أمير المؤمنين ع فقال أنا ذا يا رسول الله قال امض إلى الوادي قال نعم و كانت له عصابة لا يتعصب بها حتى يبعثه النبي ص في وجه شديد

He said, ‘He[saww] handed the flag to him and he went. Then he returned with similar to what his first companion had returned with. Rasool-Allah[saww] said: ‘Where is Ali[asws] Bin Abu Talib[asws]?’ Amir Al-Momineen[asws] stood up and said: ‘I[asws] here, O Rasool-Allah[saww]!’ He[saww] said: ‘Go to the valley’. He[asws] said: ‘Yes’, and there was bandage for him he[asws] did not bandage with it until the Prophet[saww] sent him[asws] giving him[asws] severe pain in his[asws] face.

فمضى إلى منزل فاطمة ع فالتمس العصابة منها فقالت أين تريد و أين بعثك أبي قال إلى وادي الرمل فبكت إشفاقا عليه فدخل النبي ص و هي على تلك الحال فقال لها ما لك تبكين أ تخافين أن يقتل بعلك كلا إن شاء الله

He[asws] went to the house of (Syeda) Fatima[asws] and sought the bandage from her[asws]. She[asws] said: ‘Where are you[asws] intending, and where has my[asws] father[saww] sent you[asws]?’ He[asws] said: ‘To a sandy valley’. She[asws] cried in compassion upon him[asws]. The Prophet[saww] entered and she[asws] was upon that state. He[saww] said to her[asws]: ‘What is the matter you[asws] are crying such? Are you fearing that your[asws] husband[asws] would be killed?’ She[asws] said: ‘Never, if Allah[azwj] so Desires’.

~~فقال له علي ع لا تنفس علي بالجنة يا رسول الله ثم خرج و معه لواء النبي ص فمضى حتى وافى القوم بسحر فأقام حتى أصبح ثم صلى بأصحابه الغداة و صفهم صفوفا و اتكأ على سيفه مقبلا على العدو~~

~~Ali[asws] said to him[saww]: ‘Don’t breathe to me[asws] with the Paradise, O Rasool Allah[saww]!’ Then he[asws] went out and with him[asws] was the flag of the Prophet[saww]. He[asws] went until he[asws] met the people in a desert. He[asws] stayed there until morning, then prayed with his[asws] companions the morning Salat and rowed them into rows and leaned upon his[asws] sword facing towards the enemy.~~

فقال لهم يا هؤلاء أنا رسول رسول الله إليكم أن تقولوا لا إله إلا الله و أن محمدا عبده و رسوله و إلا أضربنكم بالسيف قالوا ارجع كما رجع صاحباك قال أنا أرجع لا و الله حتى تسلموا أو أضربكم بسيفي هذا أنا علي بن أبي طالب بن عبد المطلب

He[asws] said to them: ‘O you all! I[asws] am a messenger of Rasool-Allah[saww] to you! Either you were to say, ‘There is no god except Allah[azwj] and that Muhammad[saww] is His[azwj] servant and

His[azwj] Rasool[saww], or else I[asws] strike you with the sword'. They said, 'Return just as your two companions have returned'. He[asws] said: 'I[asws] should return? No, by Allah[azwj], until you submit or I[asws] strike you with this sword of mine. I[asws] am Ali[asws] Bin Abu Talib[asws] Bin Abdul Muttalib[asws]'.

فاضطرب القوم لما عرفوه ثم اجترءوا على مواقعته فواقعهم ع فقتل منهم ستة أو سبعة و انهزم المشركون و ظفر المسلمون و حازوا الغنائم و توجه إلى النبي ص.

The people trembled due to what they had recognised, then they became audacious upon battling him[asws], so he[asws] battled them and killed from them six or seven, and the Polytheists were defeated and the Muslims were victorious, and they attained the booty, and he[asws] headed towards the Prophet[saww]''.

فَرُوِيَ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ نَبِيُّ اللَّهِ ص قَائِلًا فِي بَيْتِي إِذَا انْتَبَهَ فَزِعاً مِنْ مَنَامِهِ فَقُلْتُ لَهُ اللَّهُ جَارُكَ قَالَ صَدَقْتِ اللَّهُ جَارِي لَكِنْ هَذَا جَبْرَئِيلُ ع يُخْبِرُنِي أَنَّ عَلِيّاً ع قَادِمٌ

It is reported from Umm Salma[ra] having said, 'The Prophet[saww] of Allah[azwj] has snoozing in my[ra] house when he[saww] woke up alarmed from his[saww] sleep. I[ra] said to him[saww], 'May Allah[azwj] Save you[saww]'. You[ra] speak the truth, Allah[azwj] will Save me[saww], but this here is Jibraeel[as] informing me[saww] that Ali[asws] is arriving'.

ثُمَّ خَرَجَ إِلَى النَّاسِ فَأَمَرَهُمْ أَنْ يَسْتَقْبِلُوا عَلِيّاً ع فَقَامَ الْمُسْلِمُونَ لَهُ صَفَّيْنِ مَعَ رَسُولِ اللَّهِ ص فَلَمَّا بَصُرَ بِالنَّبِيِّ ص تَرَجَّلَ عَنْ فَرَسِهِ وَ أَهْوَى إِلَى قَدَمَيْهِ يُقَبِّلُهُمَا فَقَالَ لَهُ ص ارْكَبْ فَإِنَّ اللَّهَ تَعَالَى وَ رَسُولَهُ عَنْكَ رَاضِيَانِ

Then he[saww] went out to the people and instructed them to welcome Ali[asws]. The Muslims stood in two rows to him[asws] along with Rasool-Allah[saww]. When he[asws] sighted the Prophet[saww], he[asws] got down from his[asws] horse and inclined towards his[saww] feet to kiss them. He[saww] said to him[asws]: 'Ride, for Allah[azwj] the Exalted and His[azwj] Rasool[saww] are both pleased from you[asws]'.

فَبَكَى أَمِيرُ الْمُؤْمِنِينَ ع فَرَحاً وَ انْصَرَفَ إِلَى مَنْزِلِهِ وَ تَسَلَّمَ الْمُسْلِمُونَ الْغَنَائِمَ فَقَالَ النَّبِيُّ ص لِبَعْضِ مَنْ كَانَ مَعَهُ فِي الْجَيْشِ كَيْفَ رَأَيْتُمْ أَمِيرَكُمْ قَالُوا لَمْ نُنْكِرْ مِنْهُ شَيْئاً إِلَّا أَنَّهُ لَمْ يَؤُمَّ بِنَا فِي صَلَاةٍ إِلَّا قَرَأَ فِيهَا بِقُلْ هُوَ اللَّهُ فَقَالَ النَّبِيُّ ص أَسْأَلُهُ عَنْ ذَلِكَ

Amir Al-Momineen[asws] wept out of happiness and left to go to his[asws] house, and submitted the booty to the Muslims. The Prophet[saww] said to some of the ones who was with him[asws] in the army; 'How did you see your commander?' They said, 'We did not dislike anything from him[asws] except he[asws] did not lead us in the Salat except he[asws] recited in it: ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed)'. The Prophet[saww] said: 'I[saww] shall ask him[asws] about that'.

فَلَمَّا جَاءَهُ قَالَ لَهُ لِمَ لَمْ تَقْرَأْ بِهِمْ فِي فَرَائِضِكَ إِلَّا بِسُورَةِ الْإِخْلَاصِ فَقَالَ يَا رَسُولَ اللَّهِ أَحْبَبْتُهَا قَالَ لَهُ النَّبِيُّ ص فَإِنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهَا ثُمَّ قَالَ لَهُ يَا عَلِيُّ لَوْ لَا أَنِّي أُشْفِقُ أَنْ تَقُولَ فِيكَ طَوَائِفُ مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ الْيَوْمَ مَقَالًا لَا تَمُرُّ بِمَلَإٍ مِنْهُمْ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ.

When he[saww] came to him[asws], said to him[asws]: 'Why did you[asws] not recite with them in your[asws] Obligatory (Salats) except with Surah Al-Ikhlaas?' He[asws] said: 'O Rasool-Allah[saww]!

I[asws] love it'. The Prophet[saww] said to him[asws]: 'Surely Allah[azwj] Loves you[asws] just as you[asws] love it'. Then he[saww] said to him[asws]: 'O Ali[asws]! Had I[saww] not feared that a sect from my[saww] community would be saying regarding you[asws] what the Christians say regarding Isa[as] Bin Maryam[as], I[saww] would have said regarding you[asws] such words today, you[asws] would not pass by any group from them except they would take the dust from under your[asws] feet (as a Blessing)''.[60]

7- فر، تفسير فرات بن إبراهيم فُرَاتُ بْنُ إِبْرَاهِيمَ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ قَالَ: دَعَا النَّبِيُّ ص أَبَا بَكْرٍ إِلَى غَزْوَةِ ذَاتِ السَّلَاسِلِ فَأَعْطَاهُ الرَّايَةَ فَرَدَّهَا ثُمَّ دَعَا عُمَرَ فَأَعْطَاهُ الرَّايَةَ فَرَدَّهَا ثُمَّ دَعَا خَالِدَ بْنَ الْوَلِيدِ فَأَعْطَاهُ الرَّايَةَ فَرَجَعَ

Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim transmitting from Ibn Abbas who said, 'The Prophet[saww] called Abu Bakr to the military expedition of Zat Al-Salasil and gave him the flag. He returned it (after being defeated). Then he[saww] called Umar and gave him the flag. He returned it (after being defeated). Then he[saww] called Khalid Bin Al-Waleed and gave him the flag. He returned (defeated).

فَدَعَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَأَمْكَنَهُ مِنَ الرَّايَةِ فَسَيَّرَهُمْ مَعَهُ وَ أَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَ يُطِيعُوهُ

He[saww] called Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] and enabled him[asws] from the flag and made them travel with him and ordered them that they should listen to him[asws] and obey him[asws].

قَالَ فَانْطَلَقَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْعَسْكَرِ وَ هُمْ مَعَهُ حَتَّى انْتَهَى إِلَى الْقَوْمِ فَلَمْ يَكُنْ بَيْنَهُ وَ بَيْنَهُمْ إِلَّا جَبَلٌ قَالَ فَأَمَرَهُمْ أَنْ يَنْزِلُوا فِي أَسْفَلِ الْجَبَلِ فَقَالَ لَهُمُ ارْكَبُوا دَوَابَّكُمْ

He said, 'Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] went with the soldiers and they were with him[asws] until he[asws] ended up to the people, and there did not happen to be anything between him[asws] and them except a mountain. He[asws] ordered them that they should descend to the base of the mountain. He[asws] said to them; 'Ride your animals'.

فَقَالَ خَالِدُ بْنُ الْوَلِيدِ يَا أَبَا بَكْرٍ وَ أَنْتَ يَا عُمَرُ مَا تَرَوْنَ إِلَى هَذَا الْغُلَامِ أَيْنَ أَنْزَلَنَا فِي وَادٍ كَثِيرِ الْحَيَّاتِ كَثِيرِ الْهَامِّ كَثِيرِ السِّبَاعِ نَحْنُ مِنْهُ عَلَى إِحْدَى ثَلَاثِ خِصَالٍ إِمَّا سَبُعٌ يَأْكُلُنَا وَ يَأْكُلُ دَوَابَّنَا وَ إِمَّا حَيَّاتٌ تَعْقِرُنَا وَ تَعْقِرُ دَوَابَّنَا وَ إِمَّا يَعْلَمُ بِنَا عَدُوُّنَا فَيَقْتُلُنَا قُومُوا بِنَا إِلَيْهِ

Khalid Bin Al-Waleed said, 'O Abu Bakr, and you O Umar! Are you not looking that this boy where he[asws] is descending us? In a valley with a lot of snakes, and a lot of insects, and a lot of wild animals. We are upon one of the three characteristics from it – either the wild animals eat us and eat our animals, or the snakes sting us and sting our animals, or the enemies know of us and they kills us. Arise with us to go to him[asws]'.

قَالَ فَجَاءُوا إِلَى عَلِيٍّ ع وَ قَالُوا يَا عَلِيُّ أَنْزَلْتَنَا فِي وَادٍ كَثِيرِ السِّبَاعِ كَثِيرِ الْهَامِ كَثِيرِ الْحَيَّاتِ نَحْنُ مِنْهُ عَلَى إِحْدَى ثَلَاثِ خِصَالٍ إِمَّا سَبُعٌ يَأْكُلُنَا وَ يَأْكُلُ دَوَابَّنَا أَوْ حَيَّاتٌ تَعْقِرُنَا وَ تَعْقِرُ دَوَابَّنَا أَوْ يَعْلَمُ بِنَا عَدُوُّنَا فَيُبَيِّتُنَا فَيَقْتُلُنَا

He said, 'They came to Ali[asws] and said, 'O Ali[asws]! You[asws] have descended us in a valley with a lot of wild animals, a lot of vermin's and a lot of snakes. We are from it upon three

[60] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 6

characteristics – either the animals eat us and eat our animals, or the snakes sting us and sting our animals, or our enemies know of us and they attack us and kills us'.

قَالَ فَقَالَ لَهُمْ عَلِيٌّ ع أَ لَيْسَ قَدْ أَمَرَكُمْ رَسُولُ اللَّهِ ص أَنْ تَسْمَعُوا لِي وَ تُطِيعُوا قَالُوا بَلَى قَالَ فَانْزِلُوا فَرَجَعُوا قَالَ فَأَبَوْا أَنْ يَنْقَادُوا وَ اسْتَفَزَّهُمْ خَالِدٌ ثَانِيَةً فَقَالُوا لَهُ ذَلِكَ الْكَلَامَ فَقَالَ لَهُمْ أَ لَيْسَ قَدْ أَمَرَكُمْ رَسُولُ اللَّهِ ص أَنْ تَسْمَعُوا لِي وَ تُطِيعُوا قَالُوا بَلَى قَالَ فَانْزِلُوا بَارَكَ اللَّهُ فِيكُمْ لَيْسَ عَلَيْكُمْ بَأْسٌ قَالَ فَنَزَلُوا وَ هُمْ مَرْعُوبُونَ

He said, 'Ali[asws] said to them: 'Hasn't Rasool-Allah[saww] ordered you all that you should listen to me[asws] and obey?' They said, 'Yes'. He[asws] said: 'Then descend'. So, they returned. They refused to be criticised and Khalid provoked secondly, and they said that speech to him[asws]. He[asws] said to them; 'Hasn't Rasool-Allah[saww] ordered you that you should listen to me[asws] and obey?' They said, 'Yes'. He[asws] said: 'Then descend, Allah[azwj] will Bless in you, there wouldn't be any problems with you'. He said, 'They descended and they were awed.

قَالَ وَ مَا زَالَ عَلِيٌّ لَيْلَتَهُ قَائِماً يُصَلِّي حَتَّى إِذَا كَانَ فِي السَّحَرِ قَالَ لَهُمُ ارْكَبُوا بَارَكَ اللَّهُ فِيكُمْ قَالَ فَرَكِبُوا وَ طَلَعَ الْجَبَلَ حَتَّى إِذَا انْحَدَرَ عَلَى الْقَوْمِ فَأَشْرَفَ عَلَيْهِمْ قَالَ لَهُمُ انْزِعُوا عَكْمَةَ دَوَابِّكُمْ قَالَ فَشَمَّتِ الْخَيْلُ رِيحَ الْإِنَاثِ فَصَهَلَتْ فَسَمِعَ الْقَوْمُ صَهِيلَ خَيْلِهِمْ فَوَلَّوْا هَارِبِينَ قَالَ فَقَتَلَ مُقَاتِلِيهِمْ وَ سَبَى ذَرَارِيَّهُمْ

He said, 'And Ali[asws] did not cease to be standing during his[asws] night praying Salat until when it was pre-dawn he[asws] said to them: 'Ride, may Allah[azwj] Bless you all'. They rode and ascended the mountain until when they rolled down upon the people and overlooked upon them. He[asws] said to them: 'Remove the muzzles from your animals'. The horses smelt the aroma of the female horses and they snorted. The people heard the snorting of their horses and they turned fleeing. He said, 'Their (Muslim) fighters fought and captured their offspring.

قَالَ فَهَبَطَ جَبْرَئِيلُ ع عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ وَ الْعادِياتِ ضَبْحاً فَالْمُورِياتِ قَدْحاً فَالْمُغِيراتِ صُبْحاً فَأَثَرْنَ بِهِ نَقْعاً فَوَسَطْنَ بِهِ جَمْعاً قَالَ فَقَالَ رَسُولُ اللَّهِ ص يُخَالِطُ الْقَوْمَ وَ رَبِّ الْكَعْبَةِ قَالَ وَ جَاءَتِ الْبِشَارَةُ.

He said, 'Jibraeel[as] descended unto Rasool-Allah[saww] and said: 'O Muhammad[saww]! ***(I Swear) by the running (steeds) snorting [100:1] And (by) the striking sparks [100:2] And (by) the morning raiders [100:3] So they raise the dust by it [100:4] And they cleave through the gathered (army) [100:5]***. Rasool-Allah[saww] said and mingled with the people: 'By the Lord[azwj] of the Kabah'. And the good news came''.[61]

8- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ وَ جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعَنْعَناً عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ وَ غَيْرِهِ أَنَّ النَّبِيَّ ص قَدْ أَقْرَعَ بَيْنَ أَهْلِ الصُّفَّةِ فَبَعَثَ مِنْهُمْ ثَمَانِينَ رَجُلًا وَ مِنْ غَيْرِهِمْ إِلَى بَنِي سُلَيْمٍ وَ وَلَّى عَلَيْهِمْ وَ انْهَزَمُوا مَرَّةً بَعْدَ مَرَّةٍ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed and Ja'far Bin Muhammad Al-Fazari transmitting from Abu Zarr Al-Ghafary[ra] and others that the Prophet[saww] had drawn lots between the people of the platform (destitute emigrants) and sent eight men from them and from others to the clan of Suleym, and made a commander to be upon them, and they were defeated time after time.

[61] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 7

فَلَبِثَ بِذَلِكَ أَيَّاماً يَدْعُو عَلَيْهِمْ قَالَ ثُمَّ دَعَا بِلَالًا فَقَالَ لَهُ ايتِنِي بِبُرْدِيَ النَّجْرَانِيِّ وَ قَنَايَ الْخَطِّيَّةِ فَأَتَاهُ بِهِمَا فَدَعَا عَلِيّاً وَ بَعَثَهُ فِي جَيْشٍ إِلَيْهِمْ وَ قَالَ لَقَدْ وَجَّهْتُهُ كَرَّاراً غَيْرَ فَرَّارٍ قَالَ فَسَرَّحَ عَلِيّاً قَالَ وَ خَرَجَ مَعَهُ النَّبِيُّ ص يُشَيِّعُهُ فَكَأَنِّي أَنْظُرُ إِلَيْهِمْ عِنْدَ مَسْجِدِ الْأَحْزَابِ وَ عَلِيٌّ عَلَى فَرَسٍ أَشْقَرَ وَ هُوَ يُوصِيهِ

He[saww] remained with that for days supplicating against them, then he[saww] called Bilal and said to him, 'Bring to me[saww] my Najranite cloak and my[saww] lined spear'. He came to him[saww] with the two, and he[saww] called Ali[asws] and sent him[asws] among an army to them and said: 'I[saww] am diverting him[asws] as an attacker not a fleer', then sent Ali[asws]. And the Prophet[saww] went out with him[asws] escorting him[asws], and it is as if I[ra] am looking at them by the Masjid Al-Ahzaab, and Ali[asws] is upon his[asws] blonde horse, and he[saww] is advising him[asws].

ثُمَّ وَدَّعَهُ النَّبِيُّ ص وَ انْصَرَفَ قَالَ وَ سَارَ عَلِيٌّ فِيمَنْ مَعَهُ مُتَوَجِّهاً نَحْوَ الْعِرَاقِ وَ ظَنُّوا أَنَّهُ يُرِيدُ بِهِمْ غَيْرَ ذَلِكَ الْوَجْهِ حَتَّى أَتَى فَمَ الْوَادِي ثُمَّ جَعَلَ يَسِيرُ اللَّيْلَ وَ يَكْمُنُ النَّهَارَ فَلَمَّا دَنَا مِنَ الْقَوْمِ أَمَرَ أَصْحَابَهُ فَعَكَمُوا الْخَيْلَ وَ أَوْقَفَهُمْ وَ قَالَ لَا تَبْرَحُوا وَ انْتَبَذَ أَمَامَهُمْ

Then the Prophet[saww] bade him[asws] farewell and left, And Ali[asws] travelled among the ones with him[asws] heading towards Iraq, and they thought that he[asws] intended with them other than that direction until he[asws] came to the entrance of the cave, then went on to travel at night and concealing at daytime. When he[asws] was near from the people, he[asws] ordered his[asws] companions and they unmuzzled the horses and stopped them and he[asws] said: 'Do not move', and he[asws] went in front of them.

فَرَامَ بَعْضُ أَصْحَابِهِ الْخِلَافَ وَ أَبَى بَعْضٌ حَتَّى إِذَا طَلَعَ الْفَجْرُ أَغَارَ عَلَيْهِمْ عَلِيٌّ فَمَنَحَهُ اللَّهُ أَكْتَافَهُمْ وَ أَظْهَرَهُ عَلَيْهِمْ

Some of his[asws] companions craved and the others disagreed until when the dawn emerged Ali[asws] attacked upon them, and Allah[azwj] Granted him[asws] their shoulders and Caused him[asws] to prevail upon them.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ ص الْآيَةَ وَ الْعادِياتِ ضَبْحاً فَخَرَجَ النَّبِيُّ ص لِصَلَاةِ الْفَجْرِ وَ هُوَ يَقُولُ صَبَّحَ وَ اللَّهِ جَمْعَ الْقَوْمِ ثُمَّ صَلَّى بِالْمُسْلِمِينَ فَقَرَأَ وَ الْعادِياتِ ضَبْحاً

Allah[azwj] Revealed unto His[azwj] Prophet[saww] the Verse: ***(I Swear) by the running (steeds) snorting [100:1]***. The Prophet[saww] came out for Salat Al-Fajr and he[saww] was saying: 'Morning, by Allah[azwj], gather the people!' Then he[saww] prayed Salat with the Muslims and he[saww] recited: ***(I Swear) by the running (steeds) snorting [100:1]***.

قَالَ فَقَتَلَ مِنْهُمْ مِائَةً وَ عِشْرِينَ رَجُلًا وَ كَانَ رَئِيسُ الْقَوْمِ الْحَارِثَ بْنَ بِشْرٍ وَ سَبَى مِنْهُ مِائَةً وَ عِشْرِينَ نَاهِداً.

He said, 'One hundred and twenty men were killed from them, and the chief of the people was Al-Haris Bin Bishr, and one hundred and twenty girls were captured from it''.[62]

9- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدِ بْنِ عُمَرَ الزُّهْرِيُّ مُعَنْعَناً عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا أَجْمَعُ مَا كُنَّا حَوْلَ النَّبِيِّ ص مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع إِذْ أَقْبَلَ أَعْرَابِيٌّ بَدَوِيٌّ فَتَخَطَّى صُفُوفَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى جَثَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ هُوَ يَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ

[62] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 8

Tafseer Furaat Bin Ibrahim Ali Bin Muhammad Bin Umar Al-Zuhry transmitting from Salman Al-Farsi[ra] having said: 'While we were gathered and were around the Prophet[saww] apart from Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] when a Bedouin of the valleys came and making way in the rows of the Emigrants and the Helpers until he knelt in front of Rasool-Allah[saww] and he said, 'The greetings be upon you[saww], O Rasool-Allah[saww], may my father and my mother be sacrificed for you[saww] O Rasool-Allah[saww]!'

فَقَالَ النَّبِيُّ ص عَلَيْكَ السَّلَامُ مَنْ أَنْتَ يَا أَعْرَابِيُّ قَالَ رَجُلٌ مِنْ بَنِي لُجَيْمٍ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ص مَا وَرَاكَ بِمَا جَاءَ لُجَيْمٌ قَالَ يَا رَسُولَ اللَّهِ خَلَّفْتُ خَثْعَمَ وَ قَدْ تَهَيَّئُوا وَ عَبَّئُوا كَتَائِبَهُمْ وَ خَلَّفْتُ الرَّايَاتِ تَخْفِقُ فَوْقَ رُءُوسِهِمْ يَقْدُمُهُمُ الْحَارِثُ بْنُ مَكِيدَةَ الْخَثْعَمِيُّ فِي خَمْسِمِائَةٍ مِنْ رِجَالِ خَثْعَمَ يَتَأَلَّوْنَ بِاللَّاتِ وَ الْعُزَّى أَنْ لَا يَرْجِعُوا حَتَّى يَرِدُوا الْمَدِينَةَ فَيَقْتُلُوكَ وَ مَنْ مَعَكَ يَا رَسُولَ اللَّهِ

The Prophet[saww] said: 'Upon you be the greetings, who are you, O Bedouin?' He said, 'A man from the clan of Lujeym, O Rasool-Allah[saww]!' The Prophet[saww] said: 'What is behind you with what (you have come, O brother of)?' He said, 'O Rasool-Allah[saww]! I left them and Khas'am had prepared and mobilised their battalions, and I left behind the flags were fluttering above their heads, led by Al-Haris Bin Makayda Al-Khas'ami among five hundred from the men of Khas'am, ululating with Al-Laat and Al-Uzza (two idols) that they will not be returning until they reach Al-Medina and they kill you[saww] and the ones with you[saww], O Rasool-Allah[saww]!'

قَالَ فَدَمَعَتْ عَيْنَا النَّبِيِّ ص حَتَّى أَبْكَى جَمِيعَ أَصْحَابِهِ ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ سَمِعْتُمْ مَقَالَةَ الْأَعْرَابِيِّ قَالُوا كُلٌّ قَدْ سَمِعْنَا يَا رَسُولَ اللَّهِ قَالَ فَمَنْ مِنْكُمْ يَخْرُجُ إِلَى هَؤُلَاءِ الْقَوْمِ قَبْلَ أَنْ يَطَئُونَا فِي دِيَارِنَا وَ حَرِيمِنَا لَعَلَّ اللَّهَ يَفْتَحُ عَلَى يَدَيْهِ وَ أَضْمَنُ لَهُ عَلَى اللَّهِ الْجَنَّةَ

He said, 'The eyes of the Prophet[saww] filled up with tears until the entirety of his[saww] companions cried. Then he[saww] said: 'O community of people! You heard the words of the Bedouin?' They said, 'Yes, we heard, O Rasool-Allah[saww]!' He[saww] said: 'So, who from you will go out to these people before they tread upon us in our homes and our sanctuaries, perhaps Allah[azwj] will Grant victory upon his hands, and I[saww] guarantee the Paradise for him upon Allah[azwj]'.

قَالَ فَوَ اللَّهِ مَا قَالَ أَحَدٌ أَنَا يَا رَسُولَ اللَّهِ قَالَ فَقَامَ النَّبِيُّ ص عَلَى قَدَمَيْهِ وَ هُوَ يَقُولُ مَعَاشِرَ أَصْحَابِي هَلْ سَمِعْتُمْ مَقَالَةَ الْأَعْرَابِيِّ قَالُوا كُلٌّ قَدْ سَمِعْنَا يَا رَسُولَ اللَّهِ قَالَ فَمَنْ مِنْكُمْ يَخْرُجُ إِلَيْهِمْ قَبْلَ أَنْ يَطَئُونَا فِي دِيَارِنَا وَ حَرِيمِنَا لَعَلَّ اللَّهَ أَنْ يَفْتَحَ عَلَى يَدَيْهِ وَ أَضْمَنُ لَهُ عَلَى اللَّهِ اثْنَيْ عَشَرَ قَصْراً فِي الْجَنَّةِ

He said, 'By Allah[azwj], no one said, 'I will, O Rasool-Allah[saww]!' So the Prophet[saww] stood upon his feed and he[saww] said: 'Community of my[saww] companions! Did you hear the words of the Bedouin?' They said, 'All of us have heard it, Rasool-Allah[saww]!' He[saww] said: 'So, who from you will go out to them before they tread upon us in our homes and our sanctuaries, perhaps Allah[azwj] will Grant victory upon his hands, and I[saww] guarantee upon Allah[azwj] for twelve castles to be for him in the Paradise'.

قَالَ فَوَ اللَّهِ مَا قَالَ أَحَدٌ أَنَا يَا رَسُولَ اللَّهِ قَالَ فَبَيْنَمَا النَّبِيُّ ص وَاقِفٌ إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَلَمَّا نَظَرَ إِلَى النَّبِيِّ ص وَاقِفاً وَ دُمُوعُهُ تَنْحَدِرُ كَأَنَّهَا جُمَانٌ انْقَطَعَ سِلْكُهُ عَلَى خَدَّيْهِ لَمْ يَتَمَالَكْ أَنْ رَمَى بِنَفْسِهِ عَنْ بَعِيرِهِ إِلَى الْأَرْضِ ثُمَّ أَقْبَلَ يَسْعَى نَحْوَ النَّبِيِّ ص يَمْسَحُ بِرِدَائِهِ الدُّمُوعَ عَنْ وَجْهِ رَسُولِ اللَّهِ ص وَ هُوَ يَقُولُ مَا الَّذِي أَبْكَاكَ لَا أَبْكَى اللَّهُ عَيْنَيْكَ يَا حَبِيبَ اللَّهِ هَلْ نَزَلَ فِي أُمَّتِكَ شَيْءٌ مِنَ السَّمَاءِ

He said, ‘By Allah[azwj], no one said, ‘I will, O Rasool-Allah[saww]!’ While the Prophet[saww] was paused when Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] came. When he[asws] looked at the Prophet[saww] standing and his[saww] tears rolling down as if they were pearls travelling upon his[saww] cheeks, he[asws] could not control himself[asws] and threw himself[asws] from his[asws] camel to the ground, then came sprinting towards the Prophet[saww] wiping the tears with his[asws] robe from the face of Rasool-Allah[saww] and he[asws] said: ‘What is that which makes you[saww] cry? May Allah[azwj] not Make you[saww] cry, O Beloved of Allah[azwj], has anything been Revealed regarding your[saww] community, from the sky?’

قَالَ يَا عَلِيُّ مَا نَزَلَ فِيهِمْ إِلَّا خَيْرٌ وَ لَكِنْ هَذَا الْأَعْرَابِيُّ حَدَّثَنِي عَنْ رِجَالِ خَثْعَمَ بِأَنَّهُمْ قَدْ عَبَّئُوا كَتَائِبَهُمْ وَ خَفَقَتِ الرَّايَاتُ فَوْقَ رُءُوسِهِمْ يُكَذِّبُونَ قَوْلِي وَ يَزْعُمُونَ أَنَّهُمْ لَا يَعْرِفُونَ رَبِّي يَقْدُمُهُمُ الْحَارِثُ بْنُ مَكِيدَةَ الْخَثْعَمِيُّ فِي خَمْسِمِائَةٍ مِنْ رِجَالِ خَثْعَمَ يَتَأَلَّوْنَ بِاللَّاتِ وَ الْعُزَّى لَا يَرْجِعُونَ حَتَّى يَرِدُوا الْمَدِينَةَ فَيَقْتُلُونِي وَ مَنْ مَعِي وَ إِنِّي قُلْتُ لِأَصْحَابِي مَنْ مِنْكُمْ يَخْرُجُ إِلَى هَؤُلَاءِ الْقَوْمِ مِنْ قَبْلِ أَنْ يَطَئُونَا فِي دِيَارِنَا وَ حَرِيمِنَا لَعَلَّ اللَّهَ أَنْ يَفْتَحَ عَلَى يَدَيْهِ وَ أَضْمَنُ لَهُ عَلَى اللَّهِ اثْنَيْ عَشَرَ قَصْراً فِي الْجَنَّةِ

He[saww] said: ‘O Ali[asws]! Nothing has been Revealed regarding them except good, but this Bedouin narrated to me[saww] about the men of Khas’am that they have mobilised their battalions and unfurled their flags above their heads belying my[saww] words and they are claiming they do not recognise my[saww] Lord[azwj].

Al-Haris Bin Makeyda Al-Khas’amy is leading them among five hundred from the men of Khas’am, ululating with Al-Laat and Al-Uzza (two idols) they will not be returning until they arrive at Al-Medina and they (want to) kill me[asws] and the ones with me[saww], and I[saww] said to my[saww] companions: ‘Who from you will go out to these people from before they tread upon us in our homes and our sanctuaries, perhaps Allah[azwj] will Grant victory upon his hands, and I[saww] guarantee for him upon Allah[azwj] twelve castles in the Paradise’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ صِفْ لِي هَذِهِ الْقُصُورَ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ بِنَاءُ هَذِهِ الْقُصُورِ لَبِنَةٌ مِنْ ذَهَبٍ وَ لَبِنَةٌ مِنْ فِضَّةٍ مِلَاطُهَا الْمِسْكُ الْأَذْفَرُ وَ الْعَنْبَرُ حَصْبَاؤُهَا الدُّرُّ وَ الْيَاقُوتُ تُرَابُهَا الزَّعْفَرَانُ كُثُبُهَا الْكَافُورُ فِي صَحْنِ كُلِّ قَصْرٍ مِنْ هَذِهِ الْقُصُورِ أَرْبَعَةُ أَنْهَارٍ نَهَرٌ مِنْ عَسَلٍ وَ نَهَرٌ مِنْ خَمْرٍ وَ نَهَرٌ مِنْ لَبَنٍ وَ نَهَرٌ مِنْ مَاءٍ

Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] said: ‘May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww], O Rasool-Allah[saww]! Describe these castles to me[asws]’. Rasool-Allah[saww] said: ‘O Ali[asws]! The construction of these castles are bricks of gold and bricks of silver, its mortar is of the yellow musk and the amber, its pebbles are the gems and the rubies, its soil is saffron, its dunes are of camphor, in the courtyard of every castle from these castles are four rivers – a river of honey, and a river of wine, and a river of milk and a river of water.

مَحْفُوفٍ بِالْأَشْجَارِ وَ الْمَرْجَانِ عَلَى حَافَتَيْ كُلِّ نَهَرٍ مِنْ هَذِهِ الْأَنْهَارِ خَيْمَةٌ مِنْ دُرَّةٍ بَيْضَاءَ لَا قَطْعَ فِيهَا وَ لَا فَصْلَ قَالَ لَهَا كُونِي فَكَانَتْ يُرَى بَاطِنُهَا مِنْ ظَاهِرِهَا وَ ظَاهِرُهَا مِنْ بَاطِنِهَا فِي كُلِّ خَيْمَةٍ سَرِيرٌ مُفَصَّصٌ بِالْيَاقُوتِ الْأَحْمَرِ قَوَائِمُهَا مِنَ الزَّبَرْجَدِ الْأَخْضَرِ عَلَى كُلِّ سَرِيرٍ حَوْرَاءُ مِنَ الْحُورِ الْعِينِ عَلَى كُلِّ حَوْرَاءَ سَبْعُونَ حُلَّةً خَضْرَاءَ وَ سَبْعُونَ حُلَّةً صَفْرَاءَ وَ يُرَى مُخُّ سَاقِهَا خَلْفَ عَظْمِهَا وَ جِلْدِهَا وَ حُلِيِّهَا وَ حُلَلِهَا كَمَا تُرَى الْخَمْرَةُ الصَّافِيَةُ فِي الزُّجَاجَةِ الْبَيْضَاءِ

It is fraught with the trees and coral, upon the banks of each river from these rivers is a tent of white gems, there is neither any cut in it nor gap. He[azwj] Said to it: “Be!” And it came into being. It’s interior cane be seen from its outside and its outside from its inside, in each tent

is a bed lobed with red rubies, its legs are from green emeralds, upon each bed is a Hourie from the Maiden Houries, upon each Hourie are seventy green garment and seventy yellow ornaments, and the marrow of her legs cane been seen from behind her bones and her skin, and her garments and her ornaments are as you tend to see the clear wine in the glass.

مُكَلَّلَةً بِالْجَوَاهِرِ لِكُلِّ حَوْرَاءَ سَبْعُونَ ذُؤَابَةً كُلُّ ذُؤَابَةٍ بِيَدِ وَصِيفٍ وَ بِيَدِ كُلِّ وَصِيفٍ مِجْمَرٌ يُبَخِّرُ تِلْكَ الذُّؤَابَةَ يَفُوحُ مِنْ ذَلِكَ الْمِجْمَرِ بُخَارٌ لَا يَفُوحُ بِنَارٍ وَ لَكِنْ بِقُدْرَةِ الْجَبَّارِ

She is crowned with jewels, for each Hourie are seventy plaits, each plait plaited by the hand of a servant, and in the hand of every attendant is an incense burner steaming that plait, there comes out an aroma from that incense burner a steaming having no fire for it, but by the Power of the Subduer'.

قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِدَاكَ أُمِّي وَ أَبِي يَا رَسُولَ اللَّهِ أَنَا لَهُمْ فَقَالَ النَّبِيُّ ص يَا عَلِيُّ هَذَا لَكَ وَ أَنْتَ لَهُ انْجُدْ إِلَى الْقَوْمِ فَجَهَّزَهُ رَسُولُ اللَّهِ ص فِي خَمْسِينَ وَ مِائَةِ رَجُلٍ مِنَ الْأَنْصَارِ وَ الْمُهَاجِرِينَ

He said, 'Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] said: 'May my[asws] mother[as] and my[asws] father[as] be (sacrificed) for you[saww], O Rasool-Allah[saww], I[asws] am for them'. The Prophet[saww] said: 'O Ali[asws]! This is for you and you[asws] are for it. Go to the people!' And Rasool-Allah[saww] equipped him[asws] among one hundred and fifty men from the Helpers and the Emigrants.

فَقَامَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَ قَالَ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ تُجَهِّزُ ابْنَ عَمِّي فِي خَمْسِينَ وَ مِائَةِ رَجُلٍ مِنَ الْعَرَبِ إِلَى خَمْسِمِائَةِ رَجُلٍ وَ فِيهِمُ الْحَارِثُ بْنُ مَكِيدَةَ يُعَدُّ بِخَمْسِمِائَةِ فَارِسٍ فَقَالَ النَّبِيُّ ص أَمِطْ عَنِّي يَا ابْنَ عَبَّاسٍ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ لَوْ كَانُوا عَلَى عَدَدِ الثَّرَى وَ عَلِيٌّ وَحْدَهُ لَأَعْطَى اللَّهُ عَلَيْهِمُ النَّصْرَ حَتَّى يَأْتِيَنَا بِسَبْيِهِمْ أَجْمَعِينَ

Ibn Abbas stood up and said, 'May my father and my mother be sacrificed for you[saww], O Rasool-Allah[saww]! You[saww] equipping my cousin[asws] among one hundred and fifty men from the Arabs to five hundred men, and among them is Al-Haris Bin Makeysa prepared with five hundred horsemen?' The Prophet[saww] said: 'Away from me[saww], O Ibn Abbas! By the One[azwj] Who Sent me[saww] with the Truth! If there were upon the number of the soil (grains of sand) and Ali[asws] was alone, Allah[azwj] would Grant victory to Ali[asws] until he[asws] comes to us with all of them as captives'.

فَجَهَّزَهُ النَّبِيُّ ص وَ هُوَ يَقُولُ اذْهَبْ يَا حَبِيبِي حِفْظُ اللَّهِ مِنْ تَحْتِكَ وَ مِنْ فَوْقِكَ وَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ اللَّهُ خَلِيفَتِي عَلَيْكَ فَسَارَ عَلِيٌّ ع بِمَنْ مَعَهُ حَتَّى نَزَلُوا بِوَادٍ خَلْفَ الْمَدِينَةِ بِثَلَاثَةِ أَمْيَالٍ يُقَالُ لَهُ وَادِي ذِي خُشُبٍ

The Prophet[saww] equipped him[asws] and he[saww] said: 'Go, O my[saww] beloved, may Allah[azwj] Protect from under you[asws], and from above you[asws], and from your[asws] right, and from your[asws] left. Allah[azwj] is my[saww] Caliph upon you[asws]'. So, Ali[asws] travelled with the ones with him[asws] until they descended by a valley behind Al-Medina by three miles, called 'the valley with wood'.

قَالَ فَوَرَدُوا الْوَادِيَ لَيْلًا فَضَلُّوا الطَّرِيقَ قَالَ فَرَفَعَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ يَا هَادِيَ كُلِّ ضَالٍّ وَ يَا مُفَرِّجَ كُلِّ مَغْمُومٍ لَا تُقَوِّ عَلَيْنَا ظَالِماً وَ لَا تُظْفِرْ بِنَا عَدُوَّنَا وَ اعهدنا [اهْدِنَا] إِلَى سَبِيلِ الرَّشَادِ قَالَ فَإِذَا الْخَيْلُ يُقْدَحُ بِحَوَافِرِهَا مِنَ الْحِجَارَةِ النَّارُ حَتَّى عَرَفُوا الطَّرِيقَ فَسَلَكُوهُ

He said, ‘They came to the valley at night and they lost the way, so Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] raised his[asws] head towards the sky and he[asws] said: ‘O Guide of every lost one! And O Reliever of every distressed! Do not Let the unjust be stronger upon us, nor Let our enemies win against us. Guide us to the right way’. He said, ‘So, there were the horses throwing out sparks from stones of finer with their hooves until they recognised the way and they travelled it.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ وَ الْعادِياتِ ضَبْحاً يَعْنِي الْخَيْلَ فَالْمُورِياتِ قَدْحاً قَالَ قَدَحَتِ الْخَيْلُ بِحَوَافِرِهَا مِنَ الْحِجَارَةِ النَّارَ فَالْمُغِيراتِ صُبْحاً قَالَ صَبَّحَهُمْ عَلِيٌّ مَعَ طُلُوعِ الْفَجْرِ وَ كَانَ لَا يَسْبِقُهُ أَحَدٌ إِلَى الْأَذَانِ فَلَمَّا سَمِعَ الْمُشْرِكُونَ الْأَذَانَ قَالَ بَعْضُهُمْ لِبَعْضٍ يَنْبَغِي أَنْ يَكُونَ رَاعِي فِي رُءُوسِ هَذِهِ الْجِبَالِ يَذْكُرُ اللَّهَ

Allah[azwj] Revealed unto His[azwj] Prophet Muhammad[saww]: ***(I Swear) by the running (steeds) snorting [100:1]*** – meaning the horses, ***And (by) the striking sparks [100:2]*** – The horses (struck) the stone with their hooves to (produce) sparks: ***And (by) the morning raiders [100:3]***. In the morning Ali[asws] woke them up with the emergence of the day, and not one preceded him[asws] to the (proclamation of) Azan. When the Polytheists heard the Azan they said to each other, ‘There happens to be a shepherd in the top of this mountain mentioning Allah[azwj].

فَلَمَّا أَنْ قَالَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ ص قَالَ بَعْضُهُمْ لِبَعْضٍ يَنْبَغِي أَنْ يَكُونَ الرَّاعِي مِنْ أَصْحَابِ السَّاحِرِ الْكَذَّابِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَا يُقَاتِلُ حَتَّى تَطْلُعَ الشَّمْسُ وَ تَنْزِلَ مَلَائِكَةُ النَّهَارِ قَالَ فَلَمَّا أَنْ دَخَلَ النَّهَارُ الْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع إِلَى صَاحِبِ رَايَةِ النَّبِيِّ ص فَقَالَ لَهُ ارْفَعْهَا

When he[asws] said: ‘I[asws] testify that Muhammad[saww] is Rasool[saww] of Allah[azwj]’, they said to each other, ‘It is befitting that the shepherd happens to be from the companions of the sorcerer, the liar’, and Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] did not tend to fight until the sun emerged and the Angels of the day had descended. When the day entered, Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] turned towards the bearer of the flag of the Prophet[saww] and said to him: ‘Raise it!’

فَلَمَّا أَنْ رَفَعَهَا وَ رَآهَا الْمُشْرِكُونَ عَرَفُوهَا وَ قَالَ بَعْضُهُمْ لِبَعْضٍ هَذَا عَدُوُّكُمُ الَّذِي جِئْتُمْ تَطْلُبُونَهُ هَذَا مُحَمَّدٌ وَ أَصْحَابُهُ قَالَ فَخَرَجَ غُلَامٌ مِنَ الْمُشْرِكِينَ مِنْ أَشَدِّهِمْ بَأْساً وَ أَكْفَرِهِمْ كُفْراً فَنَادَى أَصْحَابَ النَّبِيِّ يَا أَصْحَابَ السَّاحِرِ الْكَذَّابِ أَيُّكُمْ مُحَمَّدٌ فَلْيَبْرُزْ إِلَيَّ

When he raised it and the Polytheists recognised it and they said to each other, ‘This is your enemy who has come to you is this Muhammad[saww] and his[saww] companions you are seeking. A slave from the Polytheist came out, being their severest of evil and their most disbelieving in disbelief, and called out to the companions of the Prophet[saww], ‘O companions of the sorcerer, the liar! Which one of you is Muhammad[saww]? Let him come out for duel to me’.

فَخَرَجَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ يَقُولُ ثَكِلَتْكَ أُمُّكَ أَنْتَ السَّاحِرُ الْكَذَّابُ مُحَمَّدٌ جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ قَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَخُو رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ وَ زَوْجُ ابْنَتِهِ قَالَ لَكَ هَذِهِ الْمَنْزِلَةُ مِنْ مُحَمَّدٍ قَالَ لَهُ عَلِيٌّ نَعَمْ قَالَ فَأَنْتَ وَ مُحَمَّدٌ شَرَعٌ وَاحِدٌ مَا كُنْتُ أُبَالِي لَقِيتُكَ أَوْ لَقِيتُ مُحَمَّداً

Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] came out and he[asws] said: 'May your mother be bereft of you, you are the sorcerer, the liar! Muhammad[saww] has come with the Truth from the Presence of the Truth (Allah[azwj])'. He said to him[asws], 'Who are you[asws]?' He[asws] said: 'I[asws] am Ali[asws] Bin Abu Talib[asws], brother[asws] of Rasool-Allah[saww] and his[saww] cousin and husband of his[saww] daughter[asws]'. For you[asws] is this status from Muhammad[saww]?' Ali[asws] said to him: 'Yes'. He said, 'Then you[asws] and Muhammad[asws] are one. I do not mind if I meet you[asws] (in battle) or meet Muhammad[saww]'.

ثُمَّ شَدَّ عَلَى عَلِيٍّ وَ هُوَ يَقُولُ

لَاقَيْتَ [لَيْثاً] يَا عَلِيُّ ضَيْغَماً قرم [قَرْماً] كريم [كَرِيماً] فِي الْوَغَى [مُشَرِّماً]
لَيْثٌ شَدِيدٌ مِنْ رِجَالِ خَثْعَمَا يَنْصُرُ دِيناً مُعْلَماً وَ مُحْكَماً

Then he intensified against Ali[asws] and he said (a poem), '*You[asws] have met a roaring lion, O Ali[asws], gnawing, benevolent in the roaring, a severe lion from the men of Khaysam, helping a religion, a teacher and wise*'.

فَأَجَابَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ يَقُولُ

لَاقَيْتَ قِرْناً حَدَثاً وَ ضَيْغَماً لَيْثاً شَدِيداً فِي الْوَغَى غَشَمْشَماً
أَنَا عَلِيٌّ سَأُبِيرُ خَثْعَمَا بِكُلِّ خَطِّيٍّ يُرِي النَّقْعَ دَماً
وَ كُلِّ صَارِمٍ يُثْبِتُ الضَّرْبَ فَيَنْعَمَا [وَ كُلِّ صَارِمٍ ضَرُوبٍ قِمَماً]

Ali[asws] Bin Abu Talib[asws] answered him, and he[asws] said (a poem): 'You have met a new generation and a roaring lion, severe in the roar, I[asws] am Ali[asws] and I[asws] shall cross over Khas'am with each of my[asws] step will be seen the scourge of blood, and every steadfast one will be struck, and every strike will be (on) top' (head).

ثُمَّ حَمَلَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فَاخْتَلَفَ بَيْنَهُمَا ضَرْبَتَانِ فَضَرَبَهُ عَلِيٌّ ع ضَرْبَةً فَقَتَلَهُ وَ عَجَّلَ اللَّهُ بِرُوحِهِ إِلَى النَّارِ ثُمَّ نَادَى أَمِيرُ الْمُؤْمِنِينَ ع هَلْ مِنْ مُبَارِزٍ فَبَرَزَ أَخٌ لِلْمَقْتُولِ وَ حَمَلَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ ع ضَرْبَةً فَقَتَلَهُ وَ عَجَّلَ اللَّهُ بِرُوحِهِ إِلَى النَّارِ

Then each one of them attacked upon his counterpart, and two strikes were exchanged between them. Then Ali[asws] struck him with a strike and killed him, and Allah[azwj] Hastened his soul to the Fire. Then Amir Al-Momineen[asws] called out: 'Is there anyone for duel?' A brother of the killed one duelled and each one of them attacked upon his counterpart. Amir Al-Momineen[asws] struck him a strike and killed him, and Allah[azwj] Hastened his soul to the Fire.

ثُمَّ نَادَى عَلِيٌّ ع هَلْ مِنْ مُبَارِزٍ فَبَرَزَ لَهُ الْحَارِثُ بْنُ مَكِيدَةَ وَ كَانَ صَاحِبَ الْجَمْعِ وَ هُوَ يُعَدُّ بِخَمْسِمِائَةِ فَارِسٍ وَ هُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ إِنَّ الْإِنْسانَ لِرَبِّهِ لَكَنُودٌ قَالَ كَفَوُرٌ وَ إِنَّهُ عَلى ذلِكَ لَشَهِيدٌ قَالَ شَهِيدٌ عَلَيْهِ بِالْكُفْرِ وَ إِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَعْنِي بِاتِّبَاعِهِ مُحَمَّداً

Then Ali[asws] called out: 'Is there anyone for duel?' Al-Haris Bin Makeyda duelled to him[asws], and he was the commander of the forces and he was prepared with five hundred horsemen and he was the one regarding whom Allah[azwj] Revealed: ***Surely, the human being is ungrateful to his Lord [100:6]***, he said, 'Kufr', ***And he is a witness upon that [100:7]***, he said,

'Testifying upon it with the Kufr'. ***And he is strong for the love of the good [100:8]***, Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] said: 'It means in his[asws] following Muhammad[saww]'.

فَلَمَّا بَرَزَ الْحَارِثُ حَمَلَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فَضَرَبَهُ عَلِيٌّ ضَرْبَةً فَقَتَلَهُ وَ عَجَّلَ اللَّهُ بِرُوحِهِ إِلَى النَّارِ ثُمَّ نَادَى عَلِيٌّ ع هَلْ مِنْ مُبَارِزٍ فَبَرَزَ إِلَيْهِ ابْنُ عَمِّهِ يُقَالُ لَهُ عَمْرُو بْنُ الْفَتَّاكِ وَ هُوَ يَقُولُ

أَنَا عَمْرٌو وَ أَبِي الْفَتَّاكُ وَ [بيدي] نَصْلُ سَيْفٍ [بِيَدِي] هَتَّاكُ
أَقْطَعُ بِهِ الرُّءُوسَ لِمَنْ أَرَى كَذَاكَ

When Al-Haris duelled, each one of them attacked upon his counterpart. Ali[asws] struck him a strike and killed him, and Allah[azwj] Hastened his soul to the Fire. Then Ali[asws] called out: 'Is there anyone for duel?' A cousin of his - called Amro Bin Al-Futtak duelled to him[asws] and he said (a poem), '*I am Amro and my father is Al-Futtak, and in my hand is my blade, my sword, I will cut with it the heard of the ones I see like that*'.

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ

هاكها [فَهَاكَهَا] مُتْرَعَةً دِهَاقَا كَأْسٌ دِهَاقٌ مُزِجَتْ زُعَاقَا
أَبِي امْرُؤٌ إِذَا مَا لَاقَا أَقُدُّ الهام [هَاماً] وَ أَجُدُّ سَاقَا

Amir Al-Momineen[asws] answered him and he[asws] said (a poem): 'Here, behold the thundering one, a cup of chalice blowing a tear, my[asws] father[as] is a man when you have not met him[as] (in battle), I[asws] lead the inspiration and find a leg'.

ثُمَّ حَمَلَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فَضَرَبَهُ عَلِيٌّ ع ضَرْبَةً فَقَتَلَهُ وَ عَجَّلَ اللَّهُ بِرُوحِهِ إِلَى النَّارِ ثُمَّ نَادَى عَلِيٌّ ع هَلْ مِنْ مُبَارِزٍ فَلَمْ يَبْرُزْ إِلَيْهِ أَحَدٌ فَشَدَّ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْهِمْ حَتَّى تَوَسَّطَ جَمْعَهُمْ فَذَلِكَ قَوْلُ اللَّهِ فَوَسَطْنَ بِهِ جَمْعاً

Then each one of them attacked upon his counterpart, and Ali[asws] struck him a strike and killed him, and Allah[azwj] Hastened his soul to the Fire. Then Ali[asws] called out: 'Is there anyone for duel?' But no one came out for duel to him[asws]. Amir Al-Momineen[asws] intensified upon them until he cleaved their forces and for that are the Words of Allah[azwj]: ***And they cleave through the gathered (army) [100:5]***.

فَقَتَلَ عَلِيٌّ ع مُقَاتِلِيهِمْ وَ سَبَى ذَرَارِيَّهُمْ وَ أَخَذَ أَمْوَالَهُمْ وَ أَقْبَلَ بِسَبْيِهِمْ إِلَى رَسُولِ اللَّهِ ص فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَخَرَجَ وَ جَمِيعَ أَصْحَابِهِ حَتَّى اسْتَقْبَلَ علي [عَلِيّاً] ع عَلَى ثَلَاثَةِ أَمْيَالٍ مِنَ الْمَدِينَةِ وَ أَقْبَلَ النَّبِيُّ ص يَمْسَحُ الْغُبَارَ عَنْ وَجْهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِرِدَائِهِ وَ يُقَبِّلُ بَيْنَ عَيْنَيْهِ وَ يَبْكِي وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ يَا عَلِيُّ الَّذِي شَدَّ بِكَ أَزْرِي وَ قَوَّى بِكَ ظَهْرِي

Ali[asws] fought their fighters and captured their offspring and took their wealth and came with their captives to Rasool-Allah[saww]. That reached the Prophet[saww]. He[saww] and the entirety of his[saww] companions until he[saww] welcomed Ali[asws] upon three miles from Al-Medina, and the Prophet[saww] came and wiped off the dust from the face of Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] with his[saww] cloak and kissed between his[asws] eyes and cried and he[saww] said: 'The Praise is for Allah[azwj] O Ali[asws], the One[azwj] Who Strengthened my[saww] back by you[asws].

يَا عَلِيُّ إِنِّي سَأَلْتُ اللَّهَ فِيكَ كَمَا سَأَلَ أَخِي مُوسَى بْنُ عِمْرَانَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ أَنْ يُشْرِكَ هَارُونَ فِي أَمْرِهِ وَ قَدْ سَأَلْتُ رَبِّي أَنْ يَشُدَّ بِكَ أَزْرِي ثُمَّ الْتَفَتَ إِلَى أَصْحَابِهِ وَ هُوَ يَقُولُ مَعَاشِرَ أَصْحَابِي لَا تَلُومُونِي فِي حُبِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّمَا حُبِّي عَلِيّاً مِنْ أَمْرِ اللَّهِ وَ اللَّهُ أَمَرَنِي أَنْ أُحِبَّ عَلِيّاً وَ أُدْنِيهِ

O Ali[asws]! I asked Allah[azwj] regarding you[asws] just as my[saww] brother Musa[as] Bin Imran[as] asked to participate Haroun[as] in his[as] matter, and I[saww] had asked my[saww] Lord[azwj] to Strengthen my[saww] back by you[asws]’. Then he[saww] turned towards his[saww] companions and he[saww] said: ‘Community of my[saww] companions! Do not blame me[saww] regarding my[saww] love for Ali[asws] Bin Abu Talib[asws], for rather my[saww] love for Ali[asws] is from the Commands of Allah[azwj], and Allah[azwj] Commanded me[asws] to love Ali[asws] and draw him[asws] near.

يَا عَلِيُّ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ وَ مَنْ أَحَبَّ اللَّهَ أَحَبَّهُ اللَّهُ وَ حَقِيقٌ عَلَى اللَّهِ أَنْ يُسْكِنَ مُحِبِّيهِ الْجَنَّةَ

O Ali[asws]! One who loves you[asws] so he has loved me[saww], and one who loves me[saww] so he has loved Allah[azwj], and the one who loves Allah[azwj], Allah[azwj] would Love him and has a right upon Allah[azwj] that He[azwj] Settles the ones who love Him[azwj] into the Paradise.

يَا عَلِيُّ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ وَ مَنْ أَبْغَضَ اللَّهَ أَبْغَضَهُ وَ لَعَنَهُ وَ حَقِيقٌ عَلَى اللَّهِ أَنْ يَقِفَهُ يَوْمَ الْقِيَامَةِ مَوْقِفَ الْبَغْضَاءِ وَ لَا يَقْبَلَ مِنْهُ صَرْفاً وَ لَا عَدْلًا.

O Ali[asws]! One who hates you[asws], so he has hated me[saww], and one who hates me[saww] so he has hated Allah[azwj], and one who hates Allah[azwj], I[saww] will hate him and curse him, and there would be a right upon Allah[azwj] that He[azwj] Pauses him on the Day of Qiyamah among the pausing of the haters, and neither Accept from him any exchange nor ransom’’.[63]

[63] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 25 H 9

باب 26 فتح مكة

CHAPTER 26 –CONQUEST OF MAKKAH

الآيات الأسرى وَ قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً

The Verses – (Surah) Al-Asra: ***And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]***

وَ قُلْ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً

And say: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]

القصص إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرادُّكَ إِلى مَعادٍ

(Surah) Al-Qasas: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]***

التنزيل وَ يَقُولُونَ مَتى هذَا الْفَتْحُ إِنْ كُنْتُمْ صادِقِينَ

(Surah Al-Tanzeel): ***And they are saying, 'When would this victory be, If you are truthful?' [32:28]***

قُلْ يَوْمَ الْفَتْحِ لا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمانُهُمْ وَ لا هُمْ يُنْظَرُونَ

Say: 'On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited' [32:29]

فَأَعْرِضْ عَنْهُمْ وَ انْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ

Therefore turn away from them and wait, surely they too are waiting [32:30]

الفتح إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً

(Surah) Al-Fat'h: ***Surely, We Opened for you a clear victory [48:1]***

لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ وَ يُتِمَّ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيَكَ صِراطاً مُسْتَقِيماً

For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2]

وَ يَنْصُرَكَ اللَّهُ نَصْراً عَزِيزاً

And Allah will Help you with a Mighty Help [48:3]

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدادُوا إِيماناً مَعَ إِيمانِهِمْ وَ لِلَّهِ جُنُودُ السَّماواتِ وَ الْأَرْضِ وَ كانَ اللَّهُ عَلِيماً حَكِيماً

He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4]

الممتحنة يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَ قَدْ كَفَرُوا بِما جاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَ إِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهاداً فِي سَبِيلِي وَ ابْتِغاءَ مَرْضاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَ أَنَا أَعْلَمُ بِما أَخْفَيْتُمْ وَ ما أَعْلَنْتُمْ وَ مَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَواءَ السَّبِيلِ

(Surah) Al-Mumtahana: ***O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality and they have committed Kufr with what has come to you from the Truth, driving out the Rasool and you all? If you believe in Allah, your Lord, then go out struggling in My Way and seek My Pleasure. You are with the cordiality with them in secret, and I am more Knowing of what you conceal and what you reveal. And one from you who does so, so he has strayed from the way [60:1]***

إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْداءً وَ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَ أَلْسِنَتَهُمْ بِالسُّوءِ وَ وَدُّوا لَوْ تَكْفُرُونَ

If they were to dominate you, they would become enemies of yours and they would extend towards you their hands and their tongues with the evil, and they would love it if you were to become Kafirs [60:2]

لَنْ تَنْفَعَكُمْ أَرْحامُكُمْ وَ لا أَوْلادُكُمْ يَوْمَ الْقِيامَةِ يَفْصِلُ بَيْنَكُمْ وَ اللَّهُ بِما تَعْمَلُونَ بَصِيرٌ

Your relationships (with Kafirs) will never benefit you nor will your children on the Day of Judgment. He will Decide between you, and Allah Sees what you are doing [60:3]

قَدْ كانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْراهِيمَ وَ الَّذِينَ مَعَهُ إِذْ قالُوا لِقَوْمِهِمْ إِنَّا بُرَآؤُا مِنْكُمْ وَ مِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنا بِكُمْ وَ بَدا بَيْنَنا وَ بَيْنَكُمُ الْعَداوَةُ وَ الْبَغْضاءُ أَبَداً حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْراهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَ ما أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنا عَلَيْكَ تَوَكَّلْنا وَ إِلَيْكَ أَنَبْنا وَ إِلَيْكَ الْمَصِيرُ

There has been a beautiful example for you in Ibrahim and those with him when they said to their people: We disavow from you all and from what you are worshipping from besides Allah. We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone – except the words of Ibrahim to his (adopted) father: 'I will seek Forgiveness for you and I do not control for you of anything from Allah'. 'Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!' [60:4]

رَبَّنا لا تَجْعَلْنا فِتْنَةً لِلَّذِينَ كَفَرُوا وَ اغْفِرْ لَنا رَبَّنا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! Do not Make us to be a Fitna for those who commit Kufr, and Forgive us, our Lord, surely, You are the Mighty, the Wise [60:5]

لَقَدْ كانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ مَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

There has been a beautiful example for you all in them, for one who hoped in Allah and the Last Day. One who turns back, then surely Allah, He is the Needless, the Praised [60:6]

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِينَ عادَيْتُمْ مِنْهُمْ مَوَدَّةً وَ اللَّهُ قَدِيرٌ وَ اللَّهُ غَفُورٌ رَحِيمٌ

Perhaps Allah would Make cordiality to be between you and those you are inimical to, and Allah is Powerful, and Allah is Forgiving, Merciful [60:7]

لا يَنْهاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقاتِلُوكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيارِكُمْ أَنْ تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah does not Forbid you about those who did not fight against you regarding the Religion and did not throw you out from your houses, from being righteous with them and being fair to them. Surely Allah Loves the equitable people [60:8]

إِنَّما يَنْهاكُمُ اللَّهُ عَنِ الَّذِينَ قاتَلُوكُمْ فِي الدِّينِ وَ أَخْرَجُوكُمْ مِنْ دِيارِكُمْ وَ ظاهَرُوا عَلى إِخْراجِكُمْ أَنْ تَوَلَّوْهُمْ وَ مَنْ يَتَوَلَّهُمْ فَأُولئِكَ هُمُ الظَّالِمُونَ

But rather, Allah Forbids you about those who did fight against you regarding the Religion and threw you out from your houses and backed others upon throwing you out, from befriending them. And one who befriends them, so those, they are the unjust ones [60:9]

إلى قوله تعالى يا أَيُّهَا النَّبِيُّ إِذا جاءَكَ الْمُؤْمِناتُ يُبايِعْنَكَ عَلى أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيْئاً وَ لا يَسْرِقْنَ وَ لا يَزْنِينَ وَ لا يَقْتُلْنَ أَوْلادَهُنَّ وَ لا يَأْتِينَ بِبُهْتانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَ أَرْجُلِهِنَّ وَ لا يَعْصِينَكَ فِي مَعْرُوفٍ فَبايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Up to His[azwj] Words: ***O you the Prophet! When the Mominaat come to you to pledge allegiance to you, (it should be) upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12]***

النصر إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ

(Surah) Al-Nasr: ***When Help of Allah comes and the victory [110:1]***

وَ رَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْواجاً

And you see the people entering into the Religion of Allah in droves [110:2]

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ اسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً

Then Glorify with Praise of your Lord and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3]

عَنِ ابْنِ عَبَّاسٍ وَ غَيْرِهِ قَالَ وَ رُوِيَ عَنِ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ النَّبِيُّ ص مَكَّةَ وَ حَوْلَ الْبَيْتِ ثَلَاثُمِائَةٍ وَ سِتُّونَ صَنَماً فَجَعَلَ يَطْعَنُهَا وَ يَقُولُ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً- أورده البخاري في الصحيح.

From Ibn Abbas and others said, 'And it is reported by Ibn Masoud who said, 'The Prophet[saww] entered Makkah and around the House (Kabah) were three hundred the sixty idols, and he[saww] went on to stab these and saying: ***And say: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]***' – Al-Bukhari has referred it in his Al-Saheeh.

و قال الكلبي فجعل ينكب لوجهه إذا قال ذلك و أهل مكة يقولون ما رأينا رجلا أسحر من محمد.

And Al-Kalby said, 'The (idol) went on to fall down to is face when he[saww] that and the people of Makkah said, 'We have not seen any man more a sorcerer than Muhammad[saww]'.

و قال في قوله تعالى لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ نزلت في حاطب بن أبي بلتعة و ذلك أن سارة مولاة أبي عمرو بن صيفي بن هشام أتت رسول الله ص من مكة إلى المدينة بعد بدر بسنتين فقال لها رسول الله ص أ مسلمة جئت قالت لا قال أ مهاجرة جئت قالت لا قال فما جاء بك

And he said regarding the Words of the Exalted: ***O you those who believe! Do not take My enemy and your enemy as friends. [60:1]*** – It was Revealed regarding Hatab Bin Abu Balta'a and that is that Sarah a slave girl of Abu Amro Bin Sayfi Bin Hisham came to Rasool-Allah[saww] from Makkah to Al-Medina after Badr by two years. Rasool-Allah[saww] said to her: 'Have you come as a Muslim woman?' She said, 'No'. He[saww] said: 'You have come as an emigrant?' She said, 'No'. He[saww] said: 'So what have you come for?'

قالت كنتم الأصل و العشيرة و الموالي و قد ذهبت موالي و احتجت حاجة شديدة فقدمت عليكم لتعطوني و تكسوني و تحملوني قال فأين أنت من شبان مكة و كانت مغنية نائحة قالت ما طلب مني بعد وقعة بدر فحث رسول الله ص عليها بني عبد المطلب فكسوها و حملوها و أعطوها نفقة

She said, 'You (Muslims) were the origin and the clan and the friend, and my master is gone and I am experiencing a severe need, so I came to you so you would give me and clothe me and carry me'. He[saww] said: 'So where are you from the youths of Makkah?', and she was a singer, a (professional) lamenter. She said, 'No one seek from me after the event of Badr'. Rasool-Allah[saww] urged the clan of Abdul Muttalib[asws] upon her, and they clothed her and carried her and gave her expense monies.

و كان رسول الله ص يتجهز لفتح مكة فأتاها حاطب بن أبي بلتعة فكتب معها كتابا إلى أهل مكة و أعطاها عشرة دنانير عن ابن عباس و عشرة دراهم عن مقاتل و كساها بردا على أن توصل الكتاب إلى أهل مكة و كتب في الكتاب من حاطب بن أبي بلتعة إلى أهل مكة أن رسول الله يريدكم فخذوا حذركم.

And Rasool-Allah[saww] was preparing for the conquest of Makkah, and Hatab Bin Abu Balta'a came, so he[saww] wrote a letter (to be sent) with her to the people of Makkah and gave her twenty Dinars. (from Ibn Abbas, 'and ten Dirhams', from Maqatail, 'And clothed her with a cloak upon the condition that she would deliver the letter to the people of Makkah), and he[saww] wrote in the letter: 'From Hatab Bin Abu Balta'a to the people of Makkah. Rasool-Allah[saww] intends you all, so take your precautions'.

فخرجت سارة و نزل جبرئيل ع فأخبر النبي ص بما فعل فبعث رسول الله ص عليا و عمارا و عمر و الزبير و طلحة و المقداد بن الأسود و أبا مرثد و كانوا كلهم فرسانا و قال لهم انطلقوا حتى تأتوا روضة خاخ فإن بها ظعينة معها كتاب من حاطب إلى المشركين فخذوه منها

Sarah went out and Jibraeel[as] descended and informed the Prophet[saww] with what had happened. So, Rasool-Allah[saww] sent Ali[asws] and Ammar and Amro and Al-Zubeyr and Talha and Al-Miqdad Bin Al-Aswad and Abu Marsad, and all of them were horsemen, and said to them: 'Go until you come to the garden of Khaj for at it is a women who has the letter from Hatab to the Polytheists with her, and seize it from her'.

فخرجوا حتى أدركوها في ذلك المكان الذي ذكره رسول الله ص فقالوا لها أين الكتاب فحلفت بالله ما معها من كتاب فنحوها و فتشوا متاعها فلم يجدوا معها كتابا فهموا بالرجوع فقال علي ع و الله ما كذبنا و لا كذبنا و سل سيفه و قال أخرجي الكتاب و إلا و الله لأضربن عنقك

They went out until they came across in that place that which Rasool-Allah[saww] had mentioned and they said to her, 'Where is the letter?' She swore by Allah[azwj] there was no letter with her. They isolated her and searched her belongings, but did not find any letter with her, and they thought of returning. Ali[asws] said: 'By Allah[azwj]! Rasool-Allah[saww] did not lie to us, nor will we belie him[saww], and he[asws] bared his[asws] sword and said: 'Bring out the letter or else, by Allah[azwj], I[asws] will strike off your neck!'

فلما رأت الجد أخرجته من ذؤابتها قد خبأتها في شعرها فرجعوا بالكتاب إلى رسول الله ص فأرسل إلى حاطب فأتاه فقال له هل تعرف الكتاب قال نعم قال فما حملك على ما صنعت

When she saw the seriousness, she brought it out from her forelock, she had hidden it to be in her hair. They returned with the letter to Rasool-Allah[saww], and he[saww] sent for Hatab and he came to him[saww]. He[saww] said to him: 'Do you recognise the letter?' He said, 'Yes'. He[saww] said: 'So what carried you upon what you did?'

فقال يا رسول الله و الله ما كفرت منذ أسلمت و لا غششتك منذ صحبتك و لا أجبتهم منذ فارقتهم و لكن لم يكن أحد من المهاجرين إلا و له بمكة من يمنع عشيرته و كنت غريبا فيهم أي غريبا و كان أهلي بين ظهرانيهم فخشيت على أهلي فأردت أن أتخذ عندهم يدا و قد علمت أن الله ينزل بهم بأسه و أن كتابي لا يغني عنهم شيئا

He said, 'O Rasool-Allah[saww]! By Allah[azwj], I have not disbelieved since I became a Muslim, nor have I cheated you[saww] since I accompanied you[saww], nor answered them since their separation, but there does not happen to be anyone from the Emigrants except and for him there is one who prevents his clan in Makkah, and I was dear among them, i.e., a stranger, and my family is between their midst, and I feared upon my family and I intended that I take a favour in their presence and I have known that Allah[azwj] will Send down Punishment with them and that my letter will not avail them anything'.

فصدقه رسول الله ص و عذره فقام عمر بن الخطاب و قال دعني يا رسول الله أضرب عنق هذا المنافق فقال رسول الله و ما يدريك يا عمر لعل الله اطلع على أهل بدر فغفر لهم فقال لهم اعملوا ما شئتم فقد غفرت لكم.

Rasool-Allah[saww] ratified him and excused him, but Umar Bin Al-Khattab stood up and said, 'Leave me O Rasool-Allah[saww], I will strike off the neck of this hypocrite'. Rasool-Allah[saww] said: 'And what would make you know, O Umar, perhaps Allah[azwj] will Consider upon the

people of Badr and Forgive (their sins) for them'. He[saww] said to them:' Do what you like, for (your sins) have been Forgiven for you''.

وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحِهِمَا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ ص أَنَا وَ الْمِقْدَادَ وَ الزُّبَيْرَ وَ قَالَ انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ. و ذكر نحوه.

And it is reported by Al-Bukhari and Muslim in their 'Saheeh', from Abdullah Bin Abu Rafie who said, 'I heard Ali[asws] saying: 'Rasool-Allah[saww] sent us, I[asws] and Al-Miqdad, and Al-Zubeyr and said: 'Go until you come to the garden of Khaj, and at it is a woman having the letter with her' – and mentioned approximate to it.

وَ رُوِيَ أَنَّ النَّبِيَّ ص بَايَعَهُنَّ وَ كَانَ عَلَى الصَّفَا وَ كَانَ عُمَرُ أَسْفَلَ مِنْهُ وَ هِنْدٌ بِنْتُ عُتْبَةَ مُتَنَقِّبَةً مُتَنَكِّرَةً مَعَ النِّسَاءِ خَوْفاً أَنْ يَعْرِفَهَا رَسُولُ اللَّهِ ص فَقَالَ أُبَايِعُكُنَّ عَلَى أَنْ لَا تُشْرِكْنَ بِاللَّهِ شَيْئاً فَقَالَتْ هِنْدٌ إِنَّكَ لَتَأْخُذُ عَلَيْنَا أَمْراً مَا رَأَيْنَاكَ أَخَذْتَهُ عَلَى الرِّجَالِ وَ ذَلِكَ أَنَّهُ بَايَعَ الرِّجَالَ يَوْمَئِذٍ عَلَى الْإِسْلَامِ وَ الْجِهَادِ فَقَطْ

And it is reported that the Prophet[saww] took allegiances of the women and he[saww] was upon Al-Safa, and Umar was lower than him[saww], and Hind Bint Utba was hiding disguised with the women out of fear that Rasool-Allah[saww] mighty recognise her. He[saww] said: 'I[saww] take your allegiances upon that you will not associate anything with Allah[azwj]'. Hind said, 'You[saww] are taking a matter upon us we have not seen you[saww] taking upon the men', and that is because he[saww] had taken the allegiances of the men on that day upon Al-Islam and the Jihad only.

فَقَالَ النَّبِيُّ ص وَ لَا تَسْرِقْنَ فَقَالَتْ هِنْدٌ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمْسِكٌ وَ إِنِّي أَصَبْتُ مِنْ مَالِهِ هَنَاتٍ فَلَا أَدْرِي أَ يَحِلُّ لِي أَمْ لَا فَقَالَ أَبُو سُفْيَانَ مَا أَصَبْتِ مِنْ شَيْءٍ فِيمَا مَضَى وَ فِيمَا غَبَرَ فَهُوَ لَكِ حَلَالٌ فَضَحِكَ رَسُولُ اللَّهِ ص وَ عَرَفَهَا فَقَالَ لَهَا وَ إِنَّكِ لَهِنْدُ بِنْتُ عُتْبَةَ قَالَتْ نَعَمْ فَاعْفُ عَمَّا سَلَفَ عَمَّا سَلَفَ يَا نَبِيَّ اللَّهِ عَفَا اللَّهُ عَنْكَ

The Prophet[saww] said: 'And (upon that) you will not steal'. Hind said, 'Abu Sufyan is a withholder (of wealth), and I took from his evil wealth and I don't know whether it is Permissible for me or not'. Abu Sufyan said, 'Whatever you have attained of anything in what has passed and the bygone days, so it is Permissible for you'. Rasool-Allah[saww] chuckled and recognised her and said to her: 'And you are Hind Bint Utba'. She said, 'Yes, so excuse me from what is past, O Prophet[saww] of Allah[azwj], may Allah[azwj] Pardon you[saww]'.

فَقَالَ وَ لَا تَزْنِينَ فَقَالَتْ هِنْدٌ أَ وَ تَزْنِي الْحُرَّةُ فَتَبَسَّمَ عُمَرُ بْنُ الْخَطَّابِ لِمَا جَرَى بَيْنَهُ وَ بَيْنَهَا فِي الْجَاهِلِيَّةِ فَقَالَ ص وَ لَا تَقْتُلْنَ أَوْلَادَكُنَّ فَقَالَتْ هِنْدٌ رَبَّيْنَاهُمْ صِغَاراً وَ قَتَلْتُمُوهُمْ كِبَاراً فَأَنْتُمْ وَ هُمْ أَعْلَمُ وَ كَانَ ابْنُهَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ قَتَلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَوْمَ بَدْرٍ

He[saww] said: 'And (upon that) you will not commit adultery'. Hind said, 'Or would a free woman commit adultery?' Umar Bin Al-Khattab smiled due to what had passed between him and her during the pre-Islamic period. He[saww] said: 'And (upon that) you will not kill your children'. Hind said, 'We nourish them when young and you kill them when older, so you[saww] and they are more knowing', and her son Hanzala Bin Abu Sufyan was killed by Ali[asws] Bin Abu Talib[asws] on the day of Badr'.

فَضَحِكَ عُمَرُ حَتَّى اسْتَلْقَى وَ تَبَسَّمَ النَّبِيُّ ص وَ لَمَّا قَالَ وَ لَا تَأْتِينَ بِبُهْتَانٍ قَالَتْ هِنْدٌ وَ اللَّهِ إِنَّ الْبُهْتَانَ قَبِيحٌ وَ مَا تَأْمُرُنَا إِلَّا بِالرُّشْدِ وَ مَكَارِمِ الْأَخْلَاقِ وَ لَمَّا قَالَ وَ لا يَعْصِينَكَ فِي مَعْرُوفٍ قَالَتْ هِنْدٌ مَا جَلَسْنَا مَجْلِسَنَا هَذَا وَ فِي أَنْفُسِنَا أَنْ نَعْصِيَكَ فِي شَيْءٍ.

Umar laughed until he lied down and the Prophet[saww] smiled and when he[saww] said: 'And you will not make false accusations'. Hind said, 'By Allah[azwj]! The slander is ugly and you[saww] are not instructing us except with the correct guidance and the noble manners', and when he[saww] said: '***nor disobey you in good (deeds). [60:12]***, Hind said, 'We will not sit in this gathering of ours and within ourselves there is that we will disobey you[saww] in something''.

وَ رَوَى الزُّهْرِيُّ عَنْ عَرَفَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ص يُبَايِعُ النِّسَاءَ بِالْكَلَامِ بِهَذِهِ الْآيَةِ أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيْئاً وَ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ص يَدَ امْرَأَةٍ قَطُّ إِلَّا امْرَأَةً يَمْلِكُهَا- رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ.

And it is reported by Al-Zuhry, from Arafat, from Ayesha who said, 'The Prophet[saww] had taken allegiances of the women with the speech by this Verse: ***that they will not associate anything with Allah [60:12]***, and a hand of Rasool-Allah[saww] did not touch a hand of a woman at all except a wife he[saww] possessed' – and it is reported by Al-Bukhari in Al-Saheeh.

وَ رُوِيَ أَنَّهُ ص كَانَ إِذْ بَايَعَ النِّسَاءَ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَغَمَسَ يَدَهُ فِيهِ ثُمَّ غمس [غَمَسْنَ] أَيْدِيَهُنَّ فِيهِ و قيل إنه كان يبايعهن من وراء الثوب- عن الشعبي.

And it is reported that he[saww], when he[saww] took allegiances of the women, had called for a container of water and immersed his[saww] hand in it, then they (women) immersed their hands in it, and it is said that he[saww] took their allegiances from behind the (piece of) cloth – from Al-Shabi'.

قال مقاتل لما نزلت هذه السورة قرأها على أصحابه ففرحوا و استبشروا و سمعها العباس فبكى فقال ص ما يبكيك يا عم فقال أظن أنه قد نعيت إليك نفسك يا رسول الله فقال إنه لكما تقول فعاش بعدها سنتين و ما رئي فيهما ضاحكا مستبشرا.

Maqatil said, 'When this Chapter was Revealed he[saww] recited it to his[saww] companions. They were happy and rejoiced and Al-Abbas heard it and he cried, so he[saww] said: 'What make you cry O uncle?' He said, 'I thought that it had been obituarised (news of death) to you[asws] yourself[saww], O Rasool-Allah[saww]'. He[saww] said to him: 'It is as you two are saying', and he[saww] lived after it for two years and he[saww] was not seen laughing, cheerful during these two years'.

وَ قَالَ ابْنُ عَبَّاسٍ لَمَّا نَزَلَتْ إِذا جاءَ نَصْرُ اللَّهِ قَالَ ص نُعِيَتْ إِلَيَّ نَفْسِي بِأَنَّهَا مَقْبُوضَةٌ فِي هَذِهِ السَّنَةِ.

And Ibn Abbas said, 'When it was Revealed: ***Surely, We Opened for you a clear victory [48:1]***, he[saww] said: 'It has been obituarised (news of death) to me[saww] myself[saww]', and he[saww] would be passing away during this year'.

وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا نَزَلَتِ السُّورَةُ كَانَ النَّبِيُّ ص يَقُولُ كَثِيراً سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

And from Abdullah Bin Masoud who said, 'When the Chapter was Revealed, the Prophet[saww] was frequently saying: 'Glory be to You[azwj] O Allah[azwj] and with Your[azwj] Praise O Allah[azwj] Forgive me[saww], surely You[azwj] are the oft-Turning, the Merciful''.

وَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ص بِآخِرِهِ لَا يَقُومُ وَ لَا يَقْعُدُ وَ لَا يَجِيءُ وَ لَا يَذْهَبُ إِلَّا قَالَ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ إِنِّي أُمِرْتُ بِهَا ثُمَّ قَرَأَ إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ.

And from Umm Salma[ra], she[ra] said, 'Rasool-Allah[saww] at his[saww] end, would neither stand, nor sit, nor come nor go, except he[saww] said: 'Glory be to Allah[azwj], and with His[azwj] Praise, I[saww] seek Forgiveness of Allah[azwj] and I[saww] repent to Him[azwj]'. We asked him[saww] about that, and he[saww] said: 'I[saww] have been Commanded with it. Then he[saww] recited: ***When Help of Allah comes and the victory [110:1]***.

وَ فِي رِوَايَةِ عَائِشَةَ أَنَّهُ كَانَ يَقُولُ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

And in a report of Ayesha, he[saww] was saying: 'Glory be to You[azwj] O Allah[azwj], and with Your[azwj] Praise. I[saww] seek Your[azwj] Forgiveness and repent to You[azwj]''.

ثم قال رحمه الله لما صالح رسول الله ص قريشا عام الحديبية كان في أشراطهم أنه من أحب أن يدخل في عهد رسول الله ص دخل فيه فدخلت خزاعة في عهد رسول الله ص و دخلت بنو بكر في عهد قريش و كان بين القبيلتين شر قديم

Then he said, 'When Rasool-Allah[saww] reconciled with Quraysh in the year of Al-hudaybiya it was in their stipulated conditions that one who loves to enter into a pact of Rasool-Allah[saww] can enter into it, so (clan of) Khuza'a entered into a pact of Rasool-Allah[saww] and the clan of Bakr entered into a pact of Quraysh, and there used to be ancient evil (enmity) between the two tribes.

ثم وقعت فيما بعد بين بني بكر و خزاعة مقاتلة و رفدت قريش بني بكر بالسلاح و قاتل معهم من قريش من قاتل بالليل مستخفيا و كان ممن أعان بني بكر على خزاعة بنفسه عكرمة بن أبي جهل و سهيل بن عمرو

Then battles took placed between the clans of Bakr and Khuza'a, and Quraysh supported the clan of Bakr with the weapons and fought, and there were killed from Quraysh the ones who fought at night, in concealment, and from the ones who had assisted the clan of Bakr against Khuza'a by himself was Ikrimah Bin Abu Jahl and Suheyl Bin Amro.

فركب عمرو بن سالم الخزاعي حتى قدم على رسول الله ص المدينة و كان ذلك مما هاج فتح مكة فوقف عليه و هو في المسجد بين ظهراني القوم فقال

لا هم إني ناشد محمدا حلف أبينا و أبيه الأتلدا
إن قريشا أخلفوك الموعدا و نقضوا ميثاقك المؤكدا
و قتلونا ركعا و سجدا

Amro Bin Salim Al-Khuzaie rode until he arrived to Rasool-Allah[saww] at Al-Medina, and that was from what stirred the conquest of Makkah. He paused to him[saww] and he[saww] was in the Masjid in the midst of the people. He said, (a poem), '*No worries I am appealing to Muhammad[saww], our fathers and his[saww] father had sworn the positions, Quraysh has opposed you of the promise, and have broken your[saww] binding agreement, and they killed us in Ruku'u and Sajdah*'.

فقال رسول الله ص حسبك يا عمرو ثم قام فدخل دار ميمونة و قال اسكبي لي ماء فجعل يغتسل و هو يقول لا نصرت إن لم أنصر بني كعب و هم رهط عمرو بن سالم ثم خرج بديل بن الورقاء الخزاعي في نفر من خزاعة حتى قدموا على رسول الله ص فأخبروه بما أصيب منهم و مظاهرة قريش بني بكر عليهم

Rasool-Allah[saww] said: 'It suffices you, O Amro'. Then he[saww] arose and entered the house of Maymuna and said: 'Scoop out some water for me[saww]', and he[saww] went on to wash and he[saww] was saying: 'There is no victory if I[saww] do not support the clan of Ka'ab', and they were a tribe of Amro Bin Salim. Then Badeel Bin Al-Warqa'a Al-Khuzaie came out among a number from (clan of) Khuza'a until they arrived to Rasool-Allah[saww] and informed him[asws] with what had been injured (or killed) from them, and the backing of Quraysh to the clan of Bakr against them.

ثم انصرفوا راجعين إلى مكة و قد كان ص قال للناس كأنكم بأبي سفيان قد جاء ليشدد العقد و يزيد في المدة و سيلقى بديل بن ورقاء فلقوا أبا سفيان بعسفان و قد بعثته قريش إلى النبي ص ليشدد العقد فلما لقي أبو سفيان بديلا قال من أين أقبلت يا بديل قال سرت في هذا الساحل و في بطن هذا الوادي قال ما أتيت محمدا قال لا

Then they left returning to Makkah, and he[saww] had said to the people, 'It as if you are with Abu Sufyan who has come to tighten the agreement and increase in the term, and will be meeting Badeel Bin Warqa'a'. They met Abu Sufyan at Asfan and Quraysh had sent him to the Prophet[saww] in order to strengthen the agreement. When Abu Sufyan met Badeel, he said, 'Where are you coming from, O Badeel?' He said, 'I travelled in this desert and in the middle of this valley'. He said, 'You did not go to Muhammad[saww]?' He said, 'No'.

فلما راح بديل إلى مكة قال أبو سفيان لئن كان جاء من المدينة لقد علف بها النوى فعمد إلى مبرك ناقته فأخذ من بعرها ففت فرأى فيه النوى فقال أحلف بالله لقد جاء بديل محمدا

When Badeel went to Makkah, Abu Sufyan said, 'If he had come from Al-Medina, then his fodder (for the camel) would have been its dates'. So he deliberated to the dung of his camel and took from it and separated it and saw the cores in it. He said, 'I swear by Allah[azwj], Badeel have come from Muhammad[saww]'.

ثم خرج أبو سفيان حتى قدم على رسول الله ص فقال يا محمد احقن دم قومك و أجر بين قريش و زدنا في المدة فقال أ غدرتم يا أبا سفيان قال لا قال فنحن على ما كنا عليه فخرج فلقي أبا بكر فقال يا أبا بكر أجر بين قريش قال ويحك و أحد يجير على رسول الله ص ثم لقي عمر بن الخطاب فقال له مثل ذلك

Then Abu Sufyan went out until he arrived to Rasool-Allah[saww] and he said, 'O Muhammad[saww]! Save the blood of your[saww] people and between Quraysh and increase us in the term'. He[saww] said: 'Have I[saww] betrayed you, O Abu Sufyan?' He[saww] said: 'Then we are upon what we have been upon'. He went out and met Abu Bakr and said, 'O Abu Bakr! Assist between Quraysh'. He said, 'Woe be unto you, and can anyone assist against Rasool-Allah[saww]?' Then he met Umar Bin Al-Khattab and he said to him similar to that.

ثم خرج فدخل على أم حبيبة فذهب ليجلس على الفراش فأهوت إلى الفراش فطوته فقال يا بنية أ رغبة بهذا الفراش عني فقالت نعم هذا فراش رسول الله ص ما كنت لتجلس عليه و أنت رجس مشرك ثم خرج فدخل على فاطمة فقال يا بنت سيد العرب تجيرين بين قريش و تزيدين في المدة فتكونين أكرم سيدة في الناس

Then he went out and entered to see Umm Habeeba, and he went on to sit upon the rug but she folded it, so he said, 'O daughter! Are you more caring of this rug than me'. She said, 'Yes, this is a rug of Rasool-Allah[saww] and I will not let you sit upon it and you are an unclean Polytheist'. Then he went out and came to at the (door of Syeda) Fatima[asws] and said, 'O daughter[asws] of the chief of the Arabs! Assist between Quraysh and increase in the term and you[asws] will become the most honourable chieftess among the people'.

فقالت جواري جوار رسول الله ص فقال أ تأمرين ابنيك أن يجيرا بين الناس قالت و الله ما بلغ ابناي أن يجيرا بين الناس و ما يجير على رسول الله ص أحد فقال يا أبا الحسن إني أرى الأمور قد اشتدت علي فانصحني فقالت أنت شيخ قريش فقم على باب المسجد و أجر بين قريش ثم الحق بأرضك

She[asws] said, 'My[asws] proximity is proximity of Rasool-Allah[saww]'. He said, 'Can you[asws] instruct your[asws] two sons[asws] to assist between the people?' She[asws] said: 'By Allah[azwj]! My[asws] sons[asws] have not reached (maturity) to assist between the people, and no one will assist against Rasool-Allah[saww]'. He said, 'O Abu Al-Hassan[asws]! I see the matters to have become difficult upon me, so advise me'. He[asws] said: 'You are a sheikh of Quraysh, so stand at the door of the Masjid and seek assistance between Quraysh, then join up with your land'.

قال و ترى ذلك مغنيا عني شيئا قال لا و الله ما أظن ذلك و لكن لا أجد لك غير ذلك فقام أبو سفيان في المسجد فقال يا أيها الناس إني قد أجرت بين قريش ثم ركب بعيره فانطلق فلما أن قدم على قريش قالوا ما وراك فأخبرهم بالقصة فقالوا و الله إن زاد ابن أبي طالب على أن لعب بك فما يغني عنا ما قلت قال لا و الله ما وجدت غير ذلك

He said, 'And do you[asws] see that availing me of anything?' He[asws] said: 'No, by Allah[azwj]! I[asws] do not think that, but I[asws] cannot find for you (anything) other than that'. Abu Sufyan stood up in the Masjid and said, 'O you people! I have sought assistance between Quraysh!' Then he rode his camel and went. When he arrived to Quraysh, they said, 'What is behind you?' He informed them the story. They said, 'By Allah[azwj]! The son[asws] of Abu Talib[asws] has increased playing with you, so it does not avail us from what you say'. He said, 'No, by Allah[azwj], I do not find other than that'.

قال فأمر رسول الله بالجهاز لحرب مكة و أمر الناس بالتهيؤ و قال اللهم خذ العيون و الأخبار عن قريش حتى نبغتها في بلادها و كتب حاطب بن أبي بلتعة إلى قريش فأتى رسول الله ص الخبر من السماء فبعث عليا ع و الزبير حتى أخذا كتابه من المرأة و قد مضت هذه القصة في سورة الممتحنة.

He (the narrator) said, 'Rasool-Allah[saww] ordered with the mobilisation for the war and ordered the people with the preparations and said: 'O Allah[azwj]! Seize the spied and the news from Quraysh until we surprise them in their city'; and Hatab Bin Abu Balta wrote to Quraysh, and news came to Rasool-Allah[saww] from the sky, and he[saww] sent Ali[asws] and Al-Zubeyr until they seized his letter from the woman, and this story has passed in Surah Al-Mumtahana.

ثم استخلف رسول الله ص أبا دهم الغفاري و خرج عامدا إلى مكة لعشر مضين من شهر رمضان سنة ثمان في عشرة آلاف من المسلمين و نحو من أربعمائة فارس و لم يتخلف من المهاجرين و الأنصار عنه أحد

Then Rasool-Allah[saww] left behind Abu Daham Al-Ghafari (in charge) and went out deliberating to Makkah on the ten (days) passed from the Month of Ramazan of the year eight, among ten thousand from the Muslims and approximately four hundred horsemen, and no one from the Emigrants and the Helpers stayed behind from him[saww].

و قد كان أبو سفيان بن الحارث بن عبد المطلب و عبد الله بن أمية بن المغيرة قد لقيا رسول الله ص بنيق العقاب فيما بين مكة و المدينة فالتمسا الدخول عليه فلم يأذن لهما فكلمته أم سلمة فيهما فقالت يا رسول الله ابن عمك و ابن عمتك و صهرك

And it had been so that Abu Sufyan Bin Al-Haris Bin Abd Al-Muttalib and Abdullah Bin Amiya Bin Al-Mugheira had both met Rasool-Allah[saww] Neyq Al-Aqaab in what is between Makkah and Al-Medina and they sought the entry to see him[saww]. But he[saww] did not permit for them and Umm Salma[ra] spoke to him[saww] regarding them and said, 'O Rasool-Allah[saww]! A son of your[saww] uncle and a son of your aunt and your[saww] in-law'.

قال لا حاجة لي فيهما أما ابن عمي فهو الذي هتك عرضي و أما ابن عمتي و صهري فهو الذي قال لي بمكة ما قال

He[saww] said: 'There is no need for me[asws] regarding them both. As for the son of my[saww] uncle, he is the one who violated my[saww] honour, and as for the son of my aunt and my in-law, he is the one who said to me[saww] at Makkah what he said'.

بني له فقال و الله ليأذنن لي أو لآخذن بيد بني هذا ثم لنذهبن في الأرض حتى نموت عطشا و جوعا فلما بلغ ذلك رسول الله ص رق لهما فأذن لهما فدخلا عليه فأسلما

He (the narrator) said, 'When the news came out to them with that, and with Abu Sufyan a son of his, he said, 'By Allah[azwj]! Either he[saww] will permit for me or I shall grab the hand of this son of mine, then we shall go in the land until we die of thirst and hunger'. When that reached Rasool-Allah[saww], he[saww] felt pity to them and permitted them. They entered to see him[saww], and greeted.

قال فلما خرج الخبر إليهما بذلك و مع أبي سفيان فلما نزل رسول الله ص مر الظهران و قد غمت الأخبار عن قريش فلا يأتيهم عن رسول الله ص خبر خرج في تلك الليلة أبو سفيان بن حرب و حكيم بن حزام و بديل بن ورقاء يتجسسون الأخبار و قد قال العباس للبيد يا سوء صباح قريش و الله لئن بغتها رسول الله ص في بلادها فدخل مكة عنوة إنه لهلاك قريش إلى آخر الدهر

He (the narrator) said, 'When the news came out to them with that and with Abu Sufyan, when Rasool-Allah[saww] had descended at Mar Al-Zahran and the news was hidden from Quraysh and no news came out from Rasool-Allah[saww] during that night, Abu Sufyan Bin Harb and Hakeem Bin Hazam and Badeel Bin Warqa investigated the news, and Al-Abbas had said to Labeed, 'O evil morning of Quraysh! By Allah[azwj], if Rasool-Allah[saww] were to surprise them in their city and enters Makkah forcibly, it would be the destruction of Quraysh up to the end of times'.

فخرج العباس على بغلة رسول الله ص و قال أخرج إلى الأراك لعلي أرى حطابا أو صاحب لبن أو داخلا يدخل مكة فيخبرهم بمكان رسول الله ص فيأتونه و يستأمنونه قال العباس فو الله إني لأطوف في الأراك ألتمس ما خرجت له إذ سمعت صوت أبي سفيان و حكيم بن حزام و بديل بن ورقاء و سمعت أبا سفيان يقول و الله ما رأيت كاليوم قط نيرانا

Al-Abbas came out upon a mule to Rasool-Allah[saww] and said, 'I have come out to Al-Arak perhaps I would see a woodcutter or a milkman or an entering one to enter Makkah. So he informed them of the place of Rasool-Allah[saww], so they could come to him[saww] and get security from him[saww]. Al-Abbas said, 'By Allah[azwj], I was circling around in Al-Arak seeking what to bring to him[saww] when I heard the voices of Abu Sufyan and Hakeem Bin Hazam and Badeel Bin Warqa, and I heard Abu Sufyan saying, 'By Allah[azwj], I have not seen fires on any day like today at all'.

فقال بديل هذه نيران خزاعة فقال أبو سفيان خزاعة ألأم من ذلك قال فعرفت صوته فقلت يا أبا حنظلة يعني أبا سفيان فقال أبو الفضل فقلت نعم قال لبيك فداك أبي و أمي ما وراك فقلت هذا رسول الله ص وراك قد جاء بما لا قبل لكم به بعشرة آلاف من المسلمين

Badeel said, 'There are fires of (clan of) Khuza'a)'. Abu Sufyan said, 'Khuza'a are lower than that'. He said, 'So I recognised his voice and I said, 'O Abu Hanzala!' – meaning Abu Sufyan'. He said, 'Abu Al-Fazl'. I said, 'Yes'. He said, 'Here I am, may my father and my mother be sacrificed for you, what is behind you?' I said, 'This is Rasool-Allah[saww] behind you. He[saww] has come with what you cannot face him[saww] with, then thousand from the Muslims'.

قال فما تأمرني قلت تركب عجز هذه البغلة فأستأمن لك رسول الله ص فو الله لئن ظفر بك ليضربن عنقك فردفني فخرجت أركض به بغلة رسول الله فكلما مررت بنار من نيران المسلمين قالوا هذا عم رسول الله ص على بغلة رسول الله ع حتى مررت بنار عمر بن الخطاب فقال يعني عمر يا أبا سفيان الحمد لله الذي أمكن منك بغير عهد و لا عقد

He said, 'So what do you instruct me'. I said, 'Ride this mule having been frustrated and Rasool-Allah[saww] will grant safety to you. By Allah[azwj], if he[saww] were to be victorious with you, he[saww] will strike off your neck'. He answered me and went out hastening the mule to Rasool-Allah[saww]. Every time he passed by a fire from the fires of the Muslims, they said, 'This is an uncle of Rasool-Allah[saww] upon a mule of Rasool-Allah[saww], until he passed by a fire of Umar Bin Al-Khattab and he, meaning Umar, said, 'O Abu Sufyan! The Praise is for Allah[azwj] Who Enabled (us) from you without any pact or an agreement'.

ثم اشتد نحو رسول الله ص و ركضت البغلة حتى اقتحمت باب القبة و سبقت عمر بما يسبق به الدابة البطيئة الرجل البطيء فدخل عمر فقال يا رسول الله ص هذا أبو سفيان عدو الله قد أمكن الله منه بغير عهد و لا عقد فدعني أضرب عنقه

Then he went to around Rasool-Allah[saww] and hastened the mule until he stormed the door of the tent, and Umar preceded with what the animal precedes with the man in slow motion. Umar entered and said, 'O Rasool-Allah[saww]! This is Abu Sufyan, enemy of Allah[azwj]. Allah[azwj] has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck'.

فقلت يا رسول الله إني قد أجرته ثم جلست إلى رسول الله و أخذت برأسه و قلت و الله لا يناجيه اليوم أحد دوني فلما أكثر فيه عمر قلت مهلا يا عمر فو الله ما تصنع هذا بالرجل إلا أنه رجل من بني عبد مناف و لو كان من عدي بن كعب ما قلت هذا قال مهلا يا عباس فو الله لإسلامك يوم أسلمت كان أحب إلي من إسلام الخطاب لو أسلم

I said, 'O Rasool-Allah[saww]! I have hired him'. Then I sat to Rasool-Allah[saww] and grabbed his[saww] head and said, 'By Allah[azwj]! No one will rescue him today besides me'. When Umar persisted regarding him, I said, 'Shh! No, O Umar. By Allah[azwj]! do not do this with the man,

except that he is a man from the clan of Abd Manaf, and had he been from (the clan of) Aday Bin Ka'ab (Umar's clan), you would not have said this'. He said, 'Shh, no, O Abbas! By Allah[azwj], your Islam on the day you became a Muslims was more beloved to me than the Islam of Al-Khattab, had he become a Muslim'.

فقال ص اذهب فقد آمناه حتى تغدو به علي بالغداة.

He[saww] said: 'Go, for I[saww] have granted him safety, until you come with him to me[saww] in the morning'.

قال فلما أصبح غدوت به على رسول الله ص فلما رآه قال ويحك يا أبا سفيان أ لم يأن لك أن تعلم أن لا إله إلا الله فقال بأبي أنت و أمي ما أوصلك و أكرمك و أرحمك و أحلمك و الله لقد ظننت أن لو كان معه إله لأغنى يوم بدر و يوم أحد

He said, 'When it was morning I went with him to Rasool-Allah[saww]. When he[saww] saw him he[saww] said: 'Woe be unto you, O Abu Sufyan! Is it not time for you to know that there is no god except Allah[azwj]?' He said, 'May my father and my mother be (sacrificed) for you[saww]! What has brought you[asws] and honoured you and Mercied you[saww] and Inspired you[saww], by Allah[azwj], If I had thought there was any god along with Him[azwj], I would have availed on the day of Badr and day of Ohad'.

فقال ويحك يا با سفيان أ لم يأن لك أن تعلم أني رسول الله فقال بأبي أنت و أمي أما هذه فإن في النفس منها شيئا قال العباس فقلت له ويحك اشهد بشهادة الحق قبل أن يضرب عنقك فتشهد فقال ص للعباس انصرف يا عباس فاحبسه عند مضيق الوادي حتى تمر عليه جنود الله

He[saww] said: 'Woe be unto you, O Abu Sufyan!' Is it not time for you to know that I[saww] am a Rasool[saww] of Allah[azwj]?' He said, 'May my father and my mother (be sacrificed) for you[saww]! As for this, so there is a doubt within me from it'. Al-Abbas said, 'I said to him, 'Woe be unto you! Testify with the testimony of the truth before he[saww] strikes off your neck'. So, he testified'. He[saww] said to Al-Abbas: 'Leave, O Abbas and withhold him in the narrow valley until the army of Allah[azwj] passes by him'.

قال فحبسته عند خطم الجبل بمضيق الوادي و مر عليه القبائل قبيلة قبيلة و هو يقول من هؤلاء و من هؤلاء و أقول أسلم و جهينة و فلان حتى مر رسول الله ص في الكتيبة الخضراء من المهاجرين و الأنصار في الحديد لا يرى منهم إلا الحدق فقال من هؤلاء يا أبا الفضل قلت هذا رسول الله ص في المهاجرين و الأنصار

He said, 'So I withheld him by the top of the mountain in the narrow valley and the tribes passed by it, tribe after tribe, and he was saying, 'Who are they and who are they?' And I was saying, '(The clans of) Aslam, and Juheyna, and so and so', until Rasool-Allah[saww] passed by among the green battalion from the Emigrants and the Helpers in the iron (armour), nothing could be seen from them except the eyes. He said, 'Who are they, O Abu Al-Fazl?' I said, 'This is Rasool-Allah[saww] among the Emigrants and the Helpers'.

فقال يا أبا الفضل لقد أصبح ملك ابن أخيك عظيما فقلت ويحك إنها النبوة فقال نعم إذا و جاء حكيم بن حزام و بديل بن ورقاء رسول الله ص فأسلما و بايعاه فلما بايعاه بعثهما رسول الله ص بين يديه إلى قريش يدعوانهم إلى الإسلام و قال من دخل دار أبي سفيان و هو بأعلى مكة فهو آمن و من دخل دار حكيم و هو بأسفل مكة فهو آمن و من أغلق بابه و كف يده فهو آمن.

He said, ‘O Abu Al-Fazl! The son of your brother[as] has become a king’. I said, ‘Woe be unto you! It is the Prophet-hood’. He said, ‘Yes, then’. And there came Hakeem Bin Hazam and Badeel Bin Warqa to Rasool-Allah[saww] and greeted and he[saww] took their allegiances. When he[saww] had taken their allegiances, Rasool-Allah[saww] sent them in front of him to Quraysh calling them to Al-Islam and said: ‘One who enters the house of Abu Sufyan and he is at the top of Makkah, so he is safe, and one who enters the house of Hakeem and he is at the bottom of Makkah so he is safe, and one who locks his door and refrains his hand (from fighting), so he is safe’.

و لما خرج أبو سفيان و حكيم من عند رسول الله ص عامدين إلى مكة بعث في أثرهما الزبير بن العوام و أمره أن يغرز رايته بأعلى مكة بالحجون و قال لا تبرح حتى آتيك

And when Abu Sufyan and Hakeen came out from the presence of Rasool-Allah[saww] deliberating towards Makkah, he[saww] sent Al-Zubeyr Bin Al-Awwan in their footsteps and instructed him that he installs his flag at the top of Makkah with the pilgrims and said: ‘Do not move until I[saww] come to you’.

ثم دخل رسول الله ص مكة و ضرب خيمته هناك و بعث سعد بن عبادة في كتيبة الأنصار في مقدمته و بعث خالد بن الوليد فيمن كان أسلم من قضاعة و بني سليم و أمره أن يدخل من أسفل مكة و أن يغرز رايته دون البيوت

Then Rasool-Allah[saww] entered Makkah and struck his[saww] tent over there, and sent Sa’ad Bin Abada among a battalion of the Helpers among his[saww] frontmen, and sent Khalid Bin Al-Waleed among the ones from Qaza’a and the clan of Suleym who had become Muslims and instructed him to enter from the lower part of Makkah and install his flag below the houses.

و أمرهم رسول الله ص جميعا أن يكفوا أيديهم و لا يقاتلوا إلا من قاتلهم و أمرهم بقتل أربعة نفر عبد الله بن سعد بن أبي سرح و الحويرث بن نفيل و ابن خطل و مقيس بن صبابة و أمرهم بقتل قينتين كانتا تغنيان بهجاء رسول الله ص و قال اقتلوهم و إن وجدتموهم متعلقين بأستار الكعبة

And Rasool-Allah[saww] instructed them all that they should refrain their hands and not fight except the ones who fight them, and instructed them with killing four persons – Abdullah Bin Sa’ad Bin Abu Sarh, and Al-Huweyras Bin Nafeel, and Ibn Khatal and Muqeys Bin Sababa, and instructed them with killing the two singers who used to sing satirising Rasool-Allah[saww] and said: ‘Kill them and even if you find them adhering with the curtain of the Kabah’.

فقتل علي ع الحويرث بن نفيل و إحدى القينتين و أفلتت الأخرى و قتل مقيس بن صبابة في السوق و أدرك ابن خطل و هو متعلق بأستار الكعبة فاستبق إليه سعيد بن حريث و عمار بن ياسر فسبق سعيد عمارا فقتله

Ali[asws] killed Al-Huweyris Bin Nafeel and one of the two singers and the other one escaped, and he[asws] killed Muqeys Bin Sababa in the market, and came across Ibn Khatal and he was adhering with the curtains of the Kabah, but Saeed Bi Hareys and Ammar Bin Yasser preceded him[asws] to him, and killed him.

قال و سعى أبو سفيان إلى رسول الله ص و أخذ غرزه فقبله و قال بأبي أنت و أمي أ ما تسمع ما يقول سعد إنه يقول

اليوم يوم الملحمة اليوم تسبى الحرمة.

He said, ‘And Abu Sufyan sprinted to Rasool-Allah[saww] and grabbed his[saww] saddle and kissed it and said, ‘May my father and my mother (be sacrificed for) you[saww]! Do you[saww] not hear what Sa’ad is saying? He is saying, ‘Today is the day of carnage! Today the sanctity will be taken captives!’

فقال ص لعلي ع أدركه فخذ الراية منه و كن أنت الذي يدخل بها و أدخلها إدخالا رفيقا فأخذها علي ع و أدخلها كما أمر و لما دخل رسول الله ص مكة دخل صناديد قريش الكعبة و هم يظنون أن السيف لا يرفع عنهم فَأَتَى رَسُولَ اللَّهِ ص وَ وَقَفَ قَائِماً عَلَى بَابِ الْكَعْبَةِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

He[saww] said to Ali[asws]: ‘Go to him and take the flag from him, and you[asws] become the one who will enter with it, and enter it a friendly entering’. So Ali[asws] took it and entered it just as he[asws] had been instructed to, and when Rasool-Allah[saww] entered Makkah, the chiefs of Quraysh entered the Kabah, and they were thinking that the sword with not be raised from them. Rasool-Allah[saww] came and paused standing at the door of the Kabah and said: ‘There is no god except Allah[azwj] Alone. He[azwj] has Fulfilled His[azwj] Promise and Helped His[azwj] servant, and defeated the allies Alone!

أَلَا إِنَّ كُلَّ مَالٍ وَ مَأْثُرَةٍ وَ دَمٍ يُدَّعَى تَحْتَ قَدَمَيَّ هَاتَيْنِ إِلَّا سَدَانَةَ الْكَعْبَةِ وَ سِقَايَةَ الْحَاجِّ فَإِنَّهُمَا مَرْدُودَتَانِ إِلَى أَهْلِيهِمَا أَلَا إِنَّ مَكَّةَ مُحَرَّمَةٌ بِتَحْرِيمِ اللَّهِ لَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي وَ لَمْ تَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ وَ هِيَ مُحَرَّمَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ لَا يُخْتَلَى خَلَاهَا وَ لَا يُقْطَعُ شَجَرُهَا وَ لَا يُنَفَّرُ صَيْدُهَا وَ لَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ

Indeed! All wealth and properties and blood (donated to the Kabah) are to be claimed beneath these two feet of mine[saww], except for the gatekeepers of the Kabah and the quenchers of the pilgrims, for these two are returned to their rightful ones. Indeed! Makkah is forbidden by the Prohibition of Allah[azwj], it is not Unrestricted for anyone who was before me[saww] and will not be Unrestricted for me except for a while from the day, and it is Prohibited up to the establishment of the Hour, it will not be left vacant, nor can you cut down its trees, nor scare away its prey (doves etc.), nor is a lost property Unrestricted except for a ‘Munshid’ (one who advertises it and asks about it)’.

ثُمَّ قَالَ أَلَا لَبِئْسَ جِيرَانُ النَّبِيِّ كُنْتُمْ لَقَدْ كَذَّبْتُمْ وَ طَرَدْتُمْ وَ أَخْرَجْتُمْ وَ آذَيْتُمْ ثُمَّ مَا رَضِيتُمْ حَتَّى جِئْتُمُونِي فِي بِلَادِي تُقَاتِلُونِي اذْهَبُوا فَأَنْتُمُ الطُّلَقَاءُ فيخرج القوم فكأنما أنشروا من القبور و دخلوا في الإسلام و قد كان الله سبحانه أمكنه من رقابهم عنوة و كانوا له فيئا فلذلك سمي أهل مكة الطلقاء

Then he[saww] said: ‘You have been evil neighbours of the Prophet[saww]. You have belied, and driven out, and expelled and harmed, then you were not pleased until you came to me[saww] in my[saww] city to fight against me[saww]. Go, for you are the freed ones!’ So the people went out at if they had been resurrected from the graves and they entered into Al-Islam, and Allah[azwj] the Glorious had Enabled him[saww] from their necks to use force, and they were war booty for him[saww], and for that reason the people of Makkah are named as the ‘freed ones’’.

وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ النَّبِيُّ ص يَوْمَ الْفَتْحِ وَ حَوْلَ الْبَيْتِ ثَلَاثُمِائَةٍ وَ سِتُّونَ صَنَماً فَجَعَلَ يَطْعَنُهَا بِعُودٍ فِي يَدِهِ وَ يَقُولُ جاءَ الْحَقُّ وَ ما يُبْدِئُ الْباطِلُ وَ ما يُعِيدُ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً.

And from Ibn Masoud who said, ‘The Prophet[saww] entered (Makkah) on the day of the conquest and around the House (Kabah) were three hundred and sixty idols, and he[saww]

went on to stab them with the stick in his[saww] hand and saying: '***Say: 'The Truth came and what the falsehood started, will not be restored' [34:49] 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]***''.

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ص مَكَّةَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَ فِيهِ الْآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ فِي أَيْدِيهِمَا الْأَزْلَامُ فَقَالَ ص قَاتَلَهُمُ اللَّهُ أَمَا وَ اللَّهِ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ.

And from Ibn Abbas who said, 'When the Prophet[saww] set foot in Makkah, he[saww] refused to enter the House (Kabah) and there were gods (idols) in it. He[saww] ordered with these to be taken out, and brought out the images of Ibrahim[as] and Ismail[as] and in their hands were the divining arrows. He[saww] said: 'May Allah[azwj] Curse them (idolaters)! By Allah[azwj] they knew that these two[as] were not divining with these at all!''

1- أَقُولُ رَوَى السَّيِّدُ فِي سَعْدِ السُّعُودِ مِنْ تَفْسِيرِ الْكَلْبِيِّ أَنَّ رَسُولَ اللَّهِ ص لَمَّا فَتَحَ مَكَّةَ وَجَدَ فِي الْحِجْرِ أَصْنَاماً مَصْفُوفَةً حَوْلَهُ ثَلَاثُمِائَةٍ وَ سِتِّينَ صَنَماً صَنَمُ كُلِّ قَوْمٍ بِحِيَالِهِمْ وَ مَعَهُ مِخْصَرَةٌ بِيَدِهِ فَجَعَلَ يَأْتِي الصَّنَمَ فَيَطْعَنُ فِي عَيْنِهِ أَوْ فِي بَطْنِهِ ثُمَّ يَقُولُ جاءَ الْحَقُّ يَقُولُ ظَهَرَ الْإِسْلَامُ وَ زَهَقَ الْبَاطِلُ يَقُولُ وَ هَلَكَ الشِّرْكُ وَ أَهْلُهُ وَ الشَّيْطَانُ وَ أَهْلُهُ إِنَّ الْبَاطِلَ كانَ زَهُوقاً يَقُولُ هَالِكاً فَجَعَلَ الصَّنَمُ يَنْكَبُّ لِوَجْهِهِ

I (Majlisi) am saying, 'It is reported by Seyyid Al-Saoud from Tafseer Al-Kalby – 'When Rasool-Allah[saww] conquered Makkah, found idols by the (Black) Stone, rowed around it with three hundred and sixty idols, an idol for every people and with him[asws] was a stick and he[saww] went on coming to the idol and stabbed in its eye or in its belly, then he[saww] said: '***The Truth came*** – the appearance of Al-Islam, ***and the Falsehood vanished*** – and the Polytheism and its people and Satan[la] and his[la] people were destroyed, ***surely the falsehood would always vanish' [17:81]*** – destroyed, and the idol went on to fall to its face.

إِذَا قَالَ رَسُولُ اللَّهِ ص ذَلِكَ فَجَعَلَ أَهْلُ مَكَّةَ يَتَعَجَّبُونَ وَ يَقُولُونَ فِيمَا بَيْنَهُمْ مَا رَأَيْنَا رَجُلًا أَسْحَرَ مِنْ مُحَمَّدٍ.

When Rasool-Allah[saww] said that, the people went on to be astounded and they were saying in what is between them, 'We have not seen any man more a sorcerer than Muhammad[saww]''.[64]

2- كِتَابُ صِفَاتِ الشِّيعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا فَتَحَ رَسُولُ اللَّهِ ص مَكَّةَ قَامَ عَلَى الصَّفَا فَقَالَ يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي شَفِيقٌ عَلَيْكُمْ

(The book) 'Sifaat Al-Shia' of Al-Sadouq ' 'From Al-Himeyri, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'I heard Abu Abdullah[asws] saying: 'When Rasool-Allah[saww] conquered Makkah he[saww] stood upon Al-Safa and said: 'O Clan of Hashim[asws]! O Clan of Abd Al-Muttalib[asws]! I[saww] am a Rasool[saww] of Allah[azwj] to you all and I[saww] am compassionate you all.

لَا تَقُولُوا إِنَّ مُحَمَّداً مِنَّا فَوَ اللَّهِ مَا أَوْلِيَائِي مِنْكُمْ وَ لَا مِنْ غَيْرِكُمْ إِلَّا الْمُتَّقُونَ فَلَا أَعْرِفُكُمْ تَأْتُونِي يَوْمَ الْقِيَامَةِ تَحْمِلُونَ الدُّنْيَا عَلَى رِقَابِكُمْ وَ يَأْتِي النَّاسُ يَحْمِلُونَ الْآخِرَةَ أَلَا وَ إِنِّي قَدْ أَعْذَرْتُ فِيمَا بَيْنِي وَ بَيْنَكُمْ وَ فِيمَا بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَكُمْ وَ إِنَّ لِي عَمَلِي وَ لَكُمْ عَمَلُكُمْ.

[64] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 1

Do not say, 'Muhammad[saww] is from us', for by Allah[azwj] my[saww] friends are not from you nor from others except the pious ones, and I[saww] will not recognise you on the Day of Qiyamah if you come to me carrying the world upon your necks and the (other) people come carrying the Hereafter. Indeed, I[saww] pardoned regarding what is between me[saww] and you and regarding what is between Allah[azwj] Mighty and Majestic and you, and that ***For me are my deeds and for you are your deeds. [10:41]***''.[65]

3- د، العدد القوية فِي يَوْمِ الْعِشْرِينَ مِنْ رَمَضَانَ سَنَةَ ثَمَانٍ مِنَ الْهِجْرَةِ كَانَ فَتْحُ مَكَّةَ.

(The book) 'Al-Adad Al-Qawiya' – During the twentieth day of (Month of) Ramazan of the year eight from the emigration was the conquest of Makkah''.[66]

4- ب، قرب الإسناد أَبُو الْبَخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص الْبَيْتَ يَوْمَ الْفَتْحِ فَرَأَى فِيهِ صُورَتَيْنِ فَدَعَا بِثَوْبٍ فَبَلَّهُ فِي مَاءٍ ثُمَّ مَحَاهُمَا

(The book) 'Qurb Al-Asnaad' – Abu Al-Bakhtari,

'From Ja'far[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] entered the House (Kabah) on the day of the Conquest and he[saww] saw therein two images. He[saww] called for a cloth and soaked it in water then deleted them'.

قَالَ ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص بِقَتْلِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ وَ إِنْ وُجِدَ فِي جَوْفِ الْبَيْتِ وَ بِقَتْلِ عَبْدِ اللَّهِ بْنِ خَطَلٍ وَ قَتْلِ مِقْيَسِ بْنِ صُبَابَةَ وَ بِقَتْلِ قرسا [فَرْتَنَا] وَ أُمِّ سَارَةَ قَالَ وَ كَانَتَا قَيْنَتَيْنِ تَزْنِيَانِ وَ تُغَنِّيَانِ بِهِجَاءِ النَّبِيِّ ص وَ تُحَضِّضَانِ يَوْمَ أُحُدٍ عَلَى رَسُولِ اللَّهِ ص.

He[asws] said: 'Then Rasool-Allah[saww] ordered with killing Abdullah Bin Abay Sarh and even if he was found to be in the interior of the House (Kabah), and with killing Abdullah Bin Khatal, and killing Miqays Bin Sababa, and with killing Fartana and Umm Sara – and they were both singer committing adultery and singing satirising the Prophet[saww], and instigating on the day of Ohad against Rasool-Allah[saww]'',[67]

5- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ

O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] -

نَزَلَتْ فِي حَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَ لَفْظُ الْآيَةِ عَامٌّ وَ مَعْنَاهُ خَاصٌّ وَ كَانَ سَبَبُ ذَلِكَ أَنَّ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ كَانَ قَدْ أَسْلَمَ وَ هَاجَرَ إِلَى الْمَدِينَةِ وَ كَانَ عِيَالُهُ بِمَكَّةَ وَ كَانَتْ قُرَيْشٌ يَخَافُ [تَخَافُ] أَنْ يَغْزُوَهُمْ رَسُولُ اللَّهِ ص فَصَارُوا إِلَى عِيَالِ حَاطِبٍ وَ سَأَلُوهُمْ أَنْ يَكْتُبُوا إِلَى حَاطِبٍ يَسْأَلُوهُ عَنْ خَبَرِ مُحَمَّدٍ ص هَلْ يُرِيدُ أَنْ يَغْزُوَ مَكَّةَ

'It was Revealed regarding Hatib Bin Abu Balta'at, and the Words of the Verse are general, but their Meaning is special. And the reason for that was that Hatib Bin Abu Balta'at had become a Muslim and migrated to Al-Medina, and his family was in Makkah, and the

[65] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 2
[66] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 3
[67] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 4

Quraysh were afraid that Rasool-Allah[saww] would embark upon a military expedition against them. They came to the relatives of Hatib and asked them that they should write to Hatib asking him about the news of Rasool-Allah[saww], and whether he[saww] intends to send a military expedition to Makkah (or not).

فَكَتَبُوا إِلَى حَاطِبٍ يَسْأَلُونَهُ عَنْ ذَلِكَ فَكَتَبَ إِلَيْهِمْ حَاطِبٌ أَنَّ رَسُولَ اللَّهِ ص يُرِيدُ ذَلِكَ وَ دَفَعَ الْكِتَابَ إِلَى امْرَأَةٍ تُسَمَّى صَفِيَّةَ فَوَضَعَتْهُ فِي قُرُونِهَا وَ مَرَّتْ فَنَزَلَ جَبْرَئِيلُ عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ بِذَلِكَ

They wrote to Hatib asking him about that. Hatib wrote back to them that Rasool-Allah[saww] does intend to do that, and handed over the letter to a woman called Safiya. She hid that inside her hair (in the shape of a horn) and went. Jibraeel[as] descended upon Rasool-Allah[saww] and informed him[saww] about that.

فَبَعَثَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع وَ الزُّبَيْرَ بْنَ الْعَوَّامِ فِي طَلَبِهَا فَلَحِقَاهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيْنَ الْكِتَابُ فَقَالَتْ مَا مَعِي شَيْءٌ فَفَتَّشَاهَا فَلَمْ يَجِدَا مَعَهَا شَيْئاً فَقَالَ الزُّبَيْرُ مَا نَرَى مَعَهَا شَيْئاً

Rasool-Allah[saww] sent Amir-Al-Momineen[asws] and Al-Zubeyr Bin Al-Awwam to seek her out. When they met her, Amir-Al-Momineen[asws] said to her: 'Where is the letter?' But she said, 'There is nothing with me'. They checked her, but did not find anything with her, so Al-Zubeyr said, 'We do not see anything with her'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهِ مَا كَذَبَنَا رَسُولُ اللَّهِ ص وَ لَا كَذَبَ رَسُولُ اللَّهِ ص عَلَى جَبْرَئِيلَ ع وَ لَا كَذَبَ جَبْرَئِيلُ ع عَلَى اللَّهِ جَلَّ ثَنَاؤُهُ وَ اللَّهِ لَتُظْهِرَنَّ الْكِتَابَ أَوْ لَأُورِدَنَّ رَأْسَكِ إِلَى رَسُولِ اللَّهِ ص

Amir-Al-Momineen[asws] said: 'By Allah[azwj]! Rasool-Allah[saww] did not lie to us, nor did Rasool-Allah[saww] lie against Jibraeel[as], nor did Jibraeel[as] lie against Allah[azwj], Majestic is His[azwj] Praise. By Allah[azwj]! if you do not display the letter, I[asws] will return your head to Rasool-Allah[saww]!'

فَقَالَتْ تَنَحَّيَا حَتَّى أُخْرِجَهُ فَأَخْرَجَتِ الْكِتَابَ مِنْ قُرُونِهَا فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ جَاءَ بِهِ إِلَى رَسُولِ اللَّهِ

She said, 'Step back while I bring it out'. So she brought the letter out from (the mound of) her hair. Amir-al-Momineen[asws] grabbed it and went with it to Rasool-Allah[saww].

فَقَالَ رَسُولُ اللَّهِ يَا حَاطِبُ مَا هَذَا فَقَالَ حَاطِبٌ وَ اللَّهِ يَا رَسُولَ اللَّهِ مَا نَافَقْتُ وَ لَا غَيَّرْتُ وَ لَا بَدَّلْتُ وَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقّاً وَ لَكِنْ أَهْلِي وَ عِيَالِي كَتَبُوا إِلَيَّ بِحُسْنِ صَنِيعِ قُرَيْشٍ إِلَيْهِمْ فَأَحْبَبْتُ أَنْ أُجَازِيَ قُرَيْشاً بِحُسْنِ مُعَاشَرَتِهِمْ

Rasool-Allah[saww] said: 'O Hatib, what is this?' Hatib said, 'By Allah[azwj] - O Rasool-Allah[saww] – I have neither become a hypocrite, nor have I changed, nor have I switched sides, and I hereby testify that there is no god except for Allah[azwj], and you[saww] are Rasool-Allah[saww] truly. But, it was my relatives who wrote to me with the good dealings of the Quraysh towards them, and I wanted to repay the Quraysh for their goodness towards them'.

فَأَنْزَلَ اللَّهُ جَلَّ ثَنَاؤُهُ عَلَى رَسُولِ اللَّهِ ص يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ إِلَى قَوْلِهِ لَنْ تَنْفَعَكُمْ أَرْحامُكُمْ وَ لا أَوْلادُكُمْ يَوْمَ الْقِيامَةِ يَفْصِلُ بَيْنَكُمْ وَ اللَّهُ بِما تَعْمَلُونَ بَصِيرٌ.

Thus Allah[azwj], Majestic is His[azwj] Praise, Revealed upon Rasool-Allah[saww]: ***O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]*** - up to His[azwj] Words: ***Your relationships will never benefit you nor will your children on the Day of Judgment He will Decide between you, and Allah Sees what you are doing [60:3]***''.[68]

6- فس، تفسير القمي يا أَيُّهَا النَّبِيُّ إِذا جاءَكَ الْمُؤْمِناتُ يُبايِعْنَكَ إِلَى قَوْلِهِ تَعَالَى إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ فَإِنَّهَا نَزَلَتْ فِي يَوْمِ فَتْحِ مَكَّةَ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَعَدَ فِي الْمَسْجِدِ يُبَايِعُ الرِّجَالَ إِلَى صَلَاةِ الظُّهْرِ وَ الْعَصْرِ ثُمَّ قَعَدَ لِبَيْعَةِ النِّسَاءِ وَ أَخَذَ قَدَحاً مِنْ مَاءٍ فَأَدْخَلَ يَدَهُ فِيهِ ثُمَّ قَالَ لِلنِّسَاءِ مَنْ أَرَادَ أَنْ تُبَايِعَ فَلْتُدْخِلْ يَدَهَا فِي الْقَدَحِ فَإِنِّي لَا أُصَافِحُ النِّسَاءَ

Tafseer Qummi - ***O you the Prophet! When the Mominaat come to you to pledge allegiance to you [60:12]*** – up to the Words of the Exalted: ***surely Allah is Forgiving, Merciful [60:12]***. It was Revealed during the day of the conquest of Makkah, and that is that Rasool-Allah[saww] sat in the Masjid taking allegiances of the men up to Al-Zohr and Al-Asr Salats. Then he[saww] sat in taking the allegiances of the women, and took a container of water and inserted his[saww] hand in it, then said to the women: 'One who intends to pledge allegiance then let her insert her hand in the container, for I[saww] do not shake hands of the women'.

ثُمَّ قَرَأَ عَلَيْهِنَّ مَا أَنْزَلَ اللَّهُ مِنْ شُرُوطِ الْبَيْعَةِ عَلَيْهِنَّ فَقَالَ عَلى أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيْئاً وَ لا يَسْرِقْنَ وَ لا يَزْنِينَ وَ لا يَقْتُلْنَ أَوْلادَهُنَّ وَ لا يَأْتِينَ بِبُهْتانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَ أَرْجُلِهِنَّ وَ لا يَعْصِينَكَ فِي مَعْرُوفٍ فَبايِعْهُنَ

Then he[saww] recited to them what Allah[azwj] had Revealed from the stipulated conditions of the allegiance upon them, so he[saww] said: ***upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances [60:12]***.

فَقَامَتْ أُمُّ حَكِيمٍ بِنْتُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا هَذَا الْمَعْرُوفُ الَّذِي أَمَرَنَا اللَّهُ أَنْ لَا نَعْصِيَكَ فِيهِ فَقَالَ أَلَّا تَخْمِشْنَ وَجْهاً وَ لَا تَلْطِمْنَ خَدّاً وَ لَا تَنْتِفْنَ شَعْراً وَ لَا تَمْزِقْنَ جَيْباً وَ لَا تُسَوِّدْنَ ثَوْباً وَ لَا تَدْعُونَ بِالْوَيْلِ وَ الثُّبُورِ وَ لَا تُقِمْنَ عِنْدَ قَبْرٍ فَبَايَعَهُنَّ ص عَلَى هَذِهِ الشُّرُوطِ.

Umm Hakeem Bint Al-Haris Bin Abdul Muttalib stood up and said, 'O Rasool-Allah[saww]! What is this good deeds which Allah[azwj] has Commanded that we should not disobey you[saww] in it?' He[saww] said: 'That you will not scratch a face, nor slap a cheek, nor tear off any hair, nor tear a pocket, nor blacken your clothes, nor call for the woe and the ruination, nor stand at any grave'. They pledged allegiance upon these conditions''.[69]

7- فس، تفسير القمي وَ قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً فَإِنَّهَا نَزَلَتْ يَوْمَ فَتْحِ مَكَّةَ لَمَّا أَرَادَ رَسُولُ اللَّهِ ص دُخُولَهَا أَنْزَلَ اللَّهُ وَ قُلْ يَا مُحَمَّدُ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً أَيْ مُعِيناً

Tafseer Qummi - ***And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]*** – It was Revealed on the day of conquest of Makkah when Rasool-Allah[saww] wanted

[68] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 5
[69] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 6

to enter it, Allah[azwj] Revealed: ***And say:*** - O Muhammad[saww] - ***'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]*** – i.e., an assistant.

وَ قُلْ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً فَارْتَجَّتْ مَكَّةُ مِنْ قَوْلِ أَصْحَابِ رَسُولِ اللَّهِ ص جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً.

And say: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81] – Makkah trembled from the words of the companions of Rasool-Allah[saww]: ***'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]***''.[70]

8- فس، تفسير القمي وَ قالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنا مِنَ الْأَرْضِ يَنْبُوعاً فَإِنَّهَا نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ أَخِ أُمِّ سَلَمَةَ رَحْمَةُ اللَّهِ عَلَيْهَا وَ ذَلِكَ أَنَّهُ قَالَ هَذَا لِرَسُولِ اللَّهِ ص بِمَكَّةَ قَبْلَ الْهِجْرَةِ

Tafseer Qummi - ***And they say: 'We will never believe in you until you cause a spring to gush out for us from the ground as a fountain [17:90]*** - 'These (Verses) were Revealed regarding Abdullah Bin Abu Ameet, brother of Umm Salma[ra], and that is because he said this to Rasool-Allah[saww] at Makkah before the Hijra.

فَلَمَّا خَرَجَ رَسُولُ اللَّهِ ص إِلَى فَتْحِ مَكَّةَ اسْتَقْبَلَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ فَأَعْرَضَ عَنْهُ وَ لَمْ يُجِبْهُ بِشَيْءٍ وَ كَانَتْ أُخْتُهُ أُمُّ سَلَمَةَ مَعَ رَسُولِ اللَّهِ ص فَدَخَلَ إِلَيْهَا فَقَالَ يَا أُخْتِي إِنَّ رَسُولَ اللَّهِ ص قَدْ قَبِلَ إِسْلَامَ النَّاسِ كُلِّهِمْ وَ رَدَّ إِسْلَامِي فَلَيْسَ يَقْبَلُنِي كَمَا قَبِلَ غَيْرِي

When Rasool-Allah[saww] came out to conquer Makkah, Abdullah Bin Abu Ameet met him[saww] and he greeted upon Rasool-Allah[saww], but he[saww] did not return the greetings upon him, and he[saww] turned away from him and did not answer him anything. And his sister Umm Salma[ra] was (married) with Rasool-Allah[azwj]. So he went over to her[ra] and said, 'O my sister[ra]! Rasool-Allah[saww] has accepted the Islam of the people, all of them, and he rejected my Islam upon me, for he[saww] didn't accept me like what he[saww] accepted from others'.

فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ص عَلَى أُمِّ سَلَمَةَ قَالَتْ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ سَعِدَ بِكَ جَمِيعُ النَّاسِ إِلَّا أَخِي مِنْ بَيْنِ قُرَيْشٍ وَ الْعَرَبِ رَدَدْتَ إِسْلَامَهُ وَ قَبِلْتَ إِسْلَامَ النَّاسِ كُلِّهِمْ

When Rasool-Allah[saww] came to Umm Salma[ra], she[ra] said, 'May my[ra] and my[ra] mother be (sacrificed for) you[saww], O Rasool-Allah[saww]! The entirety of the people are happy with you[saww] except my[ra] brother from between Quraysh and the Arabs. You[saww] rejected his Islam, and accepted Islam of the people, all of them?'

فَقَالَ رَسُولُ اللَّهِ ص يَا أُمَّ سَلَمَةَ إِنَّ أَخَاكِ كَذَّبَنِي تَكْذِيباً لَمْ يُكَذِّبْنِي أَحَدٌ مِنَ النَّاسِ هُوَ الَّذِي قَالَ لِي لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنا مِنَ الْأَرْضِ يَنْبُوعاً إِلَى قَوْلِهِ كِتاباً نَقْرَؤُهُ قَالَتْ أُمُّ سَلَمَةَ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَ لَمْ تَقُلْ إِنَّ الْإِسْلَامَ يَجُبُّ مَا كَانَ قَبْلَهُ قَالَ نَعَمْ فَقَبِلَ رَسُولُ اللَّهِ ص إِسْلَامَهُ.

Rasool-Allah[saww] said: 'O Umm Salma[ra]! Your brother belied me[saww] with such a belying, no one from the people had belied me[saww] with. He is the one who said, ***And they say: 'We will never believe in you until you cause a spring to gush out for us from the ground as a***

[70] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 7

fountain [17:90] – up to His[azwj] Words: ***for us a letter to read'. [17:93]***'. Umm Salma[ra] said, 'May my[ra] father and my[ra] mother be (sacrificed for) you[saww], O Rasool-Allah[saww]! Did you[saww] not say that Al-Islam annuls whatever happened before it?' He[saww] said: 'Yes', and Rasool-Allah[saww] accepted his Islam''.[71]

9- ما، الأمالي للشيخ الطوسي أَبُو الْفَتْحِ هِلَالُ بْنُ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبِلِيِّ عَنْ أَبِي عَلِيِّ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ رَزِينٍ عَنْ أَبِيهِ رَزِينِ بْنِ عُثْمَانَ عَنْ أَبِيهِ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ بُدَيْلِ بْنِ وَرْقَاءَ قَالَ سَمِعْتُ أَبِي بُدَيْلَ بْنَ وَرْقَاءَ الْخُزَاعِيَّ يَقُولُ لَمَّا كَانَ يَوْمُ الْفَتْحِ وَقَّفَنِي الْعَبَّاسُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص قَالَ يَا رَسُولَ اللَّهِ هَذَا يَوْمٌ قَدْ شَرَّفْتَ فِيهِ قَوْماً فَمَا بَالُ خَالِكَ بُدَيْلِ بْنِ وَرْقَاءَ وَ هُوَ قَعِيدُ حَيِّهِ

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Abu Al-Fatah Hilal Bin Muhammad Bin Ja'far, from Ismail Bin Ali Al-Deobaly, from Abu Ali Bin Ali, from his father Ali Bin Razeyn, from his father Razeyn Bin Usman, from his father Usman Bin Abdul Rahman, from his father Abdul Rahman Bin Abdullah, from his father Abdullah Bin Budeyl Bin Warqa who said, '

'I heard Abu Budeyl Bin Warqa Al-Khuzaie saying, 'When it was the day of the conquest Al-Abbas paused me in front of Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! This day a people have been ennobled, so what is the matter with your[saww] maternal uncle Budeyl Bin Warqa'a and he is a base of his tribe?'

قَالَ النَّبِيُّ ص احْسِرْ عَنْ حَاجِبَيْكَ يَا بُدَيْلُ فَحَسَرْتُ عَنْهُمَا وَ حَدَرْتُ لِثَامِي فَرَأَى سَوَاداً بِعَارِضِي فَقَالَ كَمْ سِنُوكَ يَا بُدَيْلُ فَقُلْتُ سَبْعٌ وَ تِسْعُونَ يَا رَسُولَ اللَّهِ فَتَبَسَّمَ النَّبِيُّ ص وَ قَالَ زَادَكَ اللَّهُ جَمَالًا وَ سَوَاداً وَ أَمْتَعَكَ وَ وُلْدَكَ لَكِنْ رَسُولُ اللَّهِ ص قَدْ نَيَّفَ عَلَى السِّتِّينَ وَ قَدْ أَسْرَعَ الشَّيْبُ فِيهِ

The Prophet[saww] said: 'Part your eyebrows, O Budeyl!' He parted them and inclined towards Saamy and he[saww] saw blackness in my cheeks. He[saww] said: 'How much is your age, O Budeyl?' I said, 'Ninety seven, O Rasool-Allah[saww]'. The Prophet[saww] smiled and said: 'May Allah[azwj] Increase you in beauty and blackness (of the cheeks) and Grant pleasure of your children'; and Rasool-Allah[saww] had almost reached sixty and the grey hair had hastened in him[saww].

ارْكَبْ جَمَلَكَ هَذَا الْأَوْرَقَ وَ نَادِ فِي النَّاسِ إِنَّهَا أَيَّامُ أَكْلٍ وَ شُرْبٍ وَ كُنْتُ جَهِيراً فَرَأَيْتُنِي بَيْنَ خِيَامِهِمْ وَ أَنَا أَقُولُ أَنَا رَسُولُ رَسُولِ اللَّهِ ص يَقُولُ لَكُمْ إِنَّهَا أَيَّامُ أَكْلٍ وَ شُرْبٍ وَ هِيَ لُغَةُ خُزَاعَةَ يَعْنِي الِاجْتِمَاعَ وَ مِنْ هَاهُنَا قَرَأَ أَبُو عَمْرٍو فَشَارِبُونَ شُرْبَ الْهِيمِ.

Ride this camel of yours Al-Awraq, and call out among the people, 'These are the days of eating and drinking', and I was loud and you would have seen me between their tents and I was saying, 'I am a messenger of Rasool-Allah[saww]! He[saww] is saying to you these are days of eating and drinking', and it is a language of Khuzaie, meaning the gathering, and from over here Abu Amro recited, ***And they would be drinking (like) the thirsty camel drinks [56:55]***''.[72]

10- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ عَبْدِ الْمَلِكِ الطَّحَّانِ عَنْ هَارُونَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص سَافَرَ إِلَى بَدْرٍ فِي شَهْرِ رَمَضَانَ وَ افْتَتَحَ مَكَّةَ فِي شَهْرِ رَمَضَانَ.

[71] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 8
[72] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 9

(The book) Al-Amaami of the sheykh Al-Tusi – Ibn Salt, from Ibn Uqda, from Abdul Malik Al-Tahhan, from Haroun Bin Isa, from Abdullah Bin Ibrahim,

'From Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws]: 'Rasool-Allah[saww] travelled to Badr during the Month of Ramazan and conquered Makah during the Month of Ramazan''.[73]

11- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ ثَبِيرِ بْنِ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنِ الرِّضَا ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص يَوْمَ فَتْحِ مَكَّةَ وَ الْأَصْنَامُ حَوْلَ الْكَعْبَةِ وَ كَانَتْ ثَلَاثَمِائَةٍ وَ سِتِّينَ صَنَماً فَجَعَلَ يَطْعَنُهَا بِمِخْصَرَةٍ فِي يَدِهِ وَ يَقُولُ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً جاءَ الْحَقُّ وَ ما يُبْدِئُ الْباطِلُ وَ ما يُعِيدُ فَجَعَلَتْ تَكُبُ لِوَجْهِهَا.

(The book) 'Al-Amaali' of the shekh Al-Tusi – Ibn Al-Salt, from Ibn Uqda, from Al-Hassan Bin Al-Qasim, from Sabeyr Bin Ibrahim, from Suleyman Bin Bilal,

'From Al-Reza[asws] having said: 'Rasool-Allah[saww] entered on the day of conquest of Makkah and the idols were around the Kabah, and there were three hundred and sixty idols, so he[saww] went on to stab them with a stick in his[saww] hand and saying: '***And say: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81] 'The Truth came and what the falsehood started, will not be restored' [34:49]***, and these went on to fall to their faces''.[74]

12- قب، المناقب لابن شهرآشوب تَفْسِيرُ الثَّعْلَبِيِّ وَ الْقُشَيْرِيِّ وَ الْوَاحِدِيِّ وَ الْقَزْوِينِيِّ وَ مَعَانِي الزَّجَّاجِ وَ مُسْنَدُ الْمَوْصِلِيِّ وَ أَسْبَابُ نُزُولِ الْقُرْآنِ عَنِ الْوَاحِدِيِ أَنَّهُ لَمَّا دَخَلَ النَّبِيُّ ص مَكَّةَ يَوْمَ الْفَتْحِ غَلَّقَ عُثْمَانُ بْنُ أَبِي طَلْحَةَ الْعَبْدِيُّ بَابَ الْبَيْتِ وَ صَعِدَ السَّطْحَ فَطَلَبَ النَّبِيُّ ص الْمِفْتَاحَ مِنْهُ فَقَالَ لَوْ عَلِمْتُ أَنَّهُ رَسُولُ اللَّهِ لَمْ أَمْنَعْهُ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, Tafseer Al-Sa'alby, and Al-Qusheyri, and Al-Wahidy, and Al-Qazruni, and Ma'ani Al-Zajaj, and Musna Al-Nowsily, and Asbaab Al-Nuzook Al-Quran from Al-Wahidy,

'When the Prophet[saww] entered Makkah on the day of conquest, Usman Abu Talha Al-Abdy locked the door of the House (Kabah) and climbed upon the roof. The Prophet[saww] sought the keys from him, and he said, 'If I knew he[saww] was a Rasool[saww] of Allah[azwj], I would not refuse him[saww]'.

فَصَعِدَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع السَّطْحَ وَ لَوَى يَدَهُ وَ أَخَذَ الْمِفْتَاحَ مِنْهُ وَ فَتَحَ الْبَابَ فَدَخَلَ النَّبِيُّ ص الْبَيْتَ فَصَلَّى فِيهِ رَكْعَتَيْنِ فَلَمَّا خَرَجَ سَأَلَهُ الْعَبَّاسُ أَنْ يُعْطِيَهُ الْمِفْتَاحَ فَنَزَلَ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَماناتِ إِلى أَهْلِها

Ali[asws] Bin Abu Talib[asws] climbed upon the roof and twisted his hand and took the keys from him and opened the door. The Prophet[saww] entered the House (Kabah) and prayed Salat in it of two Cycles. When he[saww] came out Al-Abbas asked him[saww] to give him the keys, so it was Revealed: ***Allah Commands you to render the entrustments to their owners, [4:58]***.

فَأَمَرَ النَّبِيُّ ص أَنْ يَرُدَّ الْمِفْتَاحَ إِلَى عُثْمَانَ وَ يَعْتَذِرَ إِلَيْهِ فَقَالَ لَهُ عُثْمَانُ يَا عَلِيُّ أَكْرَهْتَ وَ أديت [آذَيْتَ] ثُمَّ جِئْتَ بِرِفْقٍ قَالَ لَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي شَأْنِكَ وَ قَرَأَ عَلَيْهِ الْآيَةَ فَأَسْلَمَ عُثْمَانُ فَأَقَرَّهُ النَّبِيُّ ص فِي يَدِهِ.

[73] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 10
[74] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 11

The Prophet[saww] instructed that he[asws] returns the keys to Usman, and he[saww] excused to him. Usman said to him[asws]: 'O Ali[asws]! I hated and I hurt, then I came with kindness'. He[saww] said: 'Allah[azwj] Mighty and Majestic has Revealed regarding you and recited the Verse to him, so Usman became a Muslim and the Prophet[saww] acknowledged it in his hand''.[75]

13- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْأَصْفَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ص يَوْمَ فَتْحِ مَكَّةَ لَمْ يَسْبِ لِأَهْلِهَا ذُرِّيَّةً وَ قَالَ مَنْ أَغْلَقَ بَابَهُ وَ أَلْقَى سِلَاحَهُ أَوْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ .

(The book) 'Al-Khisaal' – My father, from Sa'ad, from Al-Isfahany, from Al-Minqari, from Hafs,

'From Abu Abdullah[asws], from his[asws] father[asws] having said: 'One the day of conquest of Makkah Rasool-Allah[saww] did not make captives of the offspring and said: 'One who locks his door and throws down his weapon or enters the house of Abu Sufyan, so he will be safe''.[76]

14- ف، تحف العقول عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ: كَانَتْ مُبَايَعَةُ رَسُولِ اللَّهِ ص النِّسَاءَ أَنْ يَغْمِسَ يَدَهُ فِي إِنَاءٍ فِيهِ مَاءٌ ثُمَّ يُخْرِجَهَا فَتَغْمِسَ النِّسَاءُ أَيْدِيَهُنَّ فِي ذَلِكَ الْإِنَاءِ بِالْإِقْرَارِ وَ الْإِيمَانِ بِاللَّهِ وَ التَّصْدِيقِ بِرَسُولِهِ عَلَى مَا أَخَذَ عَلَيْهِنَ.

(The book) 'Tuhaf Al-Uqool' – From Abu Ja'far[asws] the 2nd having said: 'The taking of allegiances of the women by Rasool-Allah[saww] was that he[saww] immersed his[saww] hand in a container wherein was water, then he[saww] took it out, then the women immersed their hands in that container with the acknowledgment and the belief in Allah[azwj] and the ratification of His[azwj] Rasool[saww] upon what he[saww] took upon them''.[77]

15- شا، الإرشاد يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ ع أَنَّهُ كَانَ فِي الْمَسْجِدِ ثَلَاثُمِائَةٍ وَ سِتُّونَ صَنَماً وَ قَالَ بَعْضُهَا فِيمَا يَزْعُمُونَ مَشْدُودٌ بِبَعْضِهَا بِالرَّصَاصِ فَأَخَذَ رَسُولُ اللَّهِ ص كَفّاً مِنْ حَصًى فَرَمَاهَا فِي عَامِ الْفَتْحِ ثُمَّ قَالَ جاءَ الْحَقُّ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً فَمَا بَقِيَ فِيهَا صَنَمٌ إِلَّا خَرَّ لِوَجْهِهِ فَأَمَرَ بِهَا فَأُخْرِجَتْ مِنَ الْمَسْجِدِ فَطُرِحَتْ فَكُسِرَتْ.

(The books) 'Al-Irshad' (and) 'Al-Kharaij Wa Al-Jaraih' – It is reported from Abu Baseer,

'From Al-Sadiq[asws]: 'In the Masjid were three hundred and sixty idols and some of these were in what they claimed, tightened with the lead, so Rasool-Allah[saww] grabbed a handful of pebbles and threw them during the conquest, then said: '***'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]***. There did not remain any idol in it except it fell to its face and he[saww] ordered with these, and they were brought out from the Masjid and thrown and broken''.[78]

16- يج، الخرائج و الجرائح فَلَمَّا دَخَلَ وَقْتُ صَلَاةِ الظُّهْرِ أَمَرَ رَسُولُ اللَّهِ ص بِلَالًا فَصَعِدَ عَلَى الْكَعْبَةِ فَقَالَ عِكْرِمَةُ أَكْرَهُ أَنْ أَسْمَعَ صَوْتَ أَبِي رَبَاحٍ يَنْهَقُ عَلَى الْكَعْبَةِ وَ حَمِدَ خَالِدُ بْنُ أَسِيدٍ أَنَّ أَبَا عَتَّابٍ تُوُفِّيَ وَ لَمْ يَرَ ذَلِكَ وَ قَالَ أَبُو سُفْيَانَ لَا أَقُولُ شَيْئاً لَوْ نَطَقْتُ لَظَنَنْتُ أَنَّ هَذِهِ الْجُدُرَ سَتُخْبِرُ بِهِ مُحَمَّداً

[75] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 12
[76] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 13
[77] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 14
[78] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 15

(The book) 'Al-Kharaij Wa Al-Jaraih' – 'When the time of Al-Zohr Salat entered, Rasool-Allah[saww] instructed Bilal and he climbed upon the Kabah. Ikrimah said, 'I dislike it that I hear the voice of Abu Rabah squawking upon the Kabah'; and Khalid Bin Aseyd praised that Abu Attab had died and did not see that; and abu Sufyan said, 'I am not saying anything, if I were to speak, I think that these wall would inform Muhammad[saww] with it'.

فَبَعَثَ إِلَيْهِمُ النَّبِيُّ ص فَأُتِيَ بِهِمْ فَقَالَ عَتَّابٌ نَسْتَغْفِرُ اللَّهَ وَ نَتُوبُ إِلَيْهِ قَدْ وَ اللَّهِ يَا رَسُولَ اللَّهِ قُلْنَا فَأَسْلَمَ وَ حَسُنَ إِسْلَامُهُ فَوَلَّاهُ رَسُولُ اللَّهِ ص مَكَّةَ.

The Prophet[saww] sent for them and they came with them. Attab said, 'We seek Forgiveness of Allah[azwj] and repent to Him[azwj]. By Allah[azwj], O Rasool-Allah[saww], we had said it'. He became a Muslim and his Islam was good, so Rasool-Allah[saww] made him to be in charge of Makkah''.[79]

17- يج، الخرائج و الجرائح رُوِيَ أَنَّ النَّبِيَّ ص خَرَجَ قَاصِداً مَكَّةَ فِي عَشَرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ فَلَمْ يَشْعُرْ أَهْلُ مَكَّةَ حَتَّى نَزَلَ تَحْتَ الْعَقَبَةِ وَ كَانَ أَبُو سُفْيَانَ وَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ خَرَجَا إِلَى الْعَقَبَةِ يَتَجَسَّسَانِ خَبَراً وَ نَظَرَا إِلَى النِّيرَانِ فَاسْتَعْظَمَا

(The book) 'Al-Kharaij Wa Al-Jaraih' – 'It is reported that the Prophet[saww] went out aiming for Makkah among ten thousand from the Muslims, and the people of Makkah were not aware until he[saww] descended beneath Al-Aqaba, and Abu Sufyan and Ikrimah Bin Abu Jahl had both come out to Al-Aqaba to investigate news, and they looked at fires, and they considered these are a great thing.

فَلَمَّا يَعْلَمَا لِمَنِ النِّيرَانُ وَ كَانَ الْعَبَّاسُ قَدْ خَرَجَ مِنْ مَكَّةَ مُسْتَقْبِلًا إِلَى الْمَدِينَةِ فَرَدَّهُ رَسُولُ اللَّهِ ص مَعَهُ وَ الصَّحِيحُ أَنَّهُ مُنْذُ يَوْمِ بَدْرٍ كَانَ بِالْمَدِينَةِ فَلَمَّا نَزَلَ تَحْتَ الْعَقَبَةِ رَكِبَ الْعَبَّاسُ بَغْلَةَ رَسُولِ اللَّهِ ص وَ صَارَ إِلَى الْعَقَبَةِ طَمَعاً أَنْ يَجِدَ مِنْ أَهْلِ مَكَّةَ مَنْ يُنْذِرُهُمْ إِذْ سَمِعَ كَلَامَ أَبِي سُفْيَانَ يَقُولُ لِعِكْرِمَةَ مَا هَذِهِ النِّيرَانُ

When they came to know who the fires were for, and Al-Abbas had come out from Makkah facing towards Al-Medina, Rasool-Allah[saww] returned him with him[saww]', and the correct is that since the day of Badr he was at Al-Medina'. When he[saww] descended beneath Al-Aqaba, Al-Abbas rode his mule to Rasool-Allah[saww] and came to Al-Aqabah in desired that he might fine from the people of Makkah one he can warn them, when he heard the speech of Abu Sufyan saying to Ikrimah, 'What are these fires?'

فَقَالَ الْعَبَّاسُ يَا أَبَا سُفْيَانَ نَعَمْ هَذَا رَسُولُ اللَّهِ قَالَ أَبُو سُفْيَانَ مَا تَرَى أَنْ أَصْنَعَ قَالَ تَرْكَبُ خَلْفِي فَأَصِيرُ بِكَ إِلَى رَسُولِ اللَّهِ ص فَآخُذُ لَكَ الْأَمَانَ قَالَ وَ تَرَاهُ يُؤْمِنُنِي قَالَ نَعَمْ فَإِنَّهُ إِذَا سَأَلْتُهُ شَيْئاً لَمْ يَرُدَّنِي

Al-Abbas said, 'O Abu Sufyan!' He said, 'Yes'. (He said), 'This is Rasool-Allah[saww]'. Abu Sufyan said, 'What do you see that I should do?' He said, 'You should ride behind me and I shall come with you to Rasool-Allah[saww] and take the safety for you'. He said, 'And you see that he[saww] would grant me safety?' He said, 'Yes, for whenever I ask him[saww] for something, he[saww] does not refuse me'.

[79] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 16

فَرَكِبَ أَبُو سُفْيَانَ خَلْفَهُ فَانْصَرَفَ عِكْرِمَةُ إِلَى مَكَّةَ فَصَارَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ الْعَبَّاسُ هَذَا أَبُو سُفْيَانَ صَارَ مَعِي إِلَيْكَ فَتُؤْمِنُهُ بِسَبَبِي فَقَالَ ص أَسْلِمْ تَسْلَمْ يَا أَبَا سُفْيَانَ فَقَالَ يَا أَبَا الْقَاسِمِ مَا أَكْرَمَكَ وَ أَحْلَمَكَ قَالَ أَسْلِمْ تَسْلَمْ قَالَ مَا أَكْرَمَكَ وَ أَحْلَمَكَ قَالَ أَسْلِمْ تَسْلَمْ

So Abu Sufyan rode behind him and Ikrimah left to go to Makkah. He came to Rasool-Allah[saww] and Al-Abbas said, 'This is Abu Sufyan who has come with me to you[saww], so grant him safety due to my reason'. He[saww] said: 'Become a Muslim you will be safe, O Abu Sufyan'. He said, 'O Abu Al-Qasim[saww]! How (much) is your[saww] honour and your[saww] forbearance'. He[saww] said:' Became a Muslims you will be safe'. He said, 'How (much) is your[saww] honour and your[saww] forbearance'. He[saww] said: 'Become a Muslims you will be safe'.

فَوَكَزَهُ الْعَبَّاسُ وَ قَالَ وَيْلَكَ إِنْ قَالَهَا الرَّابِعَةَ وَ لَمْ تُسْلِمْ فَتَلَكَ فَقَالَ ص خُذْهُ يَا عَمِّ إِلَى خَيْمَتِكَ وَ كَانَتْ قَرِيبَةً فَلَمَّا جَلَسَ فِي الْخَيْمَةِ نَدِمَ عَلَى مَجِيئِهِ مَعَ الْعَبَّاسِ وَ قَالَ فِي نَفْسِهِ مَنْ فَعَلَ بِنَفْسِهِ مِثْلَ مَا فَعَلْتُ أَنَا جِئْتُ فَأَعْطَيْتُ بِيَدِي وَ لَوْ كُنْتُ انْصَرَفْتُ إِلَى مَكَّةَ فَجَمَعْتُ الْأَحَابِيشَ وَ غَيْرَهُمْ فَلَعَلِّي كُنْتُ أَهْزِمُهُ

Al-Abbas nudged him and said, 'Woe be unto you! If he[saww] says it a fourth time and you do not become a Muslim, he[saww] will kill you'. He[saww] said: 'Take him to your tent, O uncle!', and it was nearby. When he sat in the tent he regretted upon his coming with Al-Abbas and said within himself, 'Who does with himself the like of what I have done? I came and displayed my hand, and if I could just leave to go to Makkah and gather the Ethiopians and others, perhaps I can defeat him[saww]'.

فَنَادَاهُ رَسُولُ اللَّهِ مِنْ خَيْمَتِهِ فَقَالَ إِذاً كَانَ اللَّهُ يُخْزِيكَ فَجَاءَهُ الْعَبَّاسُ فَقَالَ يُرِيدُ أَبُو سُفْيَانَ أَنْ يَجِيئَكَ يَا رَسُولَ اللَّهِ قَالَ هَاتِهِ فَلَمَّا دَخَلَ قَالَ أَ لَمْ يَأْنِ أَنْ تُسْلِمَ فَقَالَ لَهُ الْعَبَّاسُ قُلْ وَ إِلَّا فَيَقْتُلُكَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ

Rasool-Allah[saww] called out to him from his[saww] tent saying: 'Then Allah[azwj] will Disgrace you!' Al-Abbas came to him[saww] and said: 'Abu Sufyan wants to come to you[saww], O Rasool-Allah[saww]!' He[saww] said: 'Bring him'. When he entered, he[saww] said: 'Is it not time you became a Muslim?' Al-Abbas said to him, 'Say (the testimony) or else he[saww] will kill you?' He said, 'I testify that there is no god except Allah[azwj] and you[saww] are a Rasool[saww] of Allah[azwj]'.

فَضَحِكَ ص فَقَالَ رُدَّهُ إِلَى عِنْدِكَ فَقَالَ الْعَبَّاسُ إِنَّ أَبَا سُفْيَانَ يُحِبُّ الشَّرَفَ فَشَرِّفْهُ فَقَالَ مَنْ دَخَلَ دَارَهُ فَهُوَ آمِنٌ وَ مَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ

Rasool-Allah[saww] chuckled and said, 'Return him to be with you'. Al-Abbas said, 'Surey Abu Sufyan loves the nobility, so ennoble him'. He[saww] said: 'One who enters his house so he would be safe, and one who throws down his weapon, so he will be safe'.

فَلَمَّا صَلَّى بِالنَّاسِ الْغَدَاةَ فَقَالَ لِلْعَبَّاسِ خُذْهُ إِلَى رَأْسِ الْعَقَبَةِ فَأَقْعِدْهُ هُنَاكَ لِيَرَاهُ النَّاسُ جُنُودُ اللَّهِ وَ يَرَاهَا فَقَالَ أَبُو سُفْيَانَ مَا أَعْظَمَ مُلْكَ ابْنِ أَخِيكَ قَالَ الْعَبَّاسُ يَا أَبَا سُفْيَانَ هِيَ نُبُوَّةٌ قَالَ نَعَمْ

When he[saww] prayed the morning Salat with the people, he[saww] said to Al-Abbas: 'Take him to the top of (mount) Al-Aqaba and make him to be seated over there for the people to see the army of Allah[azwj] and he will see it'. Abu Sufyan said, 'How great is the kingdom of the son[saww] of your brother[as]'. Al-Abbas said, 'O Abu Sufyan! It is Prophet-hood'. He said, 'Yes'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص تَقَدَّمْ إِلَى مَكَّةَ فَأَعْلِمْهُمْ بِالْأَمَانِ فَلَمَّا دَخَلَهَا قَالَتْ هِنْدٌ اقْتُلُوا هَذَا الشَّيْخَ الضَّالَّ فَدَخَلَ النَّبِيُّ ص مَكَّةَ وَ كَانَ وَقْتُ الظُّهْرِ فَأَمَرَ بِلَالًا فَصَعِدَ عَلَى ظَهْرِ الْكَعْبَةِ فَأَذَّنَ فَمَا بَقِيَ صَنَمٌ بِمَكَّةَ إِلَّا سَقَطَ عَلَى وَجْهِهِ فَلَمَّا سَمِعَ وُجُوهُ قُرَيْشٍ الْأَذَانَ قَالَ بَعْضُهُمْ فِي نَفْسِهِ الدُّخُولُ فِي بَطْنِ الْأَرْضِ خَيْرٌ مِنْ سَمَاعِ هَذَا وَ قَالَ آخَرُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَعِشْ وَالِدِي إِلَى هَذَا الْيَوْمِ

Then Rasool-Allah[saww] said: 'Proceed to Makkah and let them know of the safety (stipulations)'. When he entered it Hind said, 'Kill this old man, the strayed'. The Prophet[saww] entered, and it was the time of Al-Zohr, so he[saww] ordered Bilal and he climbed upon the back (top) and proclaimed Azaan, and there did not remain any idol in Makkah except it fell down upon its face. When the faces of Quraysh heard the Azan one of them said within himself, 'The entering into the belly of the earth is better than hearing this'. And another said, 'The Praise be to Allah[azwj] Who did not Make my parents to live up to this day'.

فَقَالَ النَّبِيُّ ص يَا فُلَانُ قَدْ قُلْتَ فِي نَفْسِكَ كَذَا وَ يَا فُلَانُ قُلْتَ فِي نَفْسِكَ كَذَا فَقَالَ أَبُو سُفْيَانَ أَنْتَ تَعْلَمُ أَنِّي لَمْ أَقُلْ شَيْئاً قَالَ اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

The Prophet[saww] said: 'O so and so. You have said such and such within yourself, and O so and so, you have said such and such within yourself'. Abu Sufyan said, 'You[saww] know I did not say anything'. He[saww] said: 'O Allah[azwj]! Guide my[saww] people for they are not knowing''.[80]

18- شا، الإرشاد مِنْ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ النَّبِيَّ ص لَمَّا أَرَادَ فَتْحَ مَكَّةَ سَأَلَ اللَّهَ جَلَّ اسْمُهُ أَنْ يُعَمِّيَ أَخْبَارَهُ عَلَى قُرَيْشٍ لِيَدْخُلَهَا بَغْتَةً وَ كَانَ ص قَدْ بَنَى الْأَمْرَ فِي مَسِيرِهِ إِلَيْهَا عَلَى الِاسْتِسْرَارِ بِذَلِكَ

(The book) 'Al-Irshad' – 'From the virtues of Amir Al-Momineen[asws] – When the Prophet[saww] wanted to conquer Makkah, he[saww] asked Allah[azwj] to hide his[saww] news from Quraysh so he[saww] could enter it surprisingly, and he[saww] had built the matter during his[saww] journey upon the secrecy with that.

فَكَتَبَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِعَزِيمَةِ رَسُولِ اللَّهِ ص عَلَى فَتْحِهَا وَ أَعْطَى الْكِتَابَ امْرَأَةً سَوْدَاءَ كَانَتْ وَرَدَتِ الْمَدِينَةَ تَسْتَمِيحُ النَّاسَ وَ تَسْتَبِرُهُمْ وَ جَعَلَ لَهَا جُعْلًا أَنْ تُوصِلَهُ إِلَى قَوْمٍ سَمَّاهُمْ لَهَا مِنْ أَهْلِ مَكَّةَ وَ أَمَرَهَا أَنْ تَأْخُذَ عَلَى غَيْرِ الطَّرِيقِ

Hatib Bin Abu Balta wrote to the people of Makkah informing them with the determination of Rasool-Allah[saww] upon conquering it and he gave the letter to a black woman who had passed by Al-Medina to listen to the people and find out about them, and it was made for her that you would arrive to the people with what she had heard and they had instructed her to take to another road.

فَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص بِذَلِكَ فَاسْتَدْعَى أَمِيرَ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ إِنَّ بَعْضَ أَصْحَابِي قَدْ كَتَبَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِخَبَرِنَا وَ قَدْ كُنْتُ سَأَلْتُ اللَّهَ أَنْ يُعَمِّيَ أَخْبَارَنَا عَلَيْهِمْ وَ الْكِتَابُ مَعَ امْرَأَةٍ سَوْدَاءَ قَدْ أَخَذَتْ عَلَى غَيْرِ الطَّرِيقِ فَخُذْ سَيْفَكَ وَ الْحَقْهَا وَ انْتَزِعِ الْكِتَابَ مِنْهَا وَ خَلِّهَا وَ صِرْ بِهِ إِلَيَّ

The Revelation descended unto Rasool-Allah[saww] with that and he[saww] called Amir Al-Momineen[asws] and said to him[asws]: 'One of my[saww] companions has written to the people of Makkah informing them of our news and I[saww] had asked Allah[azwj] to hide our news from them, and the letter is with a black women who has taken to another road. Take your[asws]

[80] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 17

sword and catch up with her and snatch the letter from her leave her and come with it to me[saww]’.

اسْتَدْعَى الزُّبَيْرَ بْنَ الْعَوَّامِ وَ قَالَ لَهُ امْضِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي هَذَا الْوَجْهِ فَمَضَيَا وَ أَخَذَا عَلَى غَيْرِ الطَّرِيقِ فَأَدْرَكَا الْمَرْأَةَ فَسَبَقَ إِلَيْهَا الزُّبَيْرُ فَسَأَلَهَا عَنِ الْكِتَابِ الَّذِي مَعَهَا فَأَنْكَرَتْ وَ حَلَفَتْ أَنَّهُ لَا شَيْءَ مَعَهَا وَ بَكَتْ فَقَالَ الزُّبَيْرُ مَا أَرَى يَا أَبَا الْحَسَنِ مَعَهَا كِتَاباً فَارْجِعْ بِنَا إِلَى رَسُولِ اللَّهِ ص نُخْبِرْهُ بِبَرَاءَةِ سَاحَتِهَا

Then he[saww] called Al-Zubeyr Bin Al-Awwam and said to him: ‘Go with Ali[asws] Bin Abu Talib[asws] in this direction’. So they both went and took to the other road and came across the woman. Al-Zubeyr preceded to her and asked her about the letter which was with her, but she denied and swore that there is nothing with her and she cried. Al-Zubeyr said, ‘O Abu Al-Hassan[asws]! I do not see any letter with her, so let us return to Rasool-Allah[saww] and inform him[saww] of her innocence’.

ثُمَّ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع يُخْبِرُنِي رَسُولُ اللَّهِ ص أَنَّ مَعَهَا كِتَاباً وَ يَأْمُرُنِي بِأَخْذِهِ مِنْهَا وَ تَقُولُ أَنْتَ إِنَّهُ لَا كِتَابَ مَعَهَا ثُمَّ اخْتَرَطَ السَّيْفَ وَ تَقَدَّمَ إِلَيْهَا فَقَالَ أَمَا وَ اللَّهِ لَئِنْ لَمْ تُخْرِجِي الْكِتَابَ لَأَكْشِفَنَّكِ ثُمَّ لَأَضْرِبَنَّ عُنُقَكِ فَقَالَتْ إِذَا كَانَ لَا بُدَّ مِنْ ذَلِكَ فَأَعْرِضْ يَا ابْنَ أَبِي طَالِبٍ بِوَجْهِكَ عَنِّي

Then Amir Al-Momineen[asws] said to him: ‘Rasool-Allah[saww] informed me that there is a letter with her and instructed me[asws] with taking it from her and you are saying that there is no letter with her?’ Then he[asws] unsheathed the sword and proceeded to her and said: ‘By Allah[azwj]! If you don’t inform me of the letter I[asws] will uncover you (your head gear) then strike off your neck’. She said, ‘When there is no escape from that, then turn your[asws] face around from me O son[asws] of Abu Talib[asws]’.

فَأَعْرَضَ بِوَجْهِهِ عَنْهَا فَكَشَفَتْ قِنَاعَهَا وَ أَخْرَجَتِ الْكِتَابَ مِنْ عَقِيصَتِهَا فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ وَ صَارَ بِهِ إِلَى النَّبِيِّ ص فَأَمَرَ أَنْ يُنَادَى الصَّلَاةُ جَامِعَةً فَنُودِيَ فِي النَّاسِ فَاجْتَمَعُوا إِلَى الْمَسْجِدِ حَتَّى امْتَلَأَ بِهِمْ ثُمَّ صَعِدَ النَّبِيُّ ص إِلَى الْمِنْبَرِ وَ أَخَذَ الْكِتَابَ بِيَدِهِ وَ قَالَ أَيُّهَا النَّاسُ إِنِّي كُنْتُ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُخْفِيَ أَخْبَارَنَا عَنْ قُرَيْشٍ وَ إِنَّ رَجُلًا مِنْكُمْ كَتَبَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِخَبَرِنَا فَلْيَقُمْ صَاحِبُ الْكِتَابِ وَ إِلَّا فَضَحَهُ الْوَحْيُ

He[asws] turned his[asws] face away from her, and she uncovered her hair and brought out the letter from her hair. Amir Al-Momineen[asws] took it and came with it to the Prophet[saww] and he[saww] ordered with a call for the congregational Salat. So, it was called for among the people and they gathered to the Masjid until it was filled with them. Then the Prophet[saww] ascended the pulpit and took the letter in his[saww] hand and said: ‘O you people! I[saww] has asked Allah[azwj] Mighty and Majestic to hide our news from Quraysh, and a man from you has written to the people of Makkah informing them of our news, so let the owner of this letter stand up or else the Revelation will expose him’.

فَلَمْ يَقُمْ أَحَدٌ فَأَعَادَ رَسُولُ اللَّهِ ص مَقَالَتَهُ ثَانِيَةً وَ قَالَ لِيَقُمْ صَاحِبُ الْكِتَابِ وَ إِلَّا فَضَحَهُ الْوَحْيُ فَقَامَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ وَ هُوَ يُرْعَدُ كَالسَّعَفَةِ فِي يَوْمِ الرِّيحِ الْعَاصِفِ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ صَاحِبُ الْكِتَابِ وَ مَا أَحْدَثْتُ نِفَاقاً بَعْدَ إِسْلَامِي وَ لَا شَكّاً بَعْدَ يَقِينِي فَقَالَ لَهُ النَّبِيُّ ص فَمَا الَّذِي حَمَلَكَ عَلَى أَنْ كَتَبْتَ هَذَا الْكِتَابَ

But no one stood up, and Rasool-Allah[saww] repeated the words three times and said: ‘Let the owner of the letter stand up or else the Revelation will expose him’. Then Hatib Bin Abu Balta stood up and he was trembling like a leaf on a day of stormy wind. He said, ‘I am the owner of the letter, O Rasool-Allah[saww], and I have not enacted hypocrisy after my Islam nor

any doubt after my certainty'. The Prophet[saww] said to him: 'So what carried you upon writing this letter?'

قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي أَهْلًا بِمَكَّةَ وَ لَيْسَ لِي بِهَا عَشِيرَةٌ فَأَشْفَقْتُ أَنْ تَكُونَ دَائِرَةٌ لَهُمْ عَلَيْنَا فَيَكُونُ كِتَابِي هَذَا كَفّاً لَهُمْ عَنْ أَهْلِي وَ يَداً لِي عِنْدَهُمْ وَ لَمْ أَفْعَلْ ذَلِكَ لِلشَّكِّ فِي الدِّينِ

He said, 'O Rasool-Allah[saww]! There is a family for me in Makkah and there isn't any clan for me at it, so I feared that if there happens to be a surveying for them upon us, this letter of mine would suffice for them to refrain from my family, and there would be a favour for me in their present, and I did not do that for the doubt in the Religion'.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ وَ قَالَ يَا رَسُولَ اللَّهِ مُرْنِي بِقَتْلِهِ فَإِنَّهُ مُنَافِقٌ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ مِنْ أَهْلِ بَدْرٍ وَ لَعَلَّ اللَّهَ تَعَالَى اطَّلَعَ عَلَيْهِمْ فَغَفَرَ لَهُمْ أَخْرِجُوهُ مِنَ الْمَسْجِدِ

Umar Bin Al-Khattab stood up and said, 'O Rasool-Allah[saww]! Order me with killing him, for he is a hypocrite'. Rasool-Allah[saww] said: 'He is from the people of Badr and perhaps Allah[azwj] the Exalted will Notice upon them and Forgive (their sins) for them. Expel him from the Masjid!'

قَالَ فَجَعَلَ النَّاسُ يَدْفَعُونَ فِي ظَهْرِهِ حَتَّى أَخْرَجُوهُ وَ هُوَ يَلْتَفِتُ إِلَى النَّبِيِّ ص لِيَرِقَّ عَلَيْهِ فَأَمَرَ رَسُولُ اللَّهِ ص بِرَدِّهِ وَ قَالَ لَهُ قَدْ عَفَوْتُ عَنْكَ وَ عَنْ جُرْمِكَ فَاسْتَغْفِرْ رَبَّكَ وَ لَا تَعُدْ بِمِثْلِ مَا جَنَيْتَ.

He (the narrator) said, 'The people went pushing in his back until they expelled him and he kept turning towards the Prophet[saww], so Rasool-Allah[saww] ordered with returning him and said to him: 'I[saww] have pardoned you and your crime, so seek Forgiveness of your Lord[azwj] and do not repeat the like of what you committed''.[81]

19- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْفَتْحُ فِي سَنَةِ ثَمَانٍ وَ بَرَاءَةُ فِي سَنَةِ تِسْعٍ وَ حَجَّةُ الْوَدَاعِ فِي سَنَةِ عَشْرٍ.

Tafseer Al-Ayyashi, from Dawood Bin Sirhan,

'From Abu Abdullah[asws] having said: 'The conquest was in the year eight, and disownment (Surah Al-Tawbah) was in the year nine, and the farewell Hajj was in the year ten''.[82]

20- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَ وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَساجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَ سَعى فِي خَرابِها أُولئِكَ ما كانَ لَهُمْ أَنْ يَدْخُلُوها إِلَّا خائِفِينَ لَهُمْ فِي الدُّنْيا خِزْيٌ وَ لَهُمْ فِي الْآخِرَةِ عَذابٌ عَظِيمٌ

Tafseer Imam (Hassan Al-Askari[asws]: The Words of the Mighty and Majestic: ***And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them, and strives to ruin them? (As for) they, it was not for them that they should be entering them except fearing; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [2:114]***.

[81] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 18
[82] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 19

قَالَ الْإِمَامُ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع لَمَّا بَعَثَ اللَّهُ مُحَمَّداً ص بِمَكَّةَ وَ أَظْهَرَ بِهَا دَعْوَتَهُ وَ نَشَرَ بِهَا كَلِمَتَهُ وَ عَابَ أَعْيَانَهُمْ فِي عِبَادَتِهِمُ الْأَصْنَامَ وَ أَخَذُوهُ وَ أَسَاءُوا مُعَاشَرَتَهُ وَ سَعَوْا فِي خَرَابِ الْمَسَاجِدِ الْمَبْنِيَّةِ كَانَتْ لِلْقَوْمِ مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ وَ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

The Imam (Hassan Al-Askari[asws]) said: 'Ali[asws] Bin Al-Husayn[asws] said: 'When Allah[azwj] Sent Muhammad[saww] at Makkah and Manifested his[saww] call in it, and Publicised his[saww] 'Kalima' (There is no god except Allah[azwj] and Muhammad[saww] is Rasool[saww] of Allah[azwj]), and Faulted their religions with regards to their worshipping the idols, his[saww] community seized him[as] and mistreated him[saww], and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad[saww] and his[saww] Shias, and the Shias of Ali[asws] Bin Abu Talib[asws].

كَانَ بِفِنَاءِ الْكَعْبَةِ مَسَاجِدُ يُحْيُونَ فِيهَا مَا أَمَاتَهُ الْمُبْطِلُونَ فَسَعَى هَؤُلَاءِ الْمُشْرِكُونَ فِي خَرَابِهَا وَ أَذَى مُحَمَّدٍ وَ أَصْحَابِهِ وَ إِلْجَائِهِ إِلَى الْخُرُوجِ مِنْ مَكَّةَ نَحْوَ الْمَدِينَةِ الْتَفَتَ خَلْفَهُ إِلَيْهَا وَ قَالَ اللَّهُ يَعْلَمُ أَنِّي أُحِبُّكِ وَ لَوْ لَا أَنَّ أَهْلَكِ أَخْرَجُونِي عَنْكِ لَمَا آثَرْتُ عَلَيْكِ بَلَداً وَ لَا ابْتَغَيْتُ عَلَيْكِ بَدَلًا وَ إِنِّي لَمُغْتَمٌّ عَلَى مُفَارَقَتِكِ

There used to be Masjids in the courtyard of the Kabah wherein was being revived what killed the falsities. So those polytheists strived in ruining these, and hurt Muhammad[saww] and the rest of his[saww] companions, made him[saww] a refugee to exit from Makkah to Al-Medina. He[saww] turned behind him[saww] towards it (Makkah) and he[saww] said: 'Allah[azwj] Knows that I[saww] love you (Makkah), and had not your inhabitants exited me[saww] from you, I[saww] would not have preferred a (another) city over you, nor would I[saww] have sought a replacement from you, and I[saww] am gloomy upon separating from you'.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ سَنَرُدُّكَ إِلَى هَذَا الْبَلَدِ ظَافِراً غَانِماً سَالِماً قَادِراً قَاهِراً وَ ذَلِكَ قَوْلُهُ تَعَالَى إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلى مَعادٍ يَعْنِي إِلَى مَكَّةَ غَانِماً ظَافِراً فَأَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ص أَصْحَابَهُ فَاتَّصَلَ بِأَهْلِ مَكَّةَ فَسَخِرُوا مِنْهُ

Allah[azwj] Revealed unto him[saww]: 'O Muhammad[saww]! The Most Exalted Conveys the greetings upon you[saww], and is Saying: "I[azwj] will Return you[saww] to this city, triumphant, victorious, unscathed, powerful, compelling" – and these are the Words of the Exalted: ***Surely He Who has made the Quran Binding on you will bring you back to the destination [28:85]*** – meaning, to Makkah, triumphant, victorious. And Rasool-Allah[saww] informed his[saww] companions with that. So it was transmitted to the people of Makkah, and they laughed from it.

فَقَالَ اللَّهُ تَعَالَى لِرَسُولِهِ سَوْفَ يُظْفِرُكَ اللَّهُ بِمَكَّةَ وَ يَجْرِي عَلَيْهِمْ حُكْمِي وَ سَوْفَ أَمْنَعُ عَنْ دُخُولِهَا الْمُشْرِكِينَ حَتَّى لَا يَدْخُلُهَا أَحَدٌ مِنْهُمْ إِلَّا خَائِفاً أَوْ دَخَلَهَا مُسْتَخْفِياً مِنْ أَنَّهُ إِنْ عُثِرَ عَلَيْهِ قُتِلَ

Allah[azwj] the Exalted Said to His[azwj] Rasool[saww]: "Soon I[azwj] shall Make you[saww] triumphant in Makkah, and My[azwj] Judgment would flow upon them, and soon I[azwj] shall Forbid the polytheists from entering it until not one would be entering it except as fearful, or he enters it stealthily fearing that if he is traced upon it, he would be killed!"

فَلَمَّا حُتِمَ قَضَاءُ اللَّهِ بِفَتْحِ مَكَّةَ وَ اسْتَوْسَقَتْ لَهُ أَمَرَ عَلَيْهِمْ عَتَّابَ بْنَ أَسِيدٍ فَلَمَّا اتَّصَلَ بِهِمْ خَبَرُهُ قَالُوا إِنَّ مُحَمَّداً لَا يَزَالُ يَسْتَخِفُّ بِنَا حَتَّى وَلَّى عَلَيْنَا غُلَاماً حَدَثَ السِّنِّ ابْنَ ثَمَانِيَ عَشْرَةَ سَنَةً وَ نَحْنُ مَشَايِخُ ذوي [ذَوُو] الْأَسْنَانِ وَ جِيرَانُ حَرَمِ اللَّهِ الْأَمْنِ وَ خَيْرِ بُقْعَةٍ عَلَى وَجْهِ الْأَرْضِ

When the Ordainment of Allah[azwj] came to pass, by the conquest of Makkah, rescuing it (from the idols), he[saww] appointed Attab Bin Aseyd as an emir upon them. So when the news arrived to them, they said, 'Muhammad[saww] does not cease to take us lightly until he[saww] has made a boy of young age rule upon us – one of eighteen years of age, and we are elders, ones with the age, servants of the Sacred House of Allah[azwj] and its vicinity, the sanctuary of safety, and the best spot for it upon the surface of the earth'.

وَ كَتَبَ رَسُولُ اللَّهِ ص لِعَتَّابِ بْنِ أَسِيدٍ عَهْداً عَلَى مَكَّةَ وَ كَتَبَ فِي أَوَّلِهِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ص إِلَى جِيرَانِ بَيْتِ اللَّهِ الْحَرَامِ وَ سُكَّانِ حَرَمِ اللَّهِ

And Rasool-Allah[saww] wrote to Attab bin Aseyd, a pact upon the people of Makkah, and wrote in the beginning of it: 'In the Name of Allah[azwj] the Beneficent, the Merciful. From Muhammad[saww], Rasool[saww] of Allah[azwj] to the neighbours of the House of Allah[azwj] and settlers in the Sanctuary of Allah[azwj]: -

أَمَّا بَعْدُ فَمَنْ كَانَ مِنْكُمْ بِاللَّهِ مُؤْمِناً وَ بِمُحَمَّدٍ رَسُولِهِ فِي أَقْوَالِهِ مُصَدِّقاً وَ فِي أَفْعَالِهِ مُصَوِّباً وَ لِعَلِيٍّ أَخِي مُحَمَّدٍ رَسُولِهِ وَ نَبِيِّهِ وَ صَفِيِّهِ وَ وَصِيِّهِ وَ خَيْرِ خَلْقِ اللَّهِ بَعْدَهُ مُوَالِياً فَهُوَ مِنَّا وَ إِلَيْنَا

As for afterwards, so the one from you who was a believer in Allah[azwj], and in Muhammad[saww] as Rasool[saww] of Allah[azwj] being truthful in his[saww] words, and correct in his[saww] deeds, and (a believer) of Ali[asws] being a brother[asws] of Muhammad[saww] His[azwj] Rasool[saww], and his[saww] elite, and his[saww] successor[asws] – and the best of the creatures after him[saww], as a Guardian[asws], so he is from us[asws] and towards us[asws].

وَ مَنْ كَانَ لِذَلِكَ أَوْ لِشَيْءٍ مِنْهُ مُخَالِفاً فَسُحْقاً وَ بُعْداً لِأَصْحابِ السَّعِيرِ لَا يَقْبَلُ اللَّهُ شَيْئاً مِنْ أَعْمَالِهِ وَ إِنْ عَظُمَ وَ كَبُرَ يُصْلِيهِ نَارَ جَهَنَّمَ خَالِداً مُخَلَّداً أَبَداً

And the one who was opposed to that, or anything from that, so he would be crushed and be distance to the companions of the Blazing Fire. Allah[azwj] will not Accept anything from his deeds, and even if these are great and numerous, and his destination would be the Fire of Hell, eternally abiding in it forever.

وَ قَدْ قَلَّدَ مُحَمَّدٌ رَسُولُ اللَّهِ عَتَّابَ بْنَ أَسِيدٍ أَحْكَامَكُمْ وَ مَصَالِحَكُمْ وَ قَدْ فَوَّضَ إِلَيْهِ تَنْبِيهَ غَافِلِكُمْ وَ تَعْلِيمَ جَاهِلِكُمْ وَ تَقْوِيمَ أَوَدِ مُضْطَرِبِكُمْ وَ تَأْدِيبَ مَنْ زَالَ عَنْ أَدَبِ اللَّهِ مِنْكُمْ لِمَا عَلِمَ مِنْ فَضْلِهِ عَلَيْكُمْ مِنْ مُوَالاةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ مِنْ رُجْحَانِهِ فِي التَّعَصُّبِ لِعَلِيٍّ وَلِيِّ اللَّهِ

And Muhammad[saww] has collared Attab Bin Aseyd as your decider and your reconciler. He[saww] has delegated to him to awaken your heedless ones, and teach your ignorant ones, and straighten the crookedness of your confused ones, and educate the one from you who has strayed from the Education of Allah[azwj] – due to what he[saww] knows from his merits over you, from his befriending Muhammad[saww], Rasool[saww] of Allah[azwj], and from his attention regarding the bias towards Ali[asws], the Guardian[asws] of Allah[azwj].

فَهُوَ لَنَا خَادِمٌ وَ فِي اللَّهِ أَخٌ وَ لِأَوْلِيَائِنَا مُوَالٍ وَ لِأَعْدَائِنَا مُعَادٍ وَ هُوَ لَكُمْ سَمَاءٌ ظَلِيلَةٌ وَ أَرْضٌ زَكِيَّةٌ وَ شَمْسٌ مُضِيئَةٌ قَدْ فَضَّلَهُ اللَّهُ عَلَى كَافَّتِكُمْ بِفَضْلِ مُوَالاتِهِ وَ مَحَبَّتِهِ لِمُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا

Thus, he is a servant of ours[asws], and a brother for the Sake of Allah[azwj], and a friends to our[asws] friends, and an enemy to our[asws] enemies, and a shading sky, and a pure ground, and

an illuminating sun, and a radiant moon. Allah[azwj] the Exalted has Merited him upon all of you by the Grace of his friendship and his love for Muhammad[saww] and Ali[asws], and the goodly ones from their[asws] Progeny[asws].

وَ حَكَّمَهُ عَلَيْكُمْ يَعْمَلُ بِمَا يُرِيدُ اللَّهُ فَلَنْ يُخْلِيَهُ مِنْ تَوْفِيقِهِ كَمَا أَكْمَلَ مِنْ مُوَالاةِ مُحَمَّدٍ وَ عَلِيٍّ ع شَرَفَهُ وَ حَظَّهُ لَا يُؤَامِرُ رَسُولَ اللَّهِ وَ لَا يُطَالِعُهُ بَلْ هُوَ السَّدِيدُ الْأَمِينُ فَلْيَطْمَعِ الْمُطِيعُ مِنْكُمْ بِحُسْنِ مُعَامَلَتِهِ شَرِيفَ الْجَزَاءِ وَ عَظِيمَ الْحِبَاءِ وَ لْيَتَوَقَّى الْمُخَالِفُ لَهُ شَدِيدَ الْعَذَابِ وَ غَضَبَ الْمَلِكِ الْعَزِيزِ الْغَلَّابِ

And he[saww] made him a governor upon you all that he should act with what Allah[azwj] Wants – so he will never be devoid of His[azwj] Inclination – just as He[azwj] Perfected his nobility and his share from the Wilayah of Muhammad[saww] and Ali[asws]. Rasool-Allah[saww] did not make him the emir nor exalted him, but he is the upright, the trustworthy. The obedient ones from you, let him act with goodly dealings in order to be joyful with the noble Recompense, and great gifts, and let him fear the severe Punishment by opposition to him, and the Wrath of the King, the Mighty, the Subduer.

وَ لَا يَحْتَجَّ مُحْتَجٌّ مِنْكُمْ فِي مُخَالَفَتِهِ بِصِغَرِ سِنِّهِ فَلَيْسَ الْأَكْبَرُ هُوَ الْأَفْضَلَ بَلِ الْأَفْضَلُ هُوَ الْأَكْبَرُ وَ هُوَ الْأَكْبَرُ فِي مُوَالاتِنَا وَ مُوَالاةِ أَوْلِيَائِنَا وَ مُعَادَاةِ أَعْدَائِنَا فَلِذَلِكَ جَعَلْنَاهُ الْأَمِيرَ عَلَيْكُمْ وَ الرَّئِيسَ عَلَيْكُمْ فَمَنْ أَطَاعَهُ فَمَرْحَباً بِهِ وَ مَنْ خَالَفَهُ فَلَا يُبَعِّدِ اللَّهُ غَيْرَهُ

And there is need for a protester from you that he opposes him due to his young age, for the oldest is not the superior, but it is the superior who is the greatest, and he is the greatest in having our[asws] Wilayah – and the friendship of our[asws] friends, and enmity to our[asws] enemies. Therefore, due to that, we[saww] made him as the emir for you all and the head upon you. So the one who obeys him, congratulations to him, and the one who opposes him, Allah[azwj] would not Distance other than him'.

قَالَ فَلَمَّا وَصَلَ إِلَيْهِمْ عَتَّابٌ وَ قَرَأَ عَهْدَهُ وَ وَقَفَ فِيهِمْ مَوْقِفاً ظَاهِراً نَادَى فِي جَمَاعَتِهِمْ حَتَّى حَضَرُوهُ وَ قَالَ لَهُمْ مَعَاشِرَ أَهْلِ مَكَّةَ إِنَّ رَسُولَ اللَّهِ ص رَمَانِي بِكُمْ شِهَاباً مُحْرِقاً لِمُنَافِقِكُمْ وَ رَحْمَةً وَ بَرَكَةً عَلَى مُؤْمِنِكُمْ وَ إِنِّي أَعْلَمُ النَّاسِ بِكُمْ وَ بِمُنَافِقِكُمْ وَ سَوْفَ آمُرُكُمْ بِالصَّلَاةِ فَيُقَامُ بِهَا

He (Imam Hassan Al-Askari[asws]) said: 'So when Attab arrived to them and read out his[saww] pact, he paused among them pausing in public and called out in their group until they attended. And he said to them, 'Community of the inhabitants of Makkah! Rasool-Allah[saww] Fired me (as an arrow) of flame to incinerate your hypocrites and as a mercy and Blessing upon your Momineen, and I am more knowing of the people than you are, and of your hypocrites, and soon I shall be ordering with the *Salat* and the establishment of it.

ثُمَّ أَتَخَلَّفُ أُرَاعِي النَّاسَ فَمَنْ وَجَدْتُهُ قَدْ لَزِمَ الْجَمَاعَةَ الْتَزَمْتُ لَهُ حَقَّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ وَ مَنْ وَجَدْتُهُ قَدْ بَعُدَ عَنْهَا فَتَّشْتُهُ فَإِنْ وَجَدْتُ لَهُ عُذْراً عَذَرْتُهُ وَ إِنْ لَمْ أَجِدْ لَهُ عُذْراً ضَرَبْتُ عُنُقَهُ حُكْماً مِنَ اللَّهِ مَقْضِيّاً عَلَى كَافَّتِكُمْ لِأُطَهِّرَ حَرَمَ اللَّهِ مِنَ الْمُنَافِقِينَ

Then I shall wait observing the people. So the one I find to have necessitated the congregation (of *Salat*), I shall necessitate for him the rights of the Momin upon the Momin; and the one I find to have sat back from it, I shall investigate him. So, if I find a valid excuse for him, I shall excuse him, and if I do not find a valid excuse for him, I shall strike off his neck without fail, as an Ordainment from Allah[azwj] upon all of you, in order to purify the *Harram* (House) of Allah[azwj] from the hypocrites.

أَمَّا بَعْدُ فَإِنَّ الصِّدْقَ أَمَانَةٌ وَ الْفُجُورَ خِيَانَةٌ وَ لَنْ تَشِيعَ الْفَاحِشَةُ فِي قَوْمٍ إِلَّا ضَرَبَهُمُ اللَّهُ بِالذُّلِّ قَوِيُّكُمْ عِنْدِي ضَعِيفٌ حَتَّى آخُذَ الْحَقَّ مِنْهُ وَ ضَعِيفُكُمْ عِنْدِي قَوِيٌّ حَتَّى آخُذَ الْحَقَّ لَهُ اتَّقُوا اللَّهَ وَ شَرِّفُوا بِطَاعَةِ اللَّهِ أَنْفُسَكُمْ وَ لَا تُذِلُّوهَا بِمُخَالَفَةِ رَبِّكُمْ

As for afterwards, so it is the honesty of the entrustments and the immorality of the betrayal. And the immoralities never spread among a people except Allah[azwj] Struck them with the disgrace. The strong ones in my presence are weak until I take the right from him, and your weak ones in my presence are strong until I take the right for him. Fear Allah[azwj] and ennoble yourselves with the obedience to Allah[azwj], and do not be disgraced by opposing your Lord[azwj]!'

فَفَعَلَ وَ اللَّهِ كَمَا قَالَ وَ عَدَلَ وَ أَنْصَفَ وَ أَنْفَذَ الْأَحْكَامَ مُهْتَدِياً بِهُدَى اللَّهِ غَيْرَ مُحْتَاجٍ إِلَى مُؤَامَرَةٍ وَ لَا مُرَاجَعَةٍ.

He did, by Allah[azwj], just as he said, and was just, and fair, and implemented the Ordinances, being Guided by the Guidance of Allah[azwj], without being needy to a consultation nor a referral''.[83]

21- شي، تفسير العياشي عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ لَوْ لا أَنْ ثَبَّتْناكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلًا قَالَ لَمَّا كَانَ يَوْمُ الْفَتْحِ أَخْرَجَ رَسُولُ اللَّهِ ص أَصْنَاماً مِنَ الْمَسْجِدِ وَ كَانَ مِنْهَا صَنَمٌ عَلَى الْمَرْوَةِ وَ طَلَبَتْ إِلَيْهِ قُرَيْشٌ أَنْ يَتْرُكَهُ وَ كَانَ اسْتَحْيَا فَهَمَّ بِتَرْكِهِ ثُمَّ أَمَرَ بِكَسْرِهِ فَنَزَلَتْ هَذِهِ الْآيَةُ.

Tafseer Al-Ayyashi – From Ibn Abu Yafour,

'From Abu Abdullah[asws], he (the narrator) said, 'I asked him[asws] about the Words of Allah[azwj] ***And had We not Affirmed you, you would have almost inclined towards them something little [17:74]***. He[asws] said: 'When it was the day of the conquest (of Makkah), Rasool-Allah[saww] brought the idols out from the Masjid, and from these was an idol (upon the hill) Al-Marwa. So the Quraysh requested him[saww] to leave it alone, but he[saww] ~~was bashful, thinking of leaving it, then~~ ordered with breaking it, so this Verse was Revealed''.[84]

22- عم، إعلام الورى كانت غزوة الفتح في شهر رمضان من سنة ثمان و ذلك أن رسول الله ص لما صالح قريشا عام الحديبية دخلت خزاعة في حلف النبي ص و عهده و دخلت كنانة في حلف قريش

(The book) 'Alaam Al-Wara' – The military expedition of the conquest took place during the Month of Ramazan of the year eight, and that is that when Rasool-Allah[saww] had reconciled with Quraysh in the year of Al-hudaybiya, (the clan of) Khuza'a entered into an alliance of the Prophet[saww] and his[saww] pact, and (the clan of) Kana entered into an alliance of Quraysh.

فلما مضت سنتان من القضية قعد رجل من كنانة يروي هجاء رسول الله فقال له رجل من خزاعة لا تذكر هذا قال و ما أنت و ذاك فقال لئن أعدت لأكسرن فاك فأعادها فرفع الخزاعي يده فضرب بها فاه فاستنصر الكناني قومه و الخزاعي قومه و كانت كنانة أكثر فضربوهم حتى أدخلوهم الحرم و قتلوا منهم و أعانهم قريش بالكراع و السلاح

When two years passed by from the issue, a man from Kanana started reporting satire of Rasool-Allah[saww]. A man from Khuza'a said to him, 'Do not mention this'. He said, 'And what

[83] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 20
[84] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 21

is it to you and that?' He said, 'If you were to repeat it I will break your mouth'. He repeated it, and the Khuzaite raised his hand and struck his mouth with it. The Kananite was helped by his people, and the Kananites used to be more (in number), and they hit them until then entered them into the Sanctuary and they killed from them, and Quraysh assisted them with the horses and the weapons.

فركب عمرو بن سالم إلى رسول الله فخبره الخبر و قال أبيات شعر منها

لا هم إني ناشد محمدا حلف أبينا و أبيه الأتلدا

إن قريشا أخلفوك الموعدا و نقضوا ميثاقك المؤكدا

و قتلونا ركعا و سجدا.

Amro Bin Salim rode to Rasool-Allah[saww] and informed him[saww] the news and said couplets of poetry, from it was, ''*No worries I am appealing to Muhammad[saww], our fathers and his[saww] father had sworn the positions, Quraysh has opposed you of the promise, and have broken your[saww] binding agreement, and they killed us in Ruku'u and Sajdah*'.

فقال رسول الله ص حسبك يا عمرو ثم قام فدخل دار ميمونة و قال اسكبوا لي ماء فجعل يغتسل و يقول لا نصرت إن لم أنصر بني كعب ثم أجمع رسول الله ص على المسير إلى مكة و قال اللهم خذ العيون عن قريش حتى نأتيها في بلادها

Rasool-Allah[saww] said: 'It suffices you, O Amro!' Then he[saww] stood up and entered the house of Maymuna and said, 'Scoop some water for me[saww]', and he[saww] went on to wash and said, 'There is no victory if I[saww] do not help the clan of Ka'ab'. Then Rasool-Allah[azwj] gathered upon the journey to Makkah and said, 'O Allah[azwj]! Seize the spies from Quraysh until we come to them in their city'.

فكتب حاطب بن أبي بلتعة مع سارة مولاة أبي لهب إلى قريش أن رسول الله خارج إليكم يوم كذا و كذا فخرجت و تركت الطريق ثم أخذت ذات اليسار في الحرة فنزل جبرئيل ع فأخبره فدعا عليا ع و الزبير فقال لهما أدركاها و خذا منها الكتاب

Hatab Bin Abu Bata wrote (a letter and sent it) with Sarah, a slave girl of Abu Lahab[la] to Quraysh, 'Rasool-Allah[saww] is coming out to you on such and such day'. She went out and neglected the (main) road, then took to the left in the rocky area. Jibraeel[as] descended and informed him[saww], so he[saww] called Ali[asws] and Al-Zubeyr and said to them: 'Catch up with her and that the left from her'.

فخرج علي و الزبير لا يلقيان أحدا حتى وردا ذا الحليفة و كان النبي ص وضع حرسا على المدينة و كان على الحرس حارثة بن النعمان فأتيا الحرس فسألاهم فقالوا ما مر بنا أحد ثم استقبلا حطابا فسألاه فقال رأيت امرأة سوداء انحدرت من الحرة فأدركاها فأخذ علي منها الكتاب و ردها إلى رسول الله ص

Ali[asws] and Al-Zubeyr went out not meeting anyone until they reached Zul Huleyfa, and the Prophet[saww] had placed guard patrols around Al-Medina, and (in charge) upon the guards was Haris Bin Al-Numan. They came to the guards and asked them, they said, 'No one has passed by us'. Then they turned towards Hataba and asked him, he said, 'I saw a black woman coming down from the rock area'. They caught up with her and Ali[asws] seized the letter from her and returned it to Rasool-Allah[saww]'.

قال فدعا حاطبا فقال له انظر ما صنعت قال أما و الله إني لمؤمن بالله و رسوله ما شككت و لكني رجل ليس لي بمكة عشيرة و لي بها أهل فأردت أن أتخذ عندهم يدا ليحفظوني فيهم

He (the narrator) said, 'He[saww] called Hatib and said to him: 'Look at what you have done'. He said, 'But by Allah[azwj] I am a believer in Allah[azwj] and His[azwj] Rasool[saww]. I have not doubted, but I am a man, there isn't any clan for me at Makkah, and there is a family for me at it, and I intended that take a favour in their (Quraysh) presence so they would protect me regarding them'.

فقال عمر بن الخطاب دعني يا رسول الله أضرب عنقه فو الله لقد نافق فقال ص إنه من أهل بدر و لعل الله اطلع عليهم فغفر لهم أخرجوه من المسجد فجعل الناس يدفعون في ظهره و هو يلتفت إلى رسول الله ص ليرق عليه فأمر ص برده و قال قد عفوت عن جرمك فاستغفر ربك و لا تعدل لمثل ما جنيت

Umar Bin Al-Khattab said, 'Leave me, O Rasool-Allah[azwj]! I will strike off his neck, for by Allah[azwj] he is a hypocrite'. He[saww] said: 'He is from the people of Badr and perhaps Allah[azwj] will be Considerate upon them and Forgive (their sins) for them. Expel him from the Masjid!' The people went on pushing him in his back and he kept turning towards Rasool-Allah[saww] for him[saww] to pity upon him, so he[saww] ordered with his return and said: 'I[saww] have pardoned your crime so seek Forgiveness of your Lord[azwj] and do not repeat to the like of what you have committed'.

فأنزل الله سبحانه يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ إلى صدر السورة.

So, Allah[azwj] the Glorious Revealed: ***O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]*** – up to the middle of the Chapter''.

قَالَ أَبَانٌ وَ حَدَّثَنِي عِيسَى بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا انْتَهَى الْخَبَرُ إِلَى أَبِي سُفْيَانَ وَ هُوَ بِالشَّامِ بِمَا صَنَعَتْ قُرَيْشٌ بِخُزَاعَةَ أَقْبَلَ حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ احْقُنْ دَمَ قَوْمِكَ وَ أَجِرْ بَيْنَ قُرَيْشٍ وَ زِدْنَا فِي الْمُدَّةِ قَالَ أَ غَدَرْتُمْ يَا بَا سُفْيَانَ قَالَ لَا قَالَ فَنَحْنُ عَلَى مَا كُنَّا عَلَيْهِ

Aban said, 'And it is narrated to me by Isa Bin Abdullah Al-Qummi,

'From Abu Abdullah[asws]: 'When the news ended up to Abu Sufyan, and he was in Syria, with what Quraysh had done with (the clan of) Khuza'a, he came until he entered to see Rasool-Allah[saww] and said: 'O Muhammad[saww]! Save the blood of your people and assist between Quraysh, and increase for us in the term (of peace)'. He[saww] said: 'Have I[saww] betrayed you, O Abu Sufyan?' He said, 'No'. He[saww] said: 'So we are upon what we used to be upon'.

فَخَرَجَ فَلَقِيَ أَبَا بَكْرٍ فَقَالَ يَا أَبَا بَكْرٍ أَجِرْ بَيْنَ قُرَيْشٍ قَالَ وَيْحَكَ وَ أَحَدٌ يُجِيرُ عَلَى رَسُولِ اللَّهِ ص ثُمَّ لَقِيَ عُمَرَ فَقَالَ لَهُ مِثْلَ ذَلِكَ ثُمَّ خَرَجَ فَدَخَلَ عَلَى أُمِّ حَبِيبَةَ فَذَهَبَ لِيَجْلِسَ عَلَى الْفِرَاشِ فَأَهْوَتْ إِلَى الْفِرَاشِ فَطَوَتْهُ فَقَالَ يَا بُنَيَّةِ أَ رَغْبَةً بِهَذَا الْفِرَاشِ عَنِّي قَالَتْ نَعَمْ هَذَا فِرَاشُ رَسُولِ اللَّهِ ص مَا كُنْتَ لِتَجْلِسَ عَلَيْهِ وَ أَنْتَ رِجْسٌ مُشْرِكٌ

He went out and met Abu Bakr and said, 'O Abu Bakr! Assist between Quraysh'. He said, 'Woe be unto you, and will anyone assist against Rasool-Allah[saww]?' Then he met Umar and

he (also) said to him similar to that. Then he went out and entered upon Umm Habeeba (his daughter), and he went on to sit upon the rug, but she folded it, so he said, 'O daughter! Are you more caring for this rug and about me?' She said, 'Yes, this is a rug of Rasool-Allah[saww] what he[saww] used to sit upon, and you are an unclean Polytheist'.

ثُمَّ خَرَجَ فَدَخَلَ عَلَى فَاطِمَةَ ع فَقَالَ يَا بِنْتَ سَيِّدِ الْعَرَبِ تُجِيرِينَ بَيْنَ قُرَيْشٍ وَ تَزِيدِينَ فِي الْمُدَّةِ فَتَكُونِينَ أَكْرَمَ سَيِّدَةٍ فِي النَّاسِ قَالَتْ جِوَارِي فِي جِوَارِ رَسُولِ اللَّهِ قَالَ فَتَأْمُرِينَ ابْنَيْكِ أَنْ يُجِيرَا بَيْنَ النَّاسِ قَالَتْ وَ اللَّهِ مَا يَدْرِي ابْنَايَ مَا يُجِيرَانِ مِنْ قُرَيْشٍ

Then he went out and came to the door of (Syeda) Fatima[asws] and said, 'O daughter[asws] of the Chief of the Arabs! Will you[asws] assist between Quraysh and get an increase in the term, and you[asws] will become the most honourable chieftess among the people?' She[asws] said: 'My[saww] proximity is the proximity of Rasool-Allah[saww]'. He said, 'Then order your[asws] two sons to assist between the people'. She[asws] said: 'By Allah[azwj]! My[asws] two sons would not know what to assist from Quraysh'.

فَخَرَجَ فَلَقِيَ عَلِيّاً ع فَقَالَ أَنْتَ أَمَسُّ الْقَوْمِ بِي رَحِماً وَ قَدِ اعْتَسَرَتْ عَلَيَّ الْأُمُورُ فَاجْعَلْ لِي مِنْهَا وَجْهاً قَالَ أَنْتَ شَيْخُ قُرَيْشٍ تَقُومُ عَلَى بَابِ الْمَسْجِدِ فَتُجِيرُ بَيْنَ قُرَيْشٍ ثُمَّ تَقْعُدُ عَلَى رَاحِلَتِكَ وَ تَلْحَقُ بِقَوْمِكَ قَالَ وَ هَلْ تَرَى ذَلِكَ نَافِعِي قَالَ لَا أَدْرِي

He went out and met Ali[asws] and said, 'You[asws] are the kindest of the people, have mercy with me, and the matters have become difficult upon me, so make a way for me from it'. He[asws] said: 'You are a sheykh of Quraysh, you stand at the door of the Masjid and choose between Quraysh, then sit upon your ride and join up with your people'. He said, 'And do you[asws] see that benefitting me?' He[asws] said: 'I[asws] don't know'.

فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ أَجَرْتُ بَيْنَ قُرَيْشٍ ثُمَّ رَكِبَ بَعِيرَهُ وَ انْطَلَقَ فَقَدِمَ عَلَى قُرَيْشٍ فَقَالُوا مَا وَرَاكَ قَالَ جِئْتُ مُحَمَّداً فَكَلَّمْتُهُ فَوَ اللَّهِ مَا رَدَّ عَلَيَّ شَيْئاً ثُمَّ جِئْتُ ابْنَ أَبِي قُحَافَةَ فَلَمْ أَجِدْ عِنْدَهُ خَيْراً ثُمَّ جِئْتُ إِلَى ابْنِ الْخَطَّابِ فَكَانَ كَذَلِكَ ثُمَّ دَخَلْتُ عَلَى فَاطِمَةَ فَلَمْ تُجِبْنِي ثُمَّ لَقِيتُ عَلِيّاً فَأَمَرَنِي أَنْ أُجِيرَ بَيْنَ النَّاسِ فَفَعَلْتُ قَالُوا هَلْ أَجَازَ ذَلِكَ مُحَمَّدٌ قَالَ لَا قَالُوا وَيْحَكَ لَعِبَ بِكَ الرَّجُلُ أَ وَ أَنْتَ تُجِيرُ بَيْنَ قُرَيْشٍ.

He said, 'O you people! I seek assistance with you between Quraysh'. Then he rode his camel and went. He arrived to Quraysh and they said, 'What is behind you?' He said, 'I went to Muhammad[saww] and spoke to him[saww]. By Allah[azwj]! He[saww] did not return anything upon me. Then I went to Ibn Abu Qohafa, but I did not find any goodness with him. Then I went to Ibn Al-Khattab, and he was like that (as well). Then I entered to see (Syeda) Fatima[asws], but she[asws] did not answer me'. Then I met Ali[asws] and he[asws] instructed me that I seek assistance between the people. I did so'. They said, 'Did Muhammad[saww] allow that?' He said, 'No'. They said, 'Woe be unto you! The man played with you, and you were seeking assistance between Quraysh?'

قَالَ وَ خَرَجَ رَسُولُ اللَّهِ ص يَوْمَ الْجُمُعَةِ حِينَ صَلَّى الْعَصْرَ لِلَيْلَتَيْنِ مَضَتَا مِنْ شَهْرِ رَمَضَانَ فَاسْتَخْلَفَ عَلَى الْمَدِينَةِ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ وَ دَعَا رَئِيسَ كُلِّ قَوْمٍ فَأَمَرَهُ أَنْ يَأْتِيَ قَوْمَهُ فَيَسْتَنْفِرَهُمْ.

He (the narrator) said, 'And Rasool-Allah[saww] came out on the day of Friday when he[saww] prayed Al-Asr Salat two nights past from the Month of Ramazan, and he[saww] left behind Abu Lubaba Bin Abdul Munzar in charge upon Al-Medina and he[saww] called a chief of every people and ordered him to go to his people and turn them away'.

قَالَ الْبَاقِرُ ع خَرَجَ رَسُولُ اللَّهِ ص فِي غَزْوَةِ الْفَتْحِ فَصَامَ وَ صَامَ النَّاسُ حَتَّى نَزَلَ كُرَاعَ الْغَمِيمِ فَأَمَرَ بِالْإِفْطَارِ فَأَفْطَرَ وَ أَفْطَرَ النَّاسُ وَ صَامَ قَوْمٌ فَسُمُّوا الْعُصَاةَ لِأَنَّهُمْ صَامُوا ثُمَّ سَارَ ع حَتَّى نَزَلَ مَرَّ الظَّهْرَانِ وَ مَعَهُ نَحْوٌ مِنْ عَشَرَةِ آلَافِ رَجُلٍ وَ نَحْوٌ مِنْ أَرْبَعِمِائَةِ فَارِسٍ وَ قَدْ عَمِيَتِ الْأَخْبَارُ عَنْ قُرَيْشٍ

Al-Baqir[asws] said: 'Rasool-Allah[saww] went out in the military expedition of the conquest (of Makkah). He[saww] Fasted and the people Fasted until he[saww] descended at Kura Al-Ghanam and instructed with the breaking of the Fast. He[saww] broke the Fast and some people broke their Fast and a group kept Fasting, and they were called 'the disobedient ones', because they Fasted. Then he[saww] travelled until he[saww] descended at Mar Al-Zahran and with him were around ten thousand men and approximately four hundred horsemen, and the news had been concealed from Quraysh.

فَخَرَجَ فِي تِلْكَ اللَّيْلَةِ أَبُو سُفْيَانَ وَ حَكِيمُ بْنُ حِزَامٍ وَ بُدَيْلُ بْنُ وَرْقَاءَ هَلْ يَسْمَعُونَ خَبَراً وَ قَدْ كَانَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ خَرَجَ يَتَلَقَّى رَسُولَ اللَّهِ ص وَ مَعَهُ أَبُو سُفْيَانَ بْنُ الْحَارِثِ وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ وَ قَدْ تَلَقَّاهُ بِثَنِيَّةِ الْعِقَابِ.

Abu Sufyan and Hakeem Bin Hizam and Budeyl Bin Warqa came out during that night whether they could hear some news, and Al-Abbas Bin Abdul Muttalib came out to meet Rasool-Allah[saww] and with him was Abu Sufyan Bin Al-Haris, and Abdullah Bin Umayya, and they had both met him at Saniyat Al-Iqab.

وَ رَسُولُ اللَّهِ ص فِي قُبَّتِهِ وَ عَلَى حَرَسِهِ يَوْمَئِذٍ زِيَادُ بْنُ أَسِيدٍ فَاسْتَقْبَلَهُمْ زِيَادٌ فَقَالَ أَمَّا أَنْتَ يَا أَبَا الْفَضْلِ فَامْضِ إِلَى الْقِبْلَةِ وَ أَمَّا أَنْتُمَا فَارْجِعَا فَمَضَى الْعَبَّاسُ حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ ص فَسَلَّمَ عَلَيْهِ وَ قَالَ بِأَبِي أَنْتَ وَ أُمِّي هَذَا ابْنُ عَمِّكَ قَدْ جَاءَ تَائِباً وَ ابْنُ عَمَّتِكَ

And Rasool-Allah[saww] was in his[saww] tent, and the one in charge upon his[saww] guards on that day was Ziyad Bin Aseyd and Ziyad met them and he said, 'As for you, Abu Al-Fazal, go to the Qiblah, and as for you two, return'. So Al-Abbas went until he entered to see Rasool-Allah[saww] and greeted unto him[saww] and said, 'May my father and my mother (be sacrificed for) you[saww]! This is a son of your[saww] uncle who has come repentant, and a son of your aunt'.

قَالَ لَا حَاجَةَ لِي فِيهِمَا إِنَّ ابْنَ عَمِّي انْتَهَكَ عِرْضِي وَ أَمَّا ابْنُ عَمَّتِي فَهُوَ الَّذِي يَقُولُ بِمَكَّةَ لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنا مِنَ الْأَرْضِ يَنْبُوعاً

He[saww] said: 'There is no need for me[saww] regarding them both. The one of my[saww] uncle violated my[saww] honour and as for the son of my[saww] aunt, he is the one who was saying at Makkah, ***'We will never believe in you until you cause a spring to gush out for us from the ground as a fountain [17:90]***'.

فَلَمَّا خَرَجَ الْعَبَّاسُ كَلَّمَتْهُ أُمُّ سَلَمَةَ وَ قَالَتْ بِأَبِي أَنْتَ وَ أُمِّي ابْنُ عَمِّكَ قَدْ جَاءَ تَائِباً لَا يَكُونُ أَشْقَى النَّاسِ بِكَ وَ أَخِي ابْنُ عَمَّتِكَ وَ صِهْرُكَ فَلَا يَكُونَنَّ شَقِيّاً بِكَ وَ نَادَى أَبُو سُفْيَانَ بْنُ الْحَارِثِ النَّبِيَّ ص كُنْ لَنَا كَمَا قَالَ الْعَبْدُ الصَّالِحُ لا تَثْرِيبَ عَلَيْكُمُ فَدَعَاهُ وَ قَبِلَ مِنْهُ وَ دَعَا عَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ فَقَبِلَ مِنْهُ.

When Al-Abbas came out Umm Salma[ra] spoke to him[saww] and said, 'May my[ra] father and my[ra] mother (be sacrificed for) you[saww]! The son of your[saww] uncle came repentant. He does not happen to be the most wretched of the people with you[saww], and my brother, son of your[saww] aunt and your[saww] in-law, so they will not become wretched with you[saww]'. And Abu Sufyan Bin Al-Haris called out to the Prophet[saww]: 'Be towards us just as the righteous

servant has said: ***'(There shall be) no reproach against you today. [12:92]***'. So he[saww] called him and accepted from him, and he[saww] called Abdullah Bin Abu Umayya and accepted from him.

وَ قَالَ الْعَبَّاسُ هُوَ وَ اللَّهِ هَلَاكُ قُرَيْشٍ إِلَى آخِرِ الدَّهْرِ إِنْ دَخَلَهَا رَسُولُ اللَّهِ ص عَنْوَةً قَالَ فَرَكِبْتُ بَغْلَةَ رَسُولِ اللَّهِ ص الْبَيْضَاءَ وَ خَرَجْتُ أَطْلُبُ الْخَطَّابَةَ أَوْ صَاحِبَ لَبَنٍ لَعَلِّي آمُرُهُ أَنْ يَأْتِيَ قُرَيْشاً فَيَرْكَبُونَ إِلَى رَسُولِ اللَّهِ ص يَسْتَأْمِنُونَ إِلَيْهِ إِذْ لَقِيتُ أَبَا سُفْيَانَ وَ بُدَيْلَ بْنَ وَرْقَاءَ وَ حَكِيمَ بْنَ حِزَامٍ

And Al-Abbas said, 'By Allah[azwj], it is the destruction of Quraysh up to the end of times if Rasool-Allah[saww] were to enter it (Makkah) forcibly. I went out riding the mule (called) 'Al-Bayza'a' of Rasool-Allah[saww] and went out seeking the woodcutter or the milkman perhaps I could instruct him to go to Quraysh, and they could ride to Rasool-Allah[azwj] and seek amnesty to him[saww], when I met Abu Sufyan and Budeyl Bin Warqa'a and Hakeem Bin Hizam.

وَ أَبُو سُفْيَانَ يَقُولُ لِبُدَيْلٍ مَا هَذِهِ النِّيرَانُ قَالَ هَذِهِ خُزَاعَةُ أَقَلُّ وَ أَقَلُّ مِنْ أَنْ تَكُونَ هَذِهِ نِيرَانُهُمْ وَ لَكِنْ لَعَلَّ هَذِهِ تَمِيمٌ أَوْ رَبِيعَةُ قَالَ الْعَبَّاسُ فَعَرَفْتُ صَوْتَ أَبِي سُفْيَانَ فَقُلْتُ أَبَا حَنْظَلَةَ قَالَ لَبَّيْكَ فَمَنْ أَنْتَ قُلْتُ أَنَا الْعَبَّاسُ قَالَ فَمَا هَذِهِ النِّيرَانُ فِدَاكَ أَبِي وَ أُمِّي قُلْتُ هَذَا رَسُولُ اللَّهِ فِي عَشَرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ

And Abu Sufyan said to Budeyl, 'What are these fires?' He said, 'These are (the clan of) Khuza'a'. He said, 'Khuza'a are few, and they are fewer than for these to be their fires, but perhaps these are (clan of) Tameem or Rabie'. Al-Abbas said, 'I recognised the voice of Abu Sufyan and I said, 'Abu Hanzala!' He said, 'Here I am, so who are you?' I said, 'I am Al-Abbas'. He said, 'So what are these fires, may my father and my mother be (sacrificed for) you?' I said, 'This is Rasool-Allah[saww] among ten thousand from the Muslims'.

قَالَ فَمَا الْحِيلَةُ قَالَ تَرْكَبُ فِي عَجُزِ هَذِهِ الْبَغْلَةِ فَأَسْتَأْمِنُ لَكَ رَسُولَ اللَّهِ ص قَالَ فَأَرْدَفْتُهُ خَلْفِي ثُمَّ جِئْتُ بِهِ فَكُلَّمَا انْتَهَيْتُ إِلَى نَارٍ قَامُوا إِلَيَّ فَإِذَا رَأَوْنِي قَالُوا هَذَا عَمُّ رَسُولِ اللَّهِ ص خَلُّوا سَبِيلَهُ حَتَّى انْتَهَيْتُ إِلَى بَابِ عُمَرَ فَعَرَفَ أَبَا سُفْيَانَ فَقَالَ عَدُوُّ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي أَمْكَنَ مِنْكَ فَرَكَضْتُ الْبَغْلَةَ حَتَّى اجْتَمَعْنَا عَلَى بَابِ الْقُبَّةِ وَ دَخَلَ عَلَى رَسُولِ اللَّهِ ص

He said, 'So what is the way out?' He said, 'Ride behind this mule and I shall get amnesty for you from Rasool-Allah[saww]'. So he rode behind me, then I came with him and every time we passed by a fire they stood up to me, and when they saw me they said, 'This is an uncle of Rasool-Allah[saww], free his way!', until I ended up to the door of Umar. He recognised Abu Sufyan and said, 'Enemy of Allah[azwj]! The Praise is for Allah[azwj] Who Enabled from you', so I quickened the mule until we gathered at the door of the tent and entered unto Rasool-Allah[saww].

فَقَالَ هَذَا أَبُو سُفْيَانَ قَدْ أَمْكَنَكَ اللَّهُ مِنْهُ بِغَيْرِ عَهْدٍ وَ لَا عَقْدٍ فَدَعْنِي أَضْرِبْ عُنُقَهُ قَالَ الْعَبَّاسُ فَجَلَسْتُ عِنْدَ رَأْسِ رَسُولِ اللَّهِ ص فَقُلْتُ بِأَبِي أَنْتَ وَ أُمِّي أَبُو سُفْيَانَ وَ قَدْ أَجَرْتُهُ قَالَ أَدْخِلْهُ فَدَخَلَ فَقَامَ بَيْنَ يَدَيْهِ فَقَالَ وَيْحَكَ يَا بَا سُفْيَانَ أَ مَا آنَ لَكَ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ

He said, 'This is Abu Sufyan. Allah[azwj] has Enabled us from him without any pact nor agreement, so leave me, I will strike off his neck'. Al-Abbas said, 'So I sat by the head of Rasool-Allah[saww] and said, 'May my father and my mother (be sacrificed for) you[saww]! Abu Sufyan, I have sheltered him'. He[saww] said: 'Let him enter'. He entered and stood in front of him[saww]. He[saww] said: 'Woe be unto you, O Abu Sufyan! But is it not time for you to testify that there is no god except Allah[azwj] and that I[saww] am a Rasool[saww] of Allah[azwj]?'

قَالَ بِأَبِي أَنْتَ وَ أُمِّي مَا أَكْرَمَكَ وَ أَوْصَلَكَ وَ أَحْلَمَكَ أَمَّا اللَّهُ لَوْ كَانَ مَعَهُ إِلَهٌ لَأَغْنَى يَوْمَ بَدْرٍ وَ يَوْمَ أُحُدٍ وَ أَمَّا أَنَّكَ رَسُولُ اللَّهِ فَوَ اللَّهِ إِنَّ فِي نَفْسِي مِنْهَا لَشَيْئاً

He said, 'May my father and my mother (be sacrificed) for you[aws]! How much is your[saww] honour, and your[saww] help, and your[saww] forbearance. As for Allah[azwj], if there was another god along with Him[azwj] I would have availed on the day of Badr and day of Ohad, and as for you[saww] being a Rasool[saww] of Allah[azwj], by Allah[azwj] there is something (doubt) within myself'.

قَالَ الْعَبَّاسُ يَضْرِبُ وَ اللَّهِ عُنُقَكَ السَّاعَةَ أَوْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّهُ رَسُولُ اللَّهِ قَالَ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ تَلَجْلَجَ بِهَا فُوهُ

Al-Abbas said, 'By Allah[azwj] he[saww] will strike off your neck at this moment or you testify that there is no god except Allah[azwj] and that he[saww] is a Rasool[saww] of Allah[azwj]'. He said, 'So I hereby testify that there is no god except Allah[azwj] and you[saww] are a Rasool[saww] of Allah[azwj]', and his mouth was stammering.

فَقَالَ أَبُو سُفْيَانَ لِلْعَبَّاسِ فَمَا نَصْنَعُ بِاللَّاتِ وَ الْعُزَّى فَقَالَ لَهُ عُمَرُ اسْلَحْ عَلَيْهِمَا قَالَ أَبُو سُفْيَانَ أُفٍّ لَكَ مَا أَفْحَشَكَ مَا يُدْخِلُكَ يَا عُمَرُ فِي كَلَامِي وَ كَلَامِ ابْنِ عَمِّي

Abu Sufyan said to Al-Abbas, 'So what shall we do with Al-Laat and Al-Uzza (two idols)'. Umar said to him, 'Defecate upon them both'. Abu Sufyan said, 'Ugh to you! How obscene of you, O Umar and how much is your interference in my speech and the speech of the son[saww] of my uncle!'

فَقَالَ لَهُ رَسُولُ اللَّهِ عِنْدَ مَنْ تَكُونُ اللَّيْلَةَ قَالَ عِنْدَ أَبِي الْفَضْلِ قَالَ فَاذْهَبْ بِهِ يَا أَبَا الْفَضْلِ فَأْتِهِ عِنْدَكَ اللَّيْلَةَ وَ اغْدُ بِهِ عَلَيَّ فَلَمَّا أَصْبَحَ سَمِعَ بِلَالًا يُؤَذِّنُ قَالَ مَا هَذَا الْمُنَادِي يَا أَبَا الْفَضْلِ قَالَ هَذَا مُؤَذِّنُ رَسُولِ اللَّهِ قُمْ فَتَوَضَّ وَ صَلِّ قَالَ كَيْفَ أَتَوَضَّأُ فَعَلَّمَهُ

Rasool-Allah[saww] said to him: 'With whom will you happen to be tonight?' He said, 'With Abu Al-Fazl (Al-Abbas)'. He[saww] said: 'Then go with him, O Abu Al-Fazl and let him stay tonight with you and come with him to me[saww] in the morning'. When it was morning he heard Bilal proclaiming Azaan, he said, 'What is this caller, O Abu Al-Fazl?' He said, 'A Muezzin of Rasool-Allah[saww]. Arise, perform Wudu'u and pray Salat'. He said, 'How do I perform Wudu'u?' So he taught him.

قَالَ وَ نَظَرَ أَبُو سُفْيَانَ إِلَى النَّبِيِّ ص وَ هُوَ يَتَوَضَّأُ وَ أَيْدِي الْمُسْلِمِينَ تَحْتَ شَعْرِهِ فَلَيْسَ قَطْرَةٌ يُصِيبُ رَجُلًا مِنْهُمْ إِلَّا مَسَحَ بِهَا وَجْهَهُ فَقَالَ بِاللَّهِ إِنْ رَأَيْتُ كَالْيَوْمِ قَطُّ كِسْرَى وَ لَا قَيْصَرَ

He (the narrator) said, 'And Abu Sufyan looked at the Prophet[saww] and he[saww] was performing Wudu'u and the hands of the Muslims were under his[saww] hair, so there wasn't any drop a man would attain except he wiped his face with it. He said, 'By Allah[azwj]! This day is neither seen my Chosroe or Caesar at all'.

فَلَمَّا صَلَّى غَدَا بِهِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ أَنْ تَأْذَنَ لِي إِلَى قَوْمِكَ فَأُنْذِرَهُمْ وَ أَدْعُوَهُمْ إِلَى اللَّهِ وَ رَسُولِهِ فَأَذِنَ لَهُ فَقَالَ لِلْعَبَّاسِ كَيْفَ أَقُولُ لَهُمْ بَيِّنْ لِي مِنْ ذَلِكَ أَمْراً يَطْمَئِنُّونَ إِلَيْهِ

When he had prayed Salat he went with him to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! I would love it if you[saww] could permit for me to go to your[saww] people so I could warn them and call them to Allah[azwj] and His[azwj] Rasool[saww]'. He[saww] permitted for him and he said to Al-Abbas, 'How shall I say to them, explain a matter for me from that, they would be reassured to it'.

فَقَالَ ص تَقُولُ لَهُمْ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ شَهِدَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ كَفَّ يَدَهُ فَهُوَ آمِنٌ وَ مَنْ جَلَسَ عِنْدَ الْكَعْبَةِ وَ وَضَعَ سِلَاحَهُ فَهُوَ آمِنٌ

He[saww] said: 'You say to them, 'One who says there is no god except Allah[azwj] Alone, there being no associates for Him[azwj], and testifies that Muhammad[saww] is a Rasool[saww] of Allah[azwj] and refrains his hand, then he is safe, and one who sits by the Kabah and places his weapons down, so he is safe'.

فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ الْفَخْرَ فَلَوْ خَصَصْتَهُ بِمَعْرُوفٍ فَقَالَ ص مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ قَالَ أَبُو سُفْيَانَ دَارِي قَالَ دَارُكَ ثُمَّ قَالَ وَ مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ.

Al-Abbas said, 'O Rasool-Allah[saww]! Abu Sufyan is a man who loves the pride, if you[saww] could assign him with an act of kindness'. He[saww] said: 'One who entered the house of Abu Sufyan, so he is safe'. Abu Sufyan said, 'My house?' He[saww] said: 'Your house'. Then he[saww] said: 'And one who locks his door, so he is safe'.

وَ لَمَّا مَضَى أَبُو سُفْيَانَ قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِنْ شَأْنِهِ الْغَدْرُ وَ قَدْ رَأَى مِنَ الْمُسْلِمِينَ تَفَرُّقاً قَالَ فَأَدْرِكْهُ وَ احْبِسْهُ فِي مَضَايِقِ الْوَادِي حَتَّى يَمُرَّ بِهِ جُنُودُ اللَّهِ

And when Abu Sufyan went, Al-Abbas said, 'O Rasool-Allah[saww]! Abu Sufyan is a man, from his traits is the treachery, and he has seen the Muslims scattered'. He[saww] said:' Then catch up with him and withhold him in the narrowness of the valley until the armies of Allah[azwj] passes by him'.

قَالَ فَلَحِقَهُ الْعَبَّاسُ فَقَالَ أَبَا حَنْظَلَةَ قَالَ أَ غَدْراً يَا بَنِي هَاشِمٍ قَالَ سَتَعْلَمُ أَنَّ الْغَدْرَ لَيْسَ مِنْ شَأْنِنَا وَ لَكِنْ أَصْبِحْ حَتَّى تَنْظُرَ إِلَى جُنُودِ اللَّهِ قَالَ الْعَبَّاسُ فَمَرَّ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ أَبُو سُفْيَانَ هَذَا رَسُولُ اللَّهِ قَالَ لَا وَ لَكِنْ هَذَا خَالِدُ بْنُ الْوَلِيدِ فِي الْمُقَدِّمَةِ

He (the narrator) said, 'Al-Abbas caught up with him and said, 'Abu Hanzala!' Am I being betrayed by the Clan of Hashim[asws]?' He said, 'You will know that the treachery isn't from our traits, but come until you look at the armies of Allah[azwj]'. Al-Abbas said, 'Khalid Bin Al-Waleed passed by and Abu Sufyan said, 'This is Rasool-Allah[saww]'. He said, 'No, but this is Khalid Bin Al-Waleed among the frontmen'.

ثُمَّ مَرَّ الزُّبَيْرُ فِي جُهَيْنَةَ وَ أَشْجَعَ فَقَالَ أَبُو سُفْيَانَ يَا عَبَّاسُ هَذَا مُحَمَّدٌ قَالَ لَا هَذَا الزُّبَيْرُ فَجَعَلَتِ الْجُنُودُ تَمُرُّ بِهِ حَتَّى مَرَّ رَسُولُ اللَّهِ ص فِي الْأَنْصَارِ ثُمَّ انْتَهَى إِلَيْهِ سَعْدُ بْنُ عُبَادَةَ بِيَدِهِ رَايَةُ رَسُولِ اللَّهِ ص فَقَالَ يَا بَا حَنْظَلَةَ

الْيَوْمُ يَوْمُ الْمَلْحَمَةِ الْيَوْمُ تُسْبَى الْحُرَمَةُ.

يَا مَعْشَرَ الْأَوْسِ وَ الْخَزْرَجِ ثَارُكُمْ يَوْمَ الْجَبَلِ

Then Al-Zubeyr passed by among (the clans of) Juheyna and Ashja'a. Abu Sufyan said, 'O Abbas, this is Muhammad[saww]'. He said, 'This is Al-Zubeyr'. The armies kept passing by him until Rasool-Allah[saww] passed among the Helpers. The Sa'ad Bin Ubada ended up to him and in his hand was a flag of Rasool-Allah[saww] and he said, 'O Abu Hanzala! Today is the epic day! Today the sanctity will be made captives! O community of Al-Aws and Al-Khazraj! Your rebellion is on the day of the mountain'.

فَلَمَّا سَمِعَهَا مِنْ سَعْدٍ خَلَّى الْعَبَّاسَ وَ سَعَى إِلَى رَسُولِ اللَّهِ ص وَ زَاحَمَ حَتَّى مَرَّ تَحْتَ الرِّمَاحِ فَأَخَذَ غَرْزَهُ فَقَبَّلَهَا ثُمَّ قَالَ بِأَبِي أَنْتَ وَ أُمِّي أَ مَا تَسْمَعُ مَا يَقُولُ سَعْدٌ وَ ذَكَرَ ذَلِكَ الْقَوْلَ فَقَالَ ص لَيْسَ مِمَّا قَالَ سَعْدٌ شَيْءٌ.

When he heard if from Sa'ad he left Al-Abbas and sprinted to Rasool-Allah[saww] and approached until he passed under the spears and grabbed his[saww] rein, then said, 'May my father and my mother (be sacrificed for) you[saww]! Did you[saww] not hear what Sa'ad said?', and he mentioned those words. He[saww] said: 'There isn't anything in what Sa'ad said'.

ثُمَّ قَالَ لِعَلِيٍّ ع أَدْرِكْ سَعْداً فَخُذِ الرَّايَةَ مِنْهُ وَ أَدْخِلْهَا إِدْخَالًا رَفِيقاً فَأَخَذَهَا عَلِيٌّ وَ أَدْخَلَهَا كَمَا أَمَرَ.

Then he[as] said to Ali[asws]: 'Go to Sa'ad and take the flag from him and enter it (Makkah) with a kind entering'. So Ali[asws] took it and entered it just as he[asws] had been instructed.

قَالَ وَ أَسْلَمَ يَوْمَئِذٍ حَكِيمُ بْنُ حِزَامٍ وَ بُدَيْلُ بْنُ وَرْقَاءَ وَ جُبَيْرُ بْنُ مُطْعِمٍ وَ أَقْبَلَ أَبُو سُفْيَانَ يَرْكُضُ حَتَّى دَخَلَ مَكَّةَ وَ قَدْ سَطَعَ الْغُبَارُ مِنْ فَوْقِ الْجِبَالِ وَ قُرَيْشٌ لَا تَعْلَمُ وَ أَقْبَلَ أَبُو سُفْيَانَ مِنْ أَسْفَلِ الْوَادِي يَرْكُضُ فَاسْتَقْبَلَهُ قُرَيْشٌ وَ قَالُوا مَا وَرَاكَ وَ مَا هَذَا الْغُبَارُ قَالَ مُحَمَّدٌ فِي خَلْقٍ ثُمَّ صَاحَ يَا آلَ غَالِبٍ الْبُيُوتَ الْبُيُوتَ مَنْ دَخَلَ دَارِي فَهُوَ آمِنٌ

He (the narrator) said, 'And Hakeem Bin Hizam and Budeyl Bin Warqa and Jubeyr Bin Mut'am became Muslims on that day, and Abu Sufyan came hurriedly until he entered Makkah and the dust had raised from above the mountain and Quraysh did not know, and Abu Sufyan came from the bottom of the valley running. Quraysh met him and they said, 'What is behind you, and what is this dust?' He said, 'Muhammad[saww] among people'. Then he shouted, 'O family of Ghalib! The houses! The houses! One who enters my house so he will be safe'.

فَعَرَفَتْ هِنْدٌ فَأَخَذَتْ تَطْرُدُهُمْ ثُمَّ قَالَتْ اقْتُلُوا الشَّيْخَ الْخَبِيثَ لَعَنَهُ اللَّهُ مِنْ وَافِدِ قَوْمٍ وَ طَلِيعَةِ قَوْمٍ قَالَ وَيْلَكِ إِنِّي رَأَيْتُ ذَاتَ الْقُرُونِ وَ رَأَيْتُ فَارِسَ أَبْنَاءِ الْكِرَامِ وَ رَأَيْتُ مُلُوكَ كِنْدَةَ وَ فِتْيَانَ حِمْيَرٍ يُسْلِمْنَ آخِرَ النَّهَارِ وَيْلَكِ اسْكُتِي فَقَدْ وَ اللَّهِ جَاءَ الْحَقُّ وَ دَنَتِ الْبَلِيَّةُ.

Hind understood and she took to returning them, then said, 'Kill the wicked sheykh, may Allah[azwj] Curse him from the arrival of people and forefront of people'. He said, 'Woe be unto you! I have seen the ones with the horns, and I saw the horsemen, the honourable sons, and I saw kings of Kinda and youths of Himeyr surrendering at the end of the day. Be quiet, for by Allah[azwj] the Truth has come and the scourge has drawn near'.

قَالَ وَ كَانَ قَدْ عَهِدَ رَسُولُ اللَّهِ ص إِلَى الْمُسْلِمِينَ أَنْ لَا يَقْتُلُوا بِمَكَّةَ إِلَّا مَنْ قَاتَلَهُمْ سِوَى نَفَرٍ كَانُوا يُؤْذُونَ النَّبِيَّ ص مِنْهُمْ مِقْيَسُ بْنُ صُبَابَةَ وَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ وَ عَبْدُ اللَّهِ بْنُ خَطَلٍ وَ قينتين [قَيْنَتَانِ] كَانَتَا تُغَنِّيَانِ بِهِجَاءِ رَسُولِ اللَّهِ ص وَ قَالَ اقْتُلُوهُمْ وَ إِنْ وَجَدْتُمُوهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ

He (the narrator) said, ‘And Rasool-Allah[saww] had instructed Muslims that they will not kill anyone in Makkah except the ones who fight them apart from a number who had been hurting the Prophet[saww], from them being Miqyas Bin Subaba, and Abdullah Bin Sa’ad Bin Abu Sarh, and Abdullah Bin Khatl, and two singers who had been singing satirising Rasool-Allah[saww], and said: ‘Kill them and even if you find them adhering with the curtains of the Kabah’.

فَأُدْرِكَ ابْنُ خَطَلٍ وَ هُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَ عَمَّارُ بْنُ يَاسِرٍ فَسَبَقَ سَعِيدٌ عَمَّاراً فَقَتَلَهُ وَ قُتِلَ مِقْيَسُ بْنُ صُبَابَةَ فِي السُّوقِ وَ قَتَلَ عَلِيٌّ ع إِحْدَى الْقَيْنَتَيْنِ وَ أَفْلَتَتِ الْأُخْرَى وَ قَتَلَ ع أَيْضاً الْحُوَيْرِثَ بْنَ نُفَيْلِ بْنِ كَعْبٍ وَ بَلَغَهُ أَنَّ أُمَّ هَانِئِ بِنْتَ أَبِي طَالِبٍ قَدْ آوَتْ نَاساً مِنْ بَنِي مَخْزُومٍ مِنْهُمُ الْحَارِثُ بْنُ هِشَامٍ وَ قَيْسُ بْنُ السَّائِبِ

Ibn Khatal was caught while he was adhering with the curtains of the Kabah and Saeed Bin Hureys and Ammar Bin Yasser raced towards him, and Saeed preceded Ammar and killed him, and Miqays Bin Subaba was killed in the market, and Ali[asws] killed one of the singers and the other one escaped, and Ali[asws] killed Al-Huweyris bin Nufeyl Bin Ka’b as well, and it reached him[asws] that Umm Hany daughter of Abu Talib[asws] had sheltered some people from the clan of Makhzoum, from them were Al-Haris Bin hisham, and Qays Bin Al-Saib.

فَقَصَدَ نَحْوَ دَارِهَا مُقَنَّعاً بِالْحَدِيدِ فَنَادَى أَخْرِجُوا مَنْ آوَيْتُمْ فَجَعَلُوا يَذْرِقُونَ كَمَا يَذْرِقُ الْحُبَارَى خَوْفاً مِنْهُ فَخَرَجَتْ إِلَيْهِ أُمُّ هَانِئٍ وَ هِيَ لَا تَعْرِفُهُ فَقَالَتْ يَا عَبْدَ اللَّهِ أَنَا أُمُّ هَانِئِ بِنْتُ عَمِّ رَسُولِ اللَّهِ وَ أُخْتُ عَلِيِّ بْنِ أَبِي طَالِبٍ انْصَرِفْ عَنْ دَارِي فَقَالَ عَلِيٌّ أَخْرِجُوهُمْ فَقَالَتْ وَ اللَّهِ لَأَشْكُوَنَّكَ إِلَى رَسُولِ اللَّهِ

He[asws] aimed to around her house clad in iron (armour) and called out, ‘Bring out the ones you have sheltered!’ They started squealing just as the bustard (bird) tends to squeal out of fear from him[asws]. So, Umm Hany came out to him[asws], and she did not recognise him[asws]. She said, ‘O servant of Allah[azwj]! I am Umm Hany, daughter of uncle[asws] of Rasool-Allah[saww] and sister of Ali[asws] Bin Abu Talib[asws]. Leave from my house’. Ali[asws] said: ‘Bring them out!’ She said, ‘By Allah[azwj]! I shall complain of you[asws] to Rasool-Allah[saww]’.

فَنَزَعَ الْمِغْفَرَ عَنْ رَأْسِهِ فَعَرَفَتْهُ فَجَاءَتْ تَشْتَدُّ حَتَّى الْتَزَمَتْهُ فَقَالَتْ فَدَيْتُكَ خَلَفْتُ لَأَشْكُوَنَّكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهَا فَاذْهَبِي فَبَرِّي قَسَمَكِ فَإِنَّهُ بِأَعْلَى الْوَادِي

He[asws] removed the helmet from his[asws] head and she recognised him[asws], and she came until she hugged him[asws]. She said, ‘May I be sacrificed for you[asws]! I vowed that I shall complain about you to Rasool-Allah[saww]’. He[asws] said to her: ‘Go and fulfil your vow, for he[saww] is at the top of the valley’.

قَالَتْ أُمُّ هَانِئٍ فَجِئْتُ إِلَى النَّبِيِّ ص وَ هُوَ فِي قُبَّةٍ يَغْتَسِلُ وَ فَاطِمَةُ ع تَسْتُرُهُ [تَسْتُرُهُ] فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص كَلَامِي قَالَ مَرْحَباً بِكِ يَا أُمَّ هَانِئٍ قُلْتُ بِأَبِي وَ أُمِّي مَا لَقِيتُ مِنْ عَلِيِّ الْيَوْمَ فَقَالَ ص قَدْ أَجَرْتُ مَنْ أَجَرْتِ فَقَالَتْ فَاطِمَةُ إِنَّمَا جِئْتِ يَا أُمَّ هَانِئٍ تَشْكِينَ عَلِيّاً فِي أَنَّهُ أَخَافَ أَعْدَاءَ اللَّهِ وَ أَعْدَاءَ رَسُولِهِ

Umm Hany said, ‘I came to the Prophet[saww] and he[saww] was in a tent, washing, and (Syeda) Fatima[asws] was veiling him[saww]. When Rasool-Allah[saww] heard my speech, he[saww] said: ‘Welcome to you, O Umm Hany’. I said, ‘By my father and my mother, what I have faced from Ali[asws] today’. He[saww] said: ‘You sheltered the ones you sheltered’. (Syeda) Fatima[asws]

~~said: 'But rather Umm Hany has come to companion about Ali[asws] that he[asws] frightened the enemies of Allah[azwj] and enemies of His[azwj] Rasool[saww],.~~

~~فَقُلْتُ احْتَمِلِينِي فَدَيْتُكِ فَقَالَ رَسُولُ اللَّهِ ص قَدْ شَكَرَ اللَّهُ تَعَالَى سَعْيَهُ وَ أَجْرَتْ أُمُّ هَانِئٍ لِمَكَانِهَا مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ.~~

~~Tolerate me, may I be sacrificed for you[saww],. Rasool-Allah[saww] said: 'Allah[azwj] the Exalted Thanked for his[asws] efforts and will Recompense the ones He[azwj] Recompenses due to her position from Ali[asws] Bin Abu Talib[asws],,.~~

قَالَ أَبَانٌ وَ حَدَّثَنِي بَشِيرٌ النَّبَّالُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا كَانَ فَتْحُ مَكَّةَ قَالَ رَسُولُ اللَّهِ ص عِنْدَ مَنِ الْمِفْتَاحُ قَالُوا عِنْدَ أُمِّ شَيْبَةَ فَدَعَا شَيْبَةَ فَقَالَ اذْهَبْ إِلَى أُمِّكَ فَقُلْ لَهَا تُرْسِلْ بِالْمِفْتَاحِ فَقَالَتْ قُلْ لَهُ قَتَلْتَ مُقَاتِلَنَا وَ تُرِيدُ أَنْ تَأْخُذَ مِنَّا مَكْرُمَتَنَا فَقَالَ لَتُرْسِلِنَّ بِهِ أَوْ لَأَقْتُلَنَّكِ فَوَضَعَتْهُ فِي يَدِ الْغُلَامِ فَأَخَذَهُ وَ دَعَا عُمَرَ فَقَالَ لَهُ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ.

Aban said, 'And Bashir Al-Nabbal narrated to me from Abu Abdullah[asws] having said: 'When it was the conquest of Makkah, Rasool-Allah[saww] said: 'With whom is the key (of the Kabah)?' They said, 'With Umm Shayba'. He[saww] called Shayba and said: 'Go to your mother and tell her to send the key'. She said, 'Tell him[saww] I said, 'You[saww] killed our fighters and (now) you[saww] want to take our honourable things from us?' He said, 'Either you send them or I will kill you'. So she placed it in the hand of the boy and he[saww] took it and called Umar and said to him: 'This is interpretation of the dream of before'.

ثُمَّ قَامَ ص فَفَتَحَهُ وَ سَتَرَهُ فَمِنْ يَوْمِئِذٍ يُسْتَرُ ثُمَّ دَعَا الْغُلَامَ فَبَسَطَ رِدَاءَهُ فَجَعَلَ فِيهِ الْمِفْتَاحَ وَ قَالَ رُدَّهُ إِلَى أُمِّكَ

Then he[saww] stood up and opened it and veiled it. Thus, from that day on it is veiled. Then he[saww] called the boy and spread out his[saww] robed and made the key to be in it and said: 'Return it to your mother'.

قَالَ وَ دَخَلَ صَنَادِيدُ قُرَيْشٍ الْكَعْبَةَ وَ هُمْ يَظُنُّونَ أَنَّ السَّيْفَ لَا يُرْفَعُ عَنْهُمْ فَأَتَى رَسُولُ اللَّهِ ص الْبَيْتَ وَ أَخَذَ بِعِضَادَتَيِ الْبَابِ ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ غَلَبَ الْأَحْزَابَ وَحْدَهُ

He (the narrator) said, 'And the chiefs of Quraysh entered the Kabah and they were thinking that the sword will not be raised from them. Rasool-Allah[saww] came to the House (Kabah) and grabbed the framework of the door, then said: 'There is no god except Allah[azwj]. He[azwj] Fulfilled His[azwj] Promised, and Helped His[azwj] servant, and Overcame the allies Alone'.

ثُمَّ قَالَ مَا تَظُنُّونَ وَ مَا أَنْتُمْ قَائِلُونَ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو نَقُولُ خَيْراً وَ نَظُنُّ خَيْراً أَخٌ كَرِيمٌ وَ ابْنُ عَمٍّ قَالَ فَإِنِّي أَقُولُ لَكُمْ كَمَا قَالَ أَخِي يُوسُفُ لا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

Then he[saww] said: 'What are you thinking of and what are you saying?' Suheyl Bin Amro said, 'We are saying (you[saww]) are a good benevolent brother and cousin'. He[saww] said: 'I[saww] say to you just as the brother of Yusuf[as] said: ***He said: '(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92].***

أَلَا إِنَّ كُلَّ دَمٍ وَ مَالٍ وَ مَأْثُرَةٍ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ مَوْضُوعٌ تَحْتَ قَدَمَيَّ إِلَّا سِدَانَةَ الْكَعْبَةِ وَ سِقَايَةَ الْحَاجِّ فَإِنَّهُمَا مَرْدُودَتَانِ إِلَى أَهْلِيهِمَا

Indeed! Every blood and wealth and property deed (donated to the Kabah) which was during the pre-Islamic period, it's place is under my[saww] feet, except the servants of the Kabah and quenchers of the pilgrims, for these two are returned to its people.

أَلَا إِنَّ مَكَّةَ مُحَرَّمَةٌ بِتَحْرِيمِ اللَّهِ لَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي وَ لَمْ تَحِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ فَهِيَ مُحَرَّمَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ لَا يُخْتَلَى خَلَاهَا وَ لَا يُقْطَعُ شَجَرُهَا وَ لَا يُنَفَّرُ صَيْدُهَا وَ لَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ

Indeed! Makkah is Sacred by the Prohibitions of Allah[azwj]! It is not Unrestricted for anyone who was before me[saww] and is not Unrestricted for me[saww] except for a moment from the day, so it is a sanctuary up to the establishment of the Hour. Neither will it be isolated to be vacant, nor can its trees be cut down, nor can its preys (doves) be scared away; and it's lost property is not Unrestricted except for a 'Munshid' (one who advertises it and asks about it)'.

ثُمَّ قَالَ أَلَا لَبِئْسَ جِيرَانُ النَّبِيِّ كُنْتُمْ لَقَدْ كَذَّبْتُمْ وَ طَرَدْتُمْ وَ أَخْرَجْتُمْ وَ فَلَلْتُمْ ثُمَّ مَا رَضِيتُمْ حَتَّى جِئْتُمُونِي فِي بِلَادِي تُقَاتِلُونِي فَاذْهَبُوا فَأَنْتُمُ الطُّلَقَاءُ فَخَرَجَ الْقَوْمُ كَأَنَّمَا أُنْشِرُوا مِنَ الْقُبُورِ وَ دَخَلُوا فِي الْإِسْلَامِ.

Then he[saww] said: 'Indeed! You were evil neighbours of the Prophet[saww]! You have belied, and evicted and thrown out, and confiscated (wealth). Then you were (still) not pleased until you came to me[saww] in my[saww] city to fight me[saww]. Go now, for you are freed'. The people went out as if they had been resurrected from the graves and they entered into Al-Islam.

قَالَ وَ دَخَلَ رَسُولُ اللَّهِ ص مَكَّةَ بِغَيْرِ إِحْرَامٍ وَ عَلَيْهِمُ السِّلَاحُ وَ دَخَلَ الْبَيْتَ لَمْ يَدْخُلْهُ فِي حَجٍّ وَ لَا عُمْرَةٍ وَ دَخَلَ وَقْتَ الظُّهْرِ فَأَمَرَ بِلَالًا فَصَعِدَ عَلَى الْكَعْبَةِ وَ أَذَّنَ

He (the narrator) said, 'And Rasool-Allah[saww] entered Makkah without Ihraam, and upon him[saww] was the weapon, and he[saww] entered the House (Kabah), and he[saww] did not enter it during Hajj nor Umrah, and he[saww] entered it at the time of Al-Zohr. He[saww] ordered Bilal and he ascended upon the Kabah and proclaimed Azan.

فَقَالَ عِكْرِمَةُ وَ اللَّهِ إِنْ كُنْتُ لَأَكْرَهُ أَنْ أَسْمَعَ صَوْتَ ابْنِ رِيَاحٍ يَنْهَقُ عَلَى الْكَعْبَةِ وَ قَالَ خَالِدُ بْنُ أَسِيدٍ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ أَبَا عَتَّابٍ مِنْ هَذَا الْيَوْمِ أَنْ يَرَى ابْنَ رِيَاحٍ قَائِماً عَلَى الْكَعْبَةِ قَالَ سُهَيْلٌ هِيَ كَعْبَةُ اللَّهِ وَ هُوَ يَرَى وَ لَوْ شَاءَ لَغَيَّرَ قَالَ وَ كَانَ أَقْصَدَهُمْ وَ قَالَ أَبُو سُفْيَانَ أَمَّا أَنَا فَلَا أَقُولُ شَيْئاً وَ اللَّهِ لَوْ نَطَقْتُ لَظَنَنْتُ أَنَّ هَذِهِ الْجُدُرَ تُخْبِرُ بِهِ مُحَمَّداً

Ikrimah said, 'By Allah[azwj]! I used to abhor listening to the voice of Ibn Riyah squawking upon the Kabah', and Khalid Bin Aseyd said, 'The Praise is for Allah[azwj] Who Honoured Abu Attab from this day, that he had seen Ibn Riyah standing upon the Kabah'. Suheyl said, 'It is Kabah of Allah[azwj], and he sees, and if he[saww] so desires, he[saww] would change'. And he meant them. And Abu Sufyan said, 'As for I, I am not saying anything. By Allah[azwj]! If I were to speak, these wall will speak with it and inform Muhammad[saww]'.

وَ بَعَثَ ص إِلَيْهِمْ فَأَخْبَرَهُمْ بِمَا قَالُوا فَقَالَ عَتَّابٌ قَدْ وَ اللَّهِ قُلْنَا يَا رَسُولَ اللَّهِ ذَلِكَ فَنَسْتَغْفِرُ اللَّهَ وَ نَتُوبُ إِلَيْهِ فَأَسْلَمَ وَ حَسُنَ إِسْلَامُهُ وَ وَلَّاهُ رَسُولُ اللَّهِ ص مَكَّةَ

And he[saww] sent for them and informed them with what they had said. Attab said, 'By Allah[azwj], we have said that, O Rasool-Allah[saww], so we seek Forgiveness of Allah[azwj] and repent to Him[azwj]'. He became a Muslims and his Islam was good, and Rasool-Allah[saww] made him governor of Makkah.

قَالَ وَ كَانَ فَتْحُ مَكَّةَ لِثَلَاثَ عَشْرَةَ خَلَتْ مِنْ شَهْرِ رَمَضَانَ وَ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ ثَلَاثَةُ نَفَرٍ دَخَلُوا فِي أَسْفَلِ مَكَّةَ وَ أَخْطَئُوا الطَّرِيقَ فَقُتِلُوا.

He (the narrator) said, 'And the conquest of Makkah was on the thirteen (days) vacant from the Month of Ramazan, and three persons from the Muslims were martyred. They had entered in the lower end of Makkah and mistook the road and they were killed''.[85]

23- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ الْبَزَنْطِيِّ عَنْ أَبَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ص مَكَّةَ بَايَعَ الرِّجَالَ ثُمَّ جَاءَهُ النِّسَاءُ يُبَايِعْنَهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ يا أَيُّهَا النَّبِيُّ إِذا جاءَكَ الْمُؤْمِناتُ يُبايِعْنَكَ عَلى أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيْئاً وَ لا يَسْرِقْنَ وَ لا يَزْنِينَ وَ لا يَقْتُلْنَ أَوْلادَهُنَّ وَ لا يَأْتِينَ بِبُهْتانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَ أَرْجُلِهِنَّ وَ لا يَعْصِينَكَ فِي مَعْرُوفٍ فَبايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Al-Kafi – 'Ali, from his father, from Al-Bazanty, from Aban,

'From Abu Abdullah[asws] having said: 'When Rasool-Allah[saww] conquered Makkah, the men pledged their Allegiances, then the women came to pledge their Allegiances. So Allah[azwj] Mighty and Majestic Revealed: ***O you the Prophet! When the Mominaat come to you to pledge allegiance to you, (it should be) upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12]***.

فَقَالَتْ هِنْدٌ أَمَّا الْوُلْدَ فَقَدْ رَبَّيْنَا صِغَاراً وَ قَتَلْتَهُمْ كِبَاراً وَ قَالَتْ أُمُّ حَكِيمٍ بِنْتُ الْحَارِثِ بْنِ هِشَامٍ وَ كَانَتْ عِنْدَ عِكْرِمَةَ بْنِ أَبِي جَهْلٍ يَا رَسُولَ اللَّهِ مَا ذَلِكَ الْمَعْرُوفُ الَّذِي أَمَرَنَا اللَّهُ أَنْ لَا نَعْصِيَكَ فِيهِ

Hind said, 'We raised our children since they were young and you[saww] killed them when they were grown up'. And Umm Hakeem, daughter of Hisham, who was married to Akramat Bin Abu Jahl said, 'O Rasool-Allah[saww]! What is that 'good' which Allah[azwj] has Commanded us with that we should not disobey you[saww] with regards to it?'

فَقَالَ لَا تَلْطِمْنَ خَدّاً وَ لَا تَخْمِشْنَ وَجْهاً وَ لَا تَنْتِفْنَ شَعْراً وَ لَا تَشْقُقْنَ جَيْباً وَ لَا تُسَوِّدْنَ ثَوْباً وَ لَا تَدْعِينَ بِوَيْلٍ فَبَايَعَهُنَّ رَسُولُ اللَّهِ ص عَلَى هَذَا

He[saww] said: 'You will not slap a cheek, nor scratch a face, nor pluck out a hair, nor tear up a garment, nor blacken the clothes, nor call out for woe'. So they pledged their Allegiance to Rasool-Allah[saww] upon this'.

فَقَالَتْ يَا رَسُولَ اللَّهِ كَيْفَ نُبَايِعُكَ قَالَ إِنِّي لَا أُصَافِحُ النِّسَاءَ فَدَعَا بِقَدَحٍ مِنْ مَاءٍ فَأَدْخَلَ يَدَهُ ثُمَّ أَخْرَجَهَا فَقَالَ أَدْخِلْنَ أَيْدِيَكُنَّ فِي هَذَا الْمَاءِ فَهِيَ الْبَيْعَةُ.

She said, 'O Rasool-Allah[saww]! How do we pledge our Allegiances to you[saww]?' He[saww] said: 'I[saww] do not shake hands with the women'. Then he[saww] called for a container of water, and

[85] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 22

immersed his[saww] hand in it, then took it out'. He[saww] said: 'Immerse your hands in this water, so it would be the pledge of Allegiance''.[86]

24- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَ تَدْرِي كَيْفَ بَايَعَ رَسُولُ اللَّهِ ص النِّسَاءَ قُلْتُ اللَّهُ أَعْلَمُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

Al-Kafi – Abu Ali Al-Ashari, from Ahmad Bin Is'haq, from Sa'adan Bin Muslim who said,

'Abu Abdullah[asws] said: 'Do you know how Rasool-Allah[saww] took the allegiances of the women?' I said, 'Allah[azwj] and the son[asws] of His[azwj] Rasool[saww] are more knowing'.

قَالَ جَمَعَهُنَّ حَوْلَهُ ثُمَّ دَعَا بِتَوْرٍ بِرَامٍ فَصَبَّ فِيهِ نَضُوحاً ثُمَّ غَمَسَ يَدَهُ فِيهِ ثُمَّ قَالَ اسْمَعْنَ يَا هَؤُلَاءِ أُبَايِعُكُنَّ عَلَى أَنْ لَا تُشْرِكْنَ بِاللَّهِ شَيْئاً وَ لَا تَسْرِقْنَ وَ لَا تَزْنِينَ وَ لَا تَقْتُلْنَ أَوْلَادَكُنَّ وَ لَا تَأْتِينَ بِبُهْتَانٍ تَفْتَرِينَهُ بَيْنَ أَيْدِيكُنَّ وَ أَرْجُلِكُنَّ وَ لَا تَعْصِينَ بُعُولَتَكُنَّ فِي مَعْرُوفٍ أَقْرَرْتُنَّ قُلْنَ نَعَمْ

He[asws] said: 'They gathered around him[saww], then he[saww] called for an earthen bowl and poured a little water in it, then he[saww] immersed his[saww] hand in it, then said: 'Listen you all! I[saww] hereby take your allegiances upon that you will not associate anything with Allah[azwj], nor steal, nor commit adultery, nor kill your children, nor slander fabricating with your hands and your feet, nor disobey your husbands regarding the good. Do you acknowledge?' They said, 'Yes'.

فَأَخْرَجَ يَدَهُ مِنَ التَّوْرِ ثُمَّ قَالَ لَهُنَّ اغْمِسْنَ أَيْدِيَكُنَّ فَفَعَلْنَ فَكَانَتْ يَدُ رَسُولِ اللَّهِ ص الطَّاهِرَةُ أَطْيَبَ مِنْ أَنْ يَمَسَّ بِهَا كَفَّ أُنْثَى لَيْسَتْ لَهُ بِمَحْرَمٍ.

He[saww] brought out his[saww] hand from the bowl, then said to them: 'Immerse your hands'. They did so. The hand of Rasool-Allah[saww] is clean, cleaner than to touch a palm of a woman with it who isn't Permissible for him[saww]''.[87]

25- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ ضُرِبَتْ عَلَى رَسُولِ اللَّهِ ص خَيْمَةٌ سَوْدَاءُ مِنْ شَعْرٍ بِالْأَبْطَحِ ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ مِنْ جَفْنَةٍ يُرَى فِيهَا أَثَرُ الْعَجِينِ ثُمَّ تَحَرَّى الْقِبْلَةَ ضُحًى فَرَكَعَ ثَمَانِيَ رَكَعَاتٍ لَمْ يَرْكَعْهَا رَسُولُ اللَّهِ ص قَبْلَ ذَلِكَ وَ لَا بَعْدُ.

Al-Kafi – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muawiya Bin Wahab who said,

'When it was the day of the conquest of Makkah, a tent of black hair (animal-skin) was pitched up for Rasool-Allah[saww] at Al-Abtah. The water was poured upon it for the traces of the dust seen in it. Then the direction of the Qiblah was investigated at forenoon, so he[saww] prayed eight *Rak'at* (of *Salāt*). Never had Rasool-Allah[saww] prayed these before that, nor (did he[saww] pray these) afterwards''.[88]

[86] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 23
[87] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 24
[88] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 25

26- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ص مَكَّةَ يَوْمَ افْتَتَحَهَا فَتَحَ بَابَ الْكَعْبَةِ فَأَمَرَ بِصُوَرٍ فِي الْكَعْبَةِ فَطُمِسَتْ ثُمَّ أَخَذَ بِعِضَادَتَيِ الْبَابِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ صَدَقَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ مَا ذَا تَقُولُونَ وَ مَا ذَا تَظُنُّونَ

Al-Kafi – Ali, from his father, from Hammad, from Hareez,

'From Abu Abdullah[asws] having said: 'When Rasool-Allah[saww] stepped into Makkah on the day he[saww] conquered Makkah, opened the door of the Kabah and ordered with the images in the Kabah so they were obliterated. Then he[saww] grabbed to two sides of the door, so he[saww] said: 'There is no god except for Allah[azwj], One, there being no associates for Him[azwj]. True in His[azwj] Promise, Helping His[azwj] servants, and Defeating the (Polytheist) confederates Alone. What is that which you all are saying, and what is that you are thinking?'

قَالُوا نَظُنُّ خَيْراً وَ نَقُولُ خَيْراً أَخٌ كَرِيمٌ وَ ابْنُ أَخٍ كَرِيمٍ وَ قَدْ قَدَرْتَ

They (people) said, 'We think good and we are saying good, O son[saww] of a benevolent one, and a cousin of a benevolent one, and you have become powerful'.

قَالَ فَإِنِّي أَقُولُ كَمَا قَالَ أَخِي يُوسُفُ لا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَ هُوَ أَرْحَمُ الرَّاحِمِينَ أَلَا إِنَّ اللَّهَ قَدْ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُنَفَّرُ صَيْدُهَا وَ لَا يُعْضَدُ شَجَرُهَا وَ لَا يُخْتَلَى خَلَاهَا وَ لَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ

He[saww] said: 'So I[saww] am saying just as my[saww] brother[as] Yusuf[as] said: ***He said: '(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones' [12:92]***. Indeed! Allah[azwj] had Sanctified Makkah on the day He[azwj] Created the skies and the earth. Thus, it would be Al-Harram (The Sanctuary) by the Sanctity of Allah[azwj] up to the Day of Judgement. Neither can anyone drive away its preys, nor tamper with its trees, nor vacate it to be empty, nor to keep lost items except for one publicising it'.

فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لِلْقَبْرِ وَ الْبُيُوتِ فَقَالَ رَسُولُ اللَّهِ ص إِلَّا الْإِذْخِرَ.

Al-Abbas said, 'O Rasool-Allah[saww]! Except for *Al-Izkhir* (a fragrant tropical grass), for it is for the grave and the houses'. So Rasool-Allah[saww] said: 'Except for *Al-Izkhir* (a fragrant tropical grass)''.[89]

27- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمَ فَتْحِ مَكَّةَ إِنَ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ هِيَ حَرَامٌ إِلَى أَنْ تَقُومَ السَّاعَةُ لَا تَحِلُّ لِأَحَدٍ قَبْلِي وَ لَا تَحِلُّ لِأَحَدٍ بَعْدِي وَ لَمْ تَحِلَ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ.

Al-Kafi – Ali, from his father and Muhammad Bin Ismail, from Al-Fazl Bin Shazan altogether, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'Rasool-Allah[saww] said on the day of conquest of Makkah: 'Allah[azwj] Sanctified Makkah on the day He[azwj] Created the skies and the earth it is a Sanctuary up to the establishment of the

[89] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 26

Hour. It is not unrestricted for anyone before me[saww] nor unrestricted for anyone after me[saww], and it is not unrestricted for me[saww] except for a moment from the day''.[90]

28- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ الْقَاسَانِيِّ جَمِيعاً عَنِ الْأَصْفَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ فُضَيْلِ بْنِ عِيَاضٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص يَوْمَ فَتْحِ مَكَّةَ لَمْ يَسْبِ لَهُمْ ذُرِّيَّةً وَ قَالَ مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ وَ مَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ.

Al-Kafi – Ali, from his father and Qasani altogether from Al-Isfahani, from Al-Minqay, from Fuzeyl Bin Iyaz,

'From Abu Abdullah[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] on the day of conquest of Makkah, no offspring were made captives for him[saww] and he[saww] said: 'One who locks his door so he is safe, one who throws down his weapon, so he is safe''.[91]

29- يب، تهذيب الأحكام الطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا تُصَلِّ الْمَكْتُوبَةَ فِي جَوْفِ الْكَعْبَةِ فَإِنَّ رَسُولَ اللَّهِ ص لَمْ يَدْخُلْهَا فِي حَجٍّ وَ لَا عُمْرَةٍ وَ لَكِنْ دَخَلَهَا فِي فَتْحِ مَكَّةَ فَصَلَّى فِيهَا رَكْعَتَيْنِ بَيْنَ الْعَمُودَيْنِ وَ مَعَهُ أُسَامَةُ.

(The book) 'Tahzeeb Al-Ahkam – Al-Tatary, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar,

'From Abu Abdullah[asws], he (the narrator) said, 'I heard him[asws] saying: 'Do not pray the Obligatory Salat in the interior of the Kabah, for Rasool-Allah[saww] did not enter it during Hajj nor Umrah, but he[saww] entered it during conquest of Makkah and prayed two Cycles Salat in it between the two pillars, and Asma was with him[saww]''.[92]

30- فر، تفسير فرات بن إبراهيم أَبُو الْقَاسِمِ الْعَلَوِيُّ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ قَالَ قَدِمَتْ سَارَةُ مَوْلَاةُ بَنِي هَاشِمٍ إِلَى الْمَدِينَةِ فَأَتَتْ رَسُولَ اللَّهِ ص وَ مَنْ مَعَهُ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَقَالَتْ إِنِّي مَوْلَاتُكُمْ وَ قَدْ أَصَابَنِي جَهْدٌ وَ أَتَيْتُكُمْ أَتَعَرَّضُ لِمَعْرُوفِكُمْ

Tafseer Furat Bin Ibrahim – Abu Al-Qasim Al-Alawy transmitting from Ibn Abbas,

'Regarding the Words of the Exalted: ***O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]***. He said, 'Sarah, a slave girl of the Clan of Hashim[asws] arrived at Medina. She came to Rasool-Allah[saww] and the ones with him[saww] from the Clan of Abdul Muttalib[asws]. She said, 'I am your slave girl and fatigue has hit me and I came to you to present to your goodness'.

فَكُسِيَتْ وَ حُمِلَتْ وَ جُهِّزَتْ وَ عَمَدَتْ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ أَخَا بَنِي أَسَدِ بْنِ عَبْدِ الْعُزَّى فَكَتَبَ مَعَهَا كِتَاباً لِأَهْلِ مَكَّةَ بِأَنَّ رَسُولَ اللَّهِ ص قَدْ أَمَرَ النَّاسَ أَنْ يُجَهِّزُوا وَ عَرَفَ حَاطِبٌ أَنَّ رَسُولَ اللَّهِ ص يُرِيدُ أَهْلَ مَكَّةَ فَكَتَبَ إِلَيْهِمْ يُحَذِّرُهُمْ وَ جَعَلَ لِسَارَةَ جُعْلًا عَلَى أَنْ تَكْتُمَ عَلَيْهِ وَ تُبَلِّغَ رِسَالَتَهُ فَفَعَلَتْ

She was clothed, and loaded up, and equipped, and helped by Hatib Bin Abu Balta, brother of the clan of Asan Bin Abdul Uzza. He wrote a letter with her to the people of Makkah that Rasool-Allah[saww] had ordered the people to mobilise and Hatib understood that Rasool-Allah[saww] intended the people of Makkah. He wrote to them to make them beware, and made a reward to be for Sarah upon if she were to conceal (the matter) upon him and deliver his message'. She agreed to do so.

[90] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 27
[91] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 28
[92] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 29

فَنَزَلَ جَبْرَئِيلُ ع عَلَى نَبِيِّ اللَّهِ ص فَأَخْبَرَهُ فَبَعَثَ رَسُولُ اللَّهِ ص رَجُلَيْنِ مِنْ أَصْحَابِهِ فِي أَثَرِهَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ زُبَيْرَ بْنَ الْعَوَّامِ وَ أَخْبَرَهُمَا خَبَرَ الصَّحِيفَةِ فَقَالَ إِنْ أَعْطَتْكُمُ الصَّحِيفَةَ فَخَلُّوا سَبِيلَهَا وَ إِلَّا فَاضْرِبُوا عُنُقَهَا

Jibraeel[as] descended unto the Prophet[saww] of Allah[azwj] and informed him[saww], so Rasool-Allah[saww] sent two men from his[saww] companions in her footsteps – Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] and Zubeyr Bin Al-Awwam, and informed them the news of the letter. He[saww] said: 'When she gives you the letter the free her way, or else strike off her neck'.

فَلَحِقَا سَارَةَ فَقَالا أَيْنَ الصَّحِيفَةُ الَّتِي كُتِبَتْ مَعَكِ يَا عَدُوَّةَ اللَّهِ فَحَلَفَتْ بِاللَّهِ مَا مَعِي كِتَابٌ فَفَتَّشَاهَا فَلَمْ يَجِدَا مَعَهَا شَيْئاً فَهَمَّا بِتَرْكِهَا ثُمَّ قَالَ أَحَدُهُمَا وَ اللَّهِ مَا كَذَبْنَا وَ لَا كُذِبْنَا فَسَلَّ سَيْفَهُ فَقَالَ أَحْلِفُ بِاللَّهِ لَا أَغْمِدُهُ حَتَّى تُخْرِجِينَ الْكِتَابَ أَوْ يَقَعَ فِي رَأْسِكِ

They caught up with Sarah and said, 'Where is the letter which has been written with you, O enemy of Allah[azwj]?' She swore by Allah[azwj], 'There is no letter with me'. They searched her but did not find anything with her. They thought of leaving her, then one of them said, 'By Allah[azwj]! Neither has he[saww] lied to us nor will we belie him[saww]'. He bared his sword and said, 'I swear by Allah[azwj], I will not sheathe it until you bring out the letter, or it will fall in your head'.

فَزَعَمُوا أَنَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَتْ فَلِلَّهِ عَلَيْكُمَا الْمِيثَاقُ إِنْ أُعْطِكُمَا الْكِتَابَ لَا تَقْتُلَانِي وَ لَا تَصْلِبَانِي وَ لَا تَرُدَّانِي إِلَى الْمَدِينَةِ قَالا نَعَمْ فَأَخْرَجَتْهُ مِنْ شَعْرِهَا فَخَلَّيَا سَبِيلَهَا ثُمَّ رَجَعَا إِلَى النَّبِيِّ ص فَأَعْطَيَاهُ الصَّحِيفَةَ

They claimed that he was Ali[asws] Bin Abu Talib[asws]. She said, 'For the Sake of Allah[azwj], the covenant is upon you both if I give you the letter that you will not kill me nor plunder me and you will not return me to Al-Medina'. They said, 'Yes'. She brought it out from her hair and they freed her way, then returned to the Prophet[saww] and gave him[saww] the letter.

فَإِذَا فِيهَا مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ إِنَّ مُحَمَّداً قَدْ نَفَرَ فَإِنِّي لَا أَدْرِي إِيَّاكُمْ أَرَادَ أَوْ غَيْرَكُمْ فَعَلَيْكُمْ بِالْحَذَرِ فَأَرْسَلَ رَسُولُ اللَّهِ ص إِلَيْهِ فَأَتَاهُ فَقَالَ تَعْرِفُ هَذَا الْكِتَابَ يَا حَاطِبُ قَالَ نَعَمْ قَالَ فَمَا حَمَلَكَ عَلَيْهِ فَقَالَ أَمَا وَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مَا كَفَرْتُ مُنْذُ آمَنْتُ وَ لَا أَحْبَبْتُهُمْ مُنْذُ فَارَقْتُهُمْ وَ لَكِنْ لَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا وَ لَهُمْ بِمَكَّةَ عَشِيرَةٌ غَيْرِي فَأَحْبَبْتُ أَنْ أَتَّخِذَ عِنْدَهُمْ يَداً وَ قَدْ عَلِمْتُ أَنَّ اللَّهَ مُنْزِلٌ بِهِمْ بَأْسَهُ وَ نَقِمَتَهُ وَ أَنَّ كِتَابِي لَا يُغْنِي عَنْهُمْ شَيْئاً

It was (written) in the letter, 'From Hatib Bin Abu Balta to the people of Makkah. Muhammad[saww] has mobilised and I do not know whether he[saww] intends you or others, therefore it is upon you to be cautious'. Rasool-Allah[saww] sent for him and he came to him[saww]. He[saww] said: 'Do you recognise this letter, O Hatib?' He said, 'Yes'. He[saww] said: 'So what carried you upon it?' He said, 'But by the One[azwj] Who Sent down the Book upon you[saww], neither have I disbelieved since I believed nor have I answered them since I separated from them, but there does not happen to be any companion of yours[saww] except and for them there is a clan in Makkah, so I loved to take a favour with them, and I know that Allah[azwj] will send down Punishment upon them and His[azwj] Scourge, and my letter will not avail them of anything'.

فَصَدَّقَهُ رَسُولُ اللَّهِ ص وَ عَذَّرَهُ فَأَنْزَلَ اللَّهُ يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ.

Rasool-Allah[saww] ratified him and excused him, and Allah[azwj] Revealed: ***O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]***''.[93]

31- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ حَنَانٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: صَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ نَخْوَةَ الْجَاهِلِيَّةِ وَ تَفَاخُرَهَا بِآبَائِهَا أَلَا إِنَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنْ طِينٍ

Al-Kafi – Ali, from his father, from Hanan, from his father,

'From Abu Ja'far[asws] having said: 'Rasool-Allah[saww] ascended the pulpit on the day of conquest of Makkah and he[saww] said: 'O you people! Allah[azwj] has Done away from you the arrogance of the pre-Islamic period and priding upon your forefathers. Indeed! You are all from Adam[as], and Adam[as] is from clay.

أَلَا إِنَّ خَيْرَ عِبَادِ اللَّهِ عَبْدٌ اتَّقَاهُ إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ وَ لَكِنَّهَا لِسَانٌ نَاطِقٌ فَمَنْ قَصَرَ بِهِ عَمَلُهُ لَمْ يُبْلِغْ حَسَبُهُ أَلَا إِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ أَوْ إِحْنَةٍ وَ الْإِحْنَةُ الشَّحْنَاءُ فَهِيَ تَحْتَ قَدَمِي هَذِهِ إِلَى يَوْمِ الْقِيَامَةِ.

Indeed! The best servant of Allah[azwj] is the most pious. The Arabic isn't with a father (and grand) father, but it is a spoken tongue, so the one whose deed is deficient, his lineage will not reach him. Indeed! Every blood (shed) during the pre-Islamic period, or a feud, and the feud is the enmity, so it is under these feet of mine[saww] up to the day of Qiyamah''.[94]

32- ين، كتاب حسين بن سعيد و النوادر ابْنُ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ قَامَ رَسُولُ اللَّهِ ص فِي النَّاسِ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ أَذْهَبَ عَنْكُمْ بِالْإِسْلَامِ نَخْوَةَ الْجَاهِلِيَّةِ وَ التَّفَاخُرَ بِآبَائِهَا وَ عَشَائِرِهَا

The book of Husayn Bin Saeed, and (the book) 'Al-Nawadir' of Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

'From Abu Ja'far[asws] having said: 'When it was the day of conquest of Makkah, Rasool-Allah[saww] stood addressing among the people. He[saww] praised Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! Let the ones present deliver to the ones absent that Allah[azwj] Blessed and Exalted has Done away from you, through Al-Islam, arrogance of the pre-Islamic period, and the priding with your forefathers and tribes.

أَيُّهَا النَّاسُ إِنَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنْ طِينٍ أَلَا وَ إِنَّ خَيْرَكُمْ عِنْدَ اللَّهِ وَ أَكْرَمَكُمْ عَلَيْهِ الْيَوْمَ أَتْقَاكُمْ وَ أَطْوَعُكُمْ لَهُ

O you people! You are all from Adam[as] and Adam[as] is from clay. Indeed, and the best of you in the Presence of Allah[azwj] and the most honourable of you to Him[azwj] today is your most pious one and the one most obedient to Him[azwj].

أَلَا وَ إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ وَ لَكِنَّهَا لِسَانٌ نَاطِقٌ فَمَنْ طُعِنَ بَيْنَكُمْ وَ عَلِمَ أَنَّهُ يُبْلِغُهُ رِضْوَانَ اللَّهِ حَسَبَهُ أَلَا وَ إِنَّ كُلَّ دَمٍ أَوْ مَظْلِمَةٍ أَوْ إِحْنَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ فَهِيَ مَطْلٌ تَحْتَ قَدَمَيَّ إِلَى يَوْمِ الْقِيَامَةِ.

[93] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 30
[94] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 31

Indeed! And the Arabic isn't by a father and a grandfather, but it is a spoken tongue, so the one who taunts between you and knows his affiliations will not reach the Pleasure of Allah[azwj]. Indeed! And every blood, or injustice, or grudge which was during the pre-Islamic period, so it is hereby suspended under my[saww] feet up to the day of Qiyamah''.[95]

33- كا، الكافي مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ أَهْلِ مَكَّةَ عَنِ الصَّادِقِ ع قَالَ: خَطَبَ رَسُولُ اللَّهِ فِي مَسْجِدِ الْخَيْفِ نَضَّرَ اللَّهُ عَبْداً سَمِعَ مَقَالَتِي فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ يَبْلُغْهُ يَا أَيُّهَا النَّاسُ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَرُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيهٍ وَ رُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

Al-Kafi – Muhammad Bin Al-Hassan, from one of our companions, from Ali Bin Al-Hakam, from Al-Hakam Bin Miskeen, from a man from Quraysh, from the people of Makkah,

'From Al-Sadiq[asws] having said: 'Rasool-Allah[saww] addressed in Masjid Al-Khief: 'May Allah[azwj] Brighten a servant who hears my[saww] speech and retains it and delivers it to one whom it did not reach. O you people! Let the one present deliver to the ones absent! Sometimes a bearer, his understanding isn't like (the receiver's) understanding, and sometimes a bearer would (be transmitting) to one who is of more understanding than him.

ثَلَاثٌ لَا يُغِلُّ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَئِمَّةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِجَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمْ الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ وَ هُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ.

Three, do not bear a grudge upon them – a heart of a Muslim person (performing) a sincere deed for Allah[azwj], and advice of the Imams[asws] of the Muslims, and the necessitation to their[asws] gathering, for their invitation will be encompassing from after them[asws]. The Momineen are brothers, their blood is a match for each other, and they are one hand against the ones besides them, and their lowest one strives for their responsibilities''.[96]

34- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنِ الثُّمَالِيِّ قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع إِنَّ عَلِيّاً ع سَارَ فِي أَهْلِ الْقِبْلَةِ بِخِلَافِ سِيرَةِ رَسُولِ اللَّهِ ص فِي أَهْلِ الشِّرْكِ

Al-Kafi – Al-Husayn Bin Muhammad, from Al-Moalla, from Al-Washa, from Aban, from Al-Sumali who said,

'I said to Ali[asws] Bin Al-Husayn[asws], 'Surely Ali[asws] dealt with the people of the Qiblah (general Muslims) opposite to the way of Rasool-Allah[saww] regarding the people of Shirk'.

قَالَ فَغَضِبَ ثُمَّ جَلَسَ ثُمَّ قَالَ سَارَ وَ اللَّهِ فِيهِمْ بِسِيرَةِ رَسُولِ اللَّهِ ص يَوْمَ الْفَتْحِ إِنَّ عَلِيّاً ع كَتَبَ إِلَى مَالِكٍ وَ هُوَ عَلَى مُقَدِّمَتِهِ يَوْمَ الْبَصْرَةِ بِأَنْ لَا يَطْعُنَ فِي غَيْرِ مُقْبِلٍ وَ لَا يَقْتُلَ مُدْبِراً وَ لَا يُجْهِزَ عَلَى جَرِيحٍ وَ مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ.

He (the narrator) said, 'He[asws] got angry, then sat up, then said: 'By Allah[azwj] he[asws] dealt among them with the way of Rasool-Allah[saww] on the day of the conquest (of Makkah). Ali[asws] wrote to Malik (Al-Ashtar), and he was at the forefront on the day of (battle of) Basra,

[95] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 32
[96] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 33

that he should neither stab (a spear) in the one not facing him, nor kill a fleeing one, nor finish off upon an injured one, and the one who locks his door, so he is safe''.[97]

[97] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 26 H 34

باب 27 ذكر الحوادث بعد الفتح إلى غزوة حنين

CHAPTER 27 – MENTION OF THE EVENTS AFTER THE CONQUEST UP TO THE BATTLE OF HUNAYN

1 شا، الإرشاد ثم اتصل بفتح مكة إنفاذ رسول الله ص خالد بن الوليد إلى بني جذيمة بن عامر و كانوا بالغميصاء يدعوهم إلى الله عز و جل و إنما أنفذه إليهم للترة التي كانت بينه و بينهم و ذلك أنهم كانوا أصابوا في الجاهلية نسوة من بني المغيرة و قتلوا الفاكه بن المغيرة عم خالد بن الوليد

(The book) 'Al-Irshad' – 'Then connected with conquest of Makkah, Rasool-Allah[saww] sent Khalid Bin Al-Waleed to the clan of Jazeyma Bin Aamir, and they were at Al-Ghameysa, calling them to Allah[azwj] Mighty and Majestic, and rather his[saww] sending him to them due to an unjust killing between him[saww] and them, and that is because they had attained women during the pre-Islamic period from the clan of Al-Mugheira and they killed Al-Fakah Bin Al-Mugheira, an uncle of Khalid Bin Al-Waleed.

و قتلوا عوفا أبا عبد الرحمن بن عوف و أنفذه رسول الله ص لذلك و أنفذ معه عبد الرحمن بن عوف للترة أيضا التي كانت بينه و بينهم و لو لا ذلك لما رأى رسول الله ص خالدا أهلا للإمارة على المسلمين فكان من أمره ما كان و خالف فيه عهد الله و عهد رسوله و عمل فيه على سنة الجاهلية فبرئ رسول الله ص من صنعه و تلافى فارطه بأمير المؤمنين ع.

And they killed Awf father of Abdul Rahman Bin Awf, and Rasool-Allah[saww] sent him for that, and sent with him Abdul Rahman Bin Awf for the same reason which was between him[saww] and them, and had it not been that, Rasool-Allah[saww] had not made Khaleed Bin Waleed as a commander upon the Muslims. So, from his matter happened what happened, and he opposed during it the Covenant of Allah[azwj] and covenant of His[azwj] Rasool[saww], and did during it upon the way of the pre-Islamic period, so Rasool-Allah[saww] disavowed from his work and sent Amir Al-Momineen[asws] regarding his excesses''.[98]

2- عم، إعلام الورى بَعْدَ فَتْحِ مَكَّةَ بَعَثَ رَسُولُ اللَّهِ ص السَّرَايَا فِيمَا حَوْلَ مَكَّةَ يَدْعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يَأْمُرْهُمْ بِقِتَالٍ فَبَعَثَ غَالِبَ بْنَ عَبْدِ اللَّهِ إِلَى بَنِي مُدْلِجٍ فَقَالُوا لَسْنَا عَلَيْكَ وَ لَسْنَا مَعَكَ فَقَالَ النَّاسُ اغْزُهُمْ يَا رَسُولَ اللَّهِ فَقَالَ إِنَّ لَهُمْ سَيِّداً أَدِيباً أَرِيباً وَ رُبَّ غَازٍ مِنْ بَنِي مُدْلِجٍ شَهِيدٌ فِي سَبِيلِ اللَّهِ

(The book) 'Alaam Al-Wara' – 'After the conquest of Makkah, Rasool-Allah[saww] sent the battalion in what is around Makkah calling to Allah[azwj] Mighty and Majestic and did not order them with fighting. He[saww] sent Ghalib Bin Abdullah to the clan of Madlaj and they said, 'We are neither against you[saww] nor are we for you[saww]'. The people said, 'Battle them, O Rasool-Allah[saww]!' He[saww] said: 'For them is a chief, courteous, intelligent, and perhaps he will battle from the clan of Madlaj a martyr in the Way of Allah[azwj]'.

وَ بَعَثَ عَمْرَو بْنَ أُمَيَّةَ الضَّمْرِيَّ إِلَى بَنِي الدِّيلِ فَدَعَاهُمْ إِلَى اللَّهِ وَ رَسُولِهِ فَأَبَوْا أَشَدَّ الْإِبَاءِ فَقَالَ النَّاسُ اغْزُهُمْ يَا رَسُولَ اللَّهِ فَقَالَ أَتَاكُمُ الْآنَ سَيِّدُهُمْ قَدْ أَسْلَمَ فَيَقُولُ لَهُمْ أَسْلِمُوا فَيَقُولُونَ نَعَمْ

[98] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 27 H 1

And he[saww] sent Amro Bin Umayya Al-Zamri to the clan of Al-Deyl and called them to Allah[azwj] and His[azwj] Rasool[saww], but they refused with the severest of refusals. The people said, 'Battle them, O Rasool-Allah[saww]!' He[saww] said: 'Their chief will be coming to you shortly having become a Muslim and he will say to them, 'Become Muslims', and they will say, 'Yes'.

وَ بَعَثَ عَبْدَ اللَّهِ بْنَ سُهَيْلِ بْنِ عَمْرٍو إِلَى بَنِي مُحَارِبِ بْنِ فِهْرٍ فَأَسْلَمُوا وَ جَاءَ مَعَهُ نَفَرٌ مِنْهُمْ إِلَى رَسُولِ اللَّهِ ص

And he[saww] sent Abdullah Bin Suheyl Bin Amro to the clan of Muharib Bin Fihr, and they became Muslims and a number of them came with him to Rasool-Allah[saww].

وَ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جُذَيْمَةَ بْنِ عَامِرٍ وَ قَدْ كَانُوا أَصَابُوا فِي الْجَاهِلِيَّةِ مِنْ بَنِي الْمُغِيرَةِ نِسْوَةً وَ قَتَلُوا عَمَّ خَالِدٍ فَاسْتَقْبَلُوهُ وَ عَلَيْهِمُ السِّلَاحُ وَ قَالُوا يَا خَالِدُ إِنَّا لَمْ نَأْخُذِ السِّلَاحَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ نَحْنُ مُسْلِمُونَ فَانْظُرْ فَإِنْ كَانَ بَعَثَكَ رَسُولُ اللَّهِ ص سَاعِياً فَهَذِهِ إِبِلُنَا وَ غَنَمُنَا

And he[saww] sent Khalid Bin Al-Waleed to the clan of Juzeyman Bin Aamir, and they had attained women during the pre-Islamic period from the clan of Al-Mugheira, and they had killed an uncle of Khalid. They faced him and the weapons were upon them, and they said, 'O Khalid! We will not take up the weapons against Allah[azwj] and against His[azwj] Rasool[saww], and we are (now) Muslims, so look, if your sending by Rasool-Allah[saww] as a courier, then these here are our camels and our sheep'.

فَاغْدُ عَلَيْهَا فَقَالَ ضَعُوا السِّلَاحَ قَالُوا إِنَّا نَخَافُ مِنْكَ أَنْ تَأْخُذَنَا بِإِحْنَةِ الْجَاهِلِيَّةِ وَ قَدْ أَمَاتَهَا اللَّهُ وَ رَسُولُهُ فَانْصَرَفَ عَنْهُمْ بِمَنْ مَعَهُ فَنَزَلُوا قَرِيباً ثُمَّ شَنَّ عَلَيْهِمُ الْخَيْلَ فَقَتَلَ وَ أَسَرَ مِنْهُمْ رِجَالًا ثُمَّ قَالَ لِيَقْتُلْ كُلُّ رَجُلٍ مِنْكُمْ أَسِيرَهُ فَقَتَلُوا الْأَسْرَى

He was angered upon it. He said, 'Place down the weapons'. They said, 'We fear from you if you were to seize us with arrogance of the pre-Islamic period, as Allah[azwj] and His[azwj] Rasool[saww] have forbidden it'. He left from them with the ones with him and they descended at a town, then he triggered the cavalry against them and he killed and captured men from them. Then he said, 'Let each man from you kill a captive'. So they killed the captives.

وَ جَاءَ رَسُولُهُمْ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ بِمَا فَعَلَ خَالِدٌ بِهِمْ فَرَفَعَ ع يَدَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا فَعَلَ خَالِدٌ وَ بَكَى ثُمَّ دَعَا عَلِيّاً ع فَقَالَ اخْرُجْ إِلَيْهِمْ وَ انْظُرْ فِي أَمْرِهِمْ وَ أَعْطَاهُ سَفَطاً مِنْ ذَهَبٍ فَفَعَلَ مَا أَمَرَهُ وَ أَرْضَاهُمْ.

And their messenger came to Rasool-Allah[saww] and informed him[saww] with what Khalid had done with them. He[saww] raised his[saww] hands towards the sky and said: 'O Allah[azwj]! I[saww] disavow to You[azwj] from what Khalid has done', and he[saww] cried, then called Ali[asws] and said: 'Go out to them and look into their matter, and he[saww] gave him[asws] a basket of gold (as compensation). He[asws] did what he[asws] had been instructed with and pleased them''.[99]

3- أقول قال ابن الأثير في الكامل، و في هذه السنة يعني سنة ثمان بعد الفتح كانت غزاة خالد بن الوليد بني جذيمة و كان رسول الله ص قد بعث السرايا بعد الفتح فيما حول مكة يدعون الناس إلى الله و لم يأمرهم بقتال و كان ممن بعث خالد بن الوليد بعثه داعيا و لم يبعثه مقاتلا

I (Majlisi) am saying, 'Ibn Al-Aseer said in (the book) 'Al-Kamil' – 'And during this year, meaning year eight, after the conquest was the military expedition of Khalid Bin Al-Waleed

[99] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 27 H 2

to the clan of Juzeyma, and Rasool-Allah[saww] had sent the battalion after the conquest in what was around Makkah calling the people to Allah[azwj] and did not instruct them with the fighting, and it was from the ones he sent, Khalid Bin Al-Waleed as a caller and did not send him as a fighter.

فنزل على الغميصاء ماء من مياه بني جذيمة بن عامر و كانت جذيمة أصابت في الجاهلية عوف بن عبد عوف أبا عبد الرحمن و الفاكه بن المغيرة عم خالد و أخذوا ما معهما

He descended upon Al-Ghameysa, a well from the waterholes of the clan of Jazeyma Bin Aamir, and Jazeyman had killed during the pre-Islamic period, Awf Bin Abdul Awf, father of Abdul Rahman and Al-Fakah Bin Al-Mugheira an uncle of Khalid and they had seized whatever (merchandise) was with them.

فلما نزل خالد ذلك الماء أخذ بنو جذيمة السلاح فقال خالد اخلعوا السلاح فإن الناس قد أسلموا فوضعوا فأمر بهم خالد عند ذلك فكتفوا ثم عرضهم على السيف فقتل من قتل منهم

When Khalid descended at that waterhole, the clan of Juzeyman grabbed the weapons. Khalid said, 'Abandon the weapons!' The people had already become Muslims, so they placed them down, and during that Khalid ordered with them and presented the sword upon them. He killed from them the ones he killed.

فلما انتهى الخبر إلى النبي ص رفع يديه ثم قال اللهم إني أبرأ إليك مما صنع خالد ثم أرسل عليا ع و معه مال و أمره أن ينظر في أمرهم فودى لهم النساء و الأموال حتى إنه ليدي ميلغة الكلب ففضل معه من المال فضلة

When the news ended to the Prophet[saww], he[saww] raised his[saww] hands, then said: 'O Allah[azwj]! I[saww] disavow to You[azwj] from what Khalid has done'. Then he[saww] sent Ali[asws] and there was wealth with him[asws], and instructed him[asws] that he[asws] looks at their matter. He[asws] was compassionate towards them, the women and the wealth, to the extent that he[asws] gave the dog's watering trough. He[asws] gave extra with it from the wealth with grace.

فقال لهم علي ع هل بقي لكم مال أو دم لم يؤد قالوا لا قال إني أعطيكم هذه البقية احتياطا لرسول الله ص ففعل ثم رجع إلى رسول الله ص فأخبره فقال أصبت و أحسنت.

Ali[asws] said to them: 'Does there remain any wealth for you or blood (wergild) not paid?' They said, 'No'. He[asws] said: 'I[asws] give you this remainder as a precaution for Rasool-Allah[saww]'. He[asws] did so, then returned to Rasool-Allah[saww] and informed him[asws]. He[saww] said: 'You[asws] were correct and good''.[100]

4- ل، الخصال بِإِسْنَادِهِ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الشُّورَى نَشَدْتُكُمْ بِاللَّهِ هَلْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ع بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي خُزَيْمَةَ فَفَعَلَ مَا فَعَلَ فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَقَالَ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ اذْهَبْ يَا عَلِيُّ فَذَهَبْتُ فَوَدَيْتُهُمْ

[100] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 27 H 3

(The book) ‘Al-Khisaal’ – ‘From Aamir Bin Wasila who said, ‘Amir Al-Momineen[asws] said on the day of the consultation: ‘We adjure you all with Allah[azwj]! Do you know that Rasool-Allah[saww] sent Khalid Bin Al-Waleed to the clan of Juzeyma, and he did what he did, so Rasool-Allah[saww] ascended the pulpit and said: ‘O Allah[azwj]! I[saww] disavow to You[azwj] from what Khalid Bin Al-Waleed has done’ – three times, then said: ‘Go, O Ali[asws]!’ So I[asws] went and compensated them.

ثُمَّ نَاشَدْتُهُمْ بِاللَّهِ هَلْ بَقِيَ شَيْءٌ فَقَالُوا إِذْ نَشَدْتَنَا بِاللَّهِ فَمِيلَغَةُ كِلَابِنَا وَ عِقَالُ بَعِيرِنَا فَأَعْطَيْتُهُمْ لَهُمَا وَ بَقِيَ مَعِي ذَهَبٌ كَثِيرٌ فَأَعْطَيْتُهُمْ إِيَّاهُ وَ قُلْتُ هَذَا لِذِمَّةِ رَسُولِ اللَّهِ ص وَ لِمَا تَعْلَمُونَ وَ لِمَا لَا تَعْلَمُونَ وَ لِرَوْعَاتِ النِّسَاءِ وَ الصِّبْيَانِ

Then I[asws] adjured them with Allah[azwj]: ‘Does there remain anything?’ They said, ‘Since you[asws] are adjuring us with Allah[azwj], then there is the water container of our dogs and water troughs of our camels’. So I[asws] gave these to them, and there still remained a lot of gold with me, so I[asws] gave it to them and said: ‘This is for the responsibility of Rasool-Allah[saww], and of what you know and of what you do not know, and for the frightening the women and the children’.

ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرْتُهُ فَقَالَ وَ اللَّهِ لَا يَسُرُّنِي يَا عَلِيُّ أَنَّ لِي بِمَا صَنَعْتَ حُمْرَ النَّعَمِ قَالُوا اللَّهُمَّ نَعَمْ.

Then I[asws] came to Rasool-Allah[saww] and informed him[saww]. He[saww] said: ‘By Allah[azwj]! You[asws] have cheered me[saww], O Ali[asws], with what you[asws] have done, with plentiful Blessings?’ They said, ‘O Allah[azwj], yes’’.[101]

5- ل، الخصال لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: بَعَثَ رَسُولُ اللَّهِ ص خَالِدَ بْنَ الْوَلِيدِ إِلَى حَيٍّ يُقَالُ لَهُمْ بَنُو الْمُصْطَلِقِ مِنْ بَنِي جُذَيْمَةَ وَ كَانَ بَيْنَهُمْ وَ بَيْنَهُ وَ بَيْنَ بَنِي مَخْزُومٍ إِحْنَةٌ فِي الْجَاهِلِيَّةِ

(The books) ‘Al-Khisaal’ (and) ‘Al-Amaali’ of Al-Sadouq – ‘Ibn Al-Waleed, from Al-Saffar, from Ibn Marouf, from Ibn Mahziyar, from Fazalat, form aban, from Muhammad Bin Muslim,

‘From Abu Ja’far Al-Baqir[asws] having said: ‘Rasool-Allah[saww] sent Khalid Bin Al-Waleed to a tribe called the clan of Al-Mustaliq from the clan of Juzeyman, and there was an unjust killing between them and him[asws] and the clan of Makhzum during the pre-Islamic period.

فَلَمَّا وَرَدَ عَلَيْهِمْ كَانُوا قَدْ أَطَاعُوا رَسُولَ اللَّهِ ص وَ أَخَذُوا مِنْهُ كِتَاباً فَلَمَّا وَرَدَ عَلَيْهِمْ خَالِدٌ أَمَرَ مُنَادِياً فَنَادَى بِالصَّلَاةِ فَصَلَّى وَ صَلَّوْا فَلَمَّا كَانَ صَلَاةُ الْفَجْرِ أَمَرَ مُنَادِيَهُ فَنَادَى فَصَلَّى وَ صَلَّوْا ثُمَّ أَمَرَ الْخَيْلَ فَشَنُّوا فِيهِمُ الْغَارَةَ فَقَتَلَ وَ أَصَابَ فَطَلَبُوا كِتَابَهُمْ فَوَجَدُوهُ فَأَتَوْا بِهِ النَّبِيَّ ص وَ حَدَّثُوهُ بِمَا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ

When he arrived to them they had already obeyed Rasool-Allah[saww] and taken an agreement from him[saww]. When Khalid arrived to them he ordered a caller to all for the Salat. He and they prayed Salat. When it was the Fajr Salat, he ordered a caller to call out, and he and they prayed Salat. Then he ordered the cavalry and they attacked upon them in surprise attack. He killed and injured. They sought their agreement and found it and came with it to the Prophet[saww] and narrated to him[saww] with what Khalid Bin Al-Waleed had done.

[101] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 27 H 4

فَاسْتَقْبَلَ ص الْقِبْلَةَ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ قَالَ ثُمَّ قُدِّمَ عَلَى رَسُولِ اللَّهِ ص تِبْرٌ وَ مَتَاعٌ فَقَالَ لِعَلِيٍّ ع يَا عَلِيُّ ائْتِ بَنِي جُذَيْمَةَ مِنْ بَنِي الْمُصْطَلِقِ فَأَرْضِهِمْ مِمَّا صَنَعَ خَالِدٌ ثُمَّ رَفَعَ ع قَدَمَيْهِ فَقَالَ يَا عَلِيُّ اجْعَلْ قَضَاءَ أَهْلِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيْكَ

He[saww] faced the Qiblah, then said: 'O Allah[azwj]! I[saww] disavow to You[azwj] from what Khalid Bin Al-Waleed has done'. Then gold nuggets and chattels arrived to Rasool-Allah[saww]. He[saww] said to Ali[asws]: 'O Ali[asws]! Go to the clan of Juzeyman from the clan of Al-Mustaliq and please them from what Khalid has done'. The he[asws] raised his[asws] leg, so he[saww] said: 'O Ali[asws]! Make the judgments of the people of the pre-Islamic period to be under your[asws] feet'.

فَأَتَاهُمْ عَلِيٌّ ع فَلَمَّا انْتَهَى إِلَيْهِمْ حَكَمَ فِيهِمْ بِحُكْمِ اللَّهِ فَلَمَّا رَجَعَ إِلَى النَّبِيِّ ص قَالَ يَا عَلِيُّ أَخْبِرْنِي بِمَا صَنَعْتَ فَقَالَ يَا رَسُولَ اللَّهِ عَمَدْتُ فَأَعْطَيْتُ لِكُلِّ دَمٍ دِيَةً وَ لِكُلِّ جَنِينٍ غُرَّةً وَ لِكُلِّ مَالٍ مَالًا وَ فَضَلَتْ مَعِي فَضْلَةٌ فَأَعْطَيْتُهُمْ لِمِيلَغَةِ كِلَابِهِمْ وَ حَبَلَةِ رُعَاتِهِمْ

Ali[asws] came to them. When he[asws] ended he[asws] issued a judgment regarding them with a Judgment of Allah[azwj]. When he[asws] returned to the Prophet[saww], he[saww] said: 'O Ali[asws]! Inform me[saww] with what you[asws]'. He[asws] said: 'O Rasool-Allah[saww]! I[asws] deliberated and gave a wergild for each blood (killed one), and a nugget for every foetus, and wealth for every wealth, and there was a remainder left with me[asws], so I[asws] gave extra, and gave them a water tank for their dogs, and ropes for their flock.

وَ فَضَلَتْ مَعِي فَضْلَةٌ فَأَعْطَيْتُهُمْ لِرَوْعَةِ نِسَائِهِمْ وَ فَزَعِ صِبْيَانِهِمْ وَ فَضَلَتْ مَعِي فَضْلَةٌ فَأَعْطَيْتُهُمْ لِمَا يَعْلَمُونَ وَ لِمَا لَا يَعْلَمُونَ وَ فَضَلَتْ مَعِي فَضْلَةٌ فَأَعْطَيْتُهُمْ لِيَرْضَوْا عَنْكَ يَا رَسُولَ اللَّهِ

And there still remained extra with me[asws], so I[asws] gave them for the frightening of their women and panic of their children, and there still remained extra with me[asws]. So, I[asws] gave them for that they knew and there was still extra left with me[asws]. So, I[asws] gave them to please them about you[saww], O Rasool-Allah[saww]'.

فَقَالَ ص يَا عَلِيُّ أَعْطَيْتَهُمْ لِيَرْضَوْا عَنِّي رَضِيَ اللَّهُ عَنْكَ يَا عَلِيُّ إِنَّمَا أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

He[saww] said: 'O Ali[asws]! You[asws] gave them for them to be pleased from me[saww], May Allah[azwj] be Pleased from you[asws]. O Ali[asws]! But rather you[asws] are from me[asws] at the status of Haroun[as] from Musa[as] except there will be no Prophet[saww] after me[saww]'.[102]

6- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنِ الْقَاسِمِ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ تَسْنِيمٍ الْحَضْرَمِيِّ عَنْ عَمْرِو بْنِ مَعْمَرٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع عَنْ أَبِيهِ جَعْفَرٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ النَّبِيُّ ص خَالِدَ بْنَ الْوَلِيدِ عَلَى صَدَقَاتِ بَنِي الْمُصْطَلِقِ حَيٍّ مِنْ خُزَاعَةَ وَ كَانَ بَيْنَهُ وَ بَيْنَهُمْ فِي الْجَاهِلِيَّةِ ذَحْلٌ فَأَوْقَعَ بِهِمْ خَالِدٌ فَقَتَلَ مِنْهُمْ وَ اسْتَاقَ أَمْوَالَهُمْ

(The book) 'Al-Amaali' of the sheykh Al-Tusi – 'A group, from Abu Al-Mufazzal, from Al-Qasim Bin Zakiya, from Muhammad Bin Tasneem Al-Hazrami, from Amro Bin Ma'mar,

'From Ali son of Ja'far[asws], from his brother[asws] Musa[asws], from his[asws] father[asws] Ja'far[asws], from his[asws] father[asws] Muhammad Bin Ali[asws], from Jabir Bin Abdullah who said, 'The Prophet[saww] send Khalid Bin Al-Waleed (to be in charge) upon the charities of the clan of Al-

[102] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 27 H 5

Mustaliq, a tribe from Khuza'a, and between him and them was vindictiveness during the pre-Islamic period. Khalid attacked them and killed from them and confiscated their wealth.

فَبَلَغَ النَّبِيَّ ص مَا فَعَلَ فَقَالَ اللَّهُمَّ أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ وَ بَعَثَ إِلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع بِمَالٍ وَ أَمَرَهُ أَنْ يُؤَدِّيَ إِلَيْهِمْ دِيَاتِ رِجَالِهِمْ وَ مَا ذَهَبَ لَهُمْ مِنْ أَمْوَالِهِمْ وَ بَقِيَتْ مَعَهُ مِنَ الْمَالِ زَعْبَةٌ

It reached the Prophet[saww] what he had done, so he[saww] said: 'I[saww] disavow to You[azwj] from what Khalid has done', and he[saww] sent Ali[asws] Bin Abu Talib[asws] to them with some wealth and instructed him[asws] to pay wergilds to them of their (killed) men and whatever had gone from them of their wealth. There still remained with him[asws] from the wealth a portion.

فَقَالَ لَهُمْ هَلْ تَفْقِدُونَ شَيْئاً مِنْ مَتَاعِكُمْ فَقَالُوا مَا نَفْقِدُ شَيْئاً إِلَّا مِيلَغَةَ كِلَابِنَا فَدَفَعَ إِلَيْهِمْ مَا بَقِيَ مِنَ الْمَالِ فَقَالَ هَذَا لِمِيلَغَةِ كِلَابِكُمْ وَ مَا أُنْسِيتُمْ مِنْ مَتَاعِكُمْ وَ أَقْبَلَ إِلَى النَّبِيِّ ص فَقَالَ مَا صَنَعْتَ فَأَخْبَرَهُ بِخَبَرِهِ حَتَّى أَتَى عَلَى حَدِيثِهِ

He[asws] said to them: 'Are you missing anything from your chattels?' They said, 'We are not missing anything except a watering trough of our dogs'. So he[asws] handed over to them the remainder of the wealth and said: 'This is for a watering trough for your dogs and whatever you are forgetting from your chattels', and he[asws] came back to the Prophet[saww]. He[saww] said: 'What did you[asws] do?' He[asws] informed him[saww] with its news until he[asws] came to his[asws] narration.

فَقَالَ النَّبِيُّ ص أَرْضَيْتَنِي رَضِيَ اللَّهُ عَنْكَ يَا عَلِيُّ أَنْتَ هَادِي أُمَّتِي أَلَا إِنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّكَ وَ أَخَذَ بِطَرِيقَتِكَ أَلَا إِنَّ الشَّقِيَّ كُلَّ الشَّقِيِّ مَنْ خَالَفَكَ وَ رَغِبَ عَنْ طَرِيقِكَ إِلَى يَوْمِ الْقِيَامَةِ.

The Prophet[saww] said: 'You[asws] have pleased me[asws], may Allah[azwj] be Pleased from you[asws], O Ali[asws]! You[asws] are a guide of my[saww] community. Indeed! The fortunate of all fortunate ones is one who loves you[asws] and takes with your[asws] ways. Indeed! The wretched of all wretched ones is one who opposes you[asws] and turns away from your[asws] way, up to the day of Qiyamah''.[103]

7:- أقول قَالَ الْكَازِرُونِيُّ كَانَ فَتْحُ مَكَّةَ يَوْمَ الْجُمُعَةِ لِعَشْرٍ بَقِينَ مِنْ شَهْرِ رَمَضَانَ فَأَقَامَ بِهَا خَمْسَ عَشْرَةَ لَيْلَةً يُصَلِّي رَكْعَتَيْنِ ثُمَّ خَرَجَ إِلَى حُنَيْنٍ

I (Majlisi) am saying, 'Al-Kazruni said, 'The conquest of was on the day of Friday of the ten (days) remaining from the Month of Ramazan. He[saww] stayed at it for fifteen nights praying two Cycles Salat, then he[saww] went out to Hunayn'.

وَ قَالَ فِي حَوَادِثِ السَّنَةِ الثَّامِنَةِ وَ فِي هَذِهِ السَّنَةِ أَسْلَمَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ

And he said regarding the events of year eight, 'And during this year, Ikrimah Bin Abu Jahl became a Muslim'.

[103] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 27 H 6

رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ هَرَبَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ إِلَى الْيَمَنِ وَ خَافَ أَنْ يَقْتُلَهُ رَسُولُ اللَّهِ ص وَ كَانَتِ امْرَأَتُهُ أُمُّ حَكِيمٍ بِنْتُ الْحَارِثِ بْنِ هِشَامٍ امْرَأَةً لَهَا عَقْلٌ وَ كَانَتْ قَدِ اتَّبَعَتْ رَسُولَ اللَّهِ ص فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ص فَقَالَتْ إِنَّ ابْنَ عَمِّي عِكْرِمَةَ قَدْ هَرَبَ مِنْكَ إِلَى الْيَمَنِ وَ خَافَ أَنْ تَقْتُلَهُ فَآمِنْهُ قَالَ قَدْ آمَنْتُهُ بِأَمَانِ اللَّهِ فَمَنْ لَقِيَهُ فَلَا يَتَعَرَّضْ لَهُ

It is reported from Abdullah Bin Al-Zubeyr who said, ‘When it was the day of conquest of Makkah, Ikriham Bin Abu Jahl fled to Al-Yemen and feared that Rasool-Allah[saww] would kill him, and his wife was Umm Hakeem Bint Al-Haris Bin Hisham, was a woman who had intellect for her, and she had followed Rasool-Allah[saww]. She came to Rasool-Allah[saww] and said, ‘My cousin Ikrimah has fled from you[saww] to Al-Yemen and fears that you[saww] will kill him, so grant him amnesty’. He[saww] said: ‘I[saww] have granted safety to him with the Safety of Allah[azwj], so the one who meets him, he will not be exposed to him’.

فَخَرَجَتْ فِي طَلَبِهِ فَأَدْرَكَتْهُ فِي سَاحِلٍ مِنْ سَوَاحِلِ تِهَامَةَ وَ قَدْ رَكِبَ الْبَحْرَ فَجَعَلَتْ تُلَوِّحُ إِلَيْهِ وَ تَقُولُ يَا ابْنَ عَمِّ جِئْتُكَ مِنْ عِنْدِ أَوْصَلِ النَّاسِ وَ أَبَرِّ النَّاسِ وَ خَيْرِ النَّاسِ لَا تَهْلِكْ نَفْسَكَ وَ قَدِ اسْتَأْمَنْتُ لَكَ فَآمَنَكَ فَقَالَ أَنْتَ فَعَلْتَ ذَلِكَ قلت [قَالَتْ] نَعَمْ أَنَا كَلَّمْتُهُ فَآمَنَكَ

She went out to seek him and came across him in a coast from the coasts of Tihama, and he had sailed the sea. She went on to wave at him and saying, ‘O cousin! I have come to you from the most helpful of the people, and the most righteous of the people, and the best of the people. Do not destroy yourself, and he[saww] has granted amnesty to you, so you are safe!’ He said, ‘Did you do that?’ She said, ‘Yes, I spoke to him[saww], and he[saww] has granted you amnesty’.

فَرَجَعَ مَعَهَا فَلَمَّا دَنَا مِنْ مَكَّةَ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ يَأْتِيكُمْ عِكْرِمَةُ مُهَاجِراً فَلَا تَسُبُّوا أَبَاهُ فَإِنَّ سَبَّ الْمَيِّتِ يُؤْذِي الْحَيَّ وَ لَا يَبْلُغُ

He returned with her. When they were near from Makkah, Rasool-Allah[saww] said to his[saww] companions: ‘Ikrimah is coming to you as an emigrant, so do not insult his father[la], for an insult of the deceased would hurt the living one, and would not accomplish (anything)’.

قَالَ فَقَدِمَ عِكْرِمَةُ فَانْتَهَى إِلَى بَابِ رَسُولِ اللَّهِ ص وَ زَوْجَتُهُ مَعَهُ مُتَنَقِّبَةً قَالَتْ فَاسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ص فَدَخَلْتُ فَأَخْبَرْتُ رَسُولَ اللَّهِ بِقُدُومِ عِكْرِمَةَ فَاسْتَبْشَرَ وَ قَالَ أَدْخِلِيهِ فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ أَخْبَرَتْنِي أَنَّكَ آمَنْتَنِي فَقَالَ رَسُولُ اللَّهِ ص صَدَقَتْ فَأَنْتَ آمِنٌ

He (the narrator) said, ‘Ikrimah arrived and ended up to the door of Rasool-Allah[saww] and his wife was with him discussing a lot. She said, ‘I sought permission to see Rasool-Allah[saww] and entered and informed Rasool-Allah[saww] with the arrival of Ikrimah. He[saww] was cheerful and said, ‘Let him enter’. He said, ‘O Muhammad[saww]! This one has informed me that you[saww] have granted me amnesty’. Rasool-Allah[saww] said: ‘She speaks the truth, for you are safe’’.

قَالَ عِكْرِمَةُ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ عَبْدُهُ وَ رَسُولُهُ وَ قُلْتُ أَنْتَ أَبَرُّ النَّاسِ وَ أَوْفَى النَّاسِ أَقُولُ ذَلِكَ وَ إِنِّي لَمُطَأْطِئُ الرَّأْسِ اسْتِحْيَاءً مِنْهُ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي كُلَّ عَدَاوَةٍ عَادَيْتُكَهَا أَوْ مَرْكَبٍ أَوْضَعْتُ فِيهِ أُرِيدُ بِهِ إِظْهَارَ الشِّرْكِ

Ikrimah said, ‘So I said, ‘I testify that there is no god except Allah[azwj] Alone, there being no associates for Him[azwj], and you[saww] are His[azwj] servant and His[azwj] Rasool[saww]’. And I said, ‘You[saww] are the most righteous of the people, and the most loyal of the people. I am saying that and I am lowering the head in shame from it’. Then I said, ‘O Rasool-Allah[saww]! Seek

Forgiveness for me of all enmity I have been inimical with, or indulging in any act I intended the manifestation of Shirk in it'.

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ اغْفِرْ لِعِكْرِمَةَ كُلَّ عَدَاوَةٍ عَادَانِيهَا أَوْ مَنْطِقٍ تَكَلَّمَ بِهِ أَوْ مَرْكَبٍ أَوْضَعَ فِيهِ يُرِيدُ أَنْ يَصُدَّ عَنْ سَبِيلِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ ص مُرْنِي بِخَيْرِ مَا تَعْلَمُ فَأَعْمَلَهُ قَالَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ جَاهِدْ فِي سَبِيلِ اللَّهِ

Rasool-Allah[saww] said: 'O Allah[azwj]! Forgive for Ikrimah every enmity he has been inimical with, or words he has spoken with, or indulging in any act intending to hinder from Your[azwj] Way'. I said, 'O Rasool-Allah[saww]! Order me with goodness. Whatever you[saww] teach, I will learn it'. He[saww] said: 'Say, 'I testify that there is no god except Allah[azwj], and I testify that Muhammad[saww] is His[saww] servant and His[azwj] Rasool[saww]', and strive in the Way of Allah[azwj]''.

ثُمَّ قَالَ عِكْرِمَةُ أَمَا وَ اللَّهِ لَا أَدَعُ نَفَقَةً كُنْتُ أُنْفِقُهَا فِي صَدِّ عَنْ سَبِيلِ اللَّهِ إِلَّا أَنْفَقْتُ ضِعْفَهَا فِي سَبِيلِ اللَّهِ وَ لَا قِتَالًا كُنْتُ أُقَاتِلُ فِي صَدِّ عَنْ سَبِيلِ اللَّهِ إِلَّا أَبْلَيْتُ ضِعْفَهُ فِي سَبِيلِ اللَّهِ ثُمَّ اجْتَهَدَ فِي الْقِتَالِ حَتَّى قُتِلَ فِي خِلَافَةِ أَبِي بَكْرٍ.

Then Ikrimah said, 'But, by Allah[azwj], I will not leave any money I had spent in hindering from the Way of Allah[azwj], except I will spend double it in the Way of Allah[azwj], nor any fight I had fought in hindering from the Way of Allah[azwj] except I will replace its double in the Way of Allah[azwj]', then he struggled until he was killed during the caliphate of Abu Bakr'.

و عن أبي مليكة قال لما كان يوم الفتح ركب عكرمة البحر هاربا فخب بهم البحر فجعل من في السفينة يدعون الله عز و جل و يوحدونه فقال ما هذا قالوا هذا مكان لا ينفع فيه إلا الله عز و جل قال فهذا إله محمد الذي يدعونا إليه فارجعوا بنا فرجع فأسلم و كانت امرأته أسلمت قبله فكانا على نكاحهما.

And from Abu Maleyka who said, 'When it was the day of conquest, Ikrimah sailed the sea fleeing. The sea was turbulent with them and the ones in the ship supplication to Allah[azwj] Mighty and Majestic and professing His[azwj] Oneness. He said, 'What is this?' They said, 'This is a place nothing benefits in it except Allah[azwj] Mighty and Majestic. He said, 'But this is a God of Muhammad[saww] Who we are supplicating to. Let us return. He returned and became a Muslim, and his wife had become a Muslim before him, and they were both upon their marriage.

و فيها بعث رسول الله ص خالد بن الوليد إلى العزى لخمس بقين من رمضان ليهدمها فخرج حتى انتهى إليها في ثلاثين فهدمها ثم رجع إلى رسول الله ص فأخبره فقال هل رأيت شيئا قال لا قال فإنك لم تهدمها فرجع متغيظا فجرد سيفه فخرجت إليه امرأة عريانة سوداء ثائرة الرأس فجعل السادن يصيح بها فضربها خالد فقطعها باثنين و رجع فأخبره النبي ص

And during it Rasool-Allah[saww] sent Khalid Bin Al-Waleed to Al-Uzza on the five (days) remaining from Ramazan in order to demolish it. He went out until he ended up to it among thirty and demolished it. Then he returned to Rasool-Allah[saww] and informed him[saww]. He[saww] said: 'Did you see anything?' He said, 'No'. He[saww] said: 'Then you did not demolish it'. He returned in anger and bared his sword. A black woman came towards him, nude, anger in her head. He went on to shout at her, and Khalid struck her cutting her in two halves, and returned and informed the Prophet[saww].

فقال تلك العزى و قد يئست أن تعبد ببلادكم أبدا و كانت بنخلة و كانت لقريش و جميع بني كنانة و كانت أعظم أصنامهم و سدنتها بنو شيبان و قد اختلف في العزى فقيل إنها شجرة كانت لغطفان يعبدونها و قيل إنها صنم.

He[saww] said: 'That is Al-Uzza. She had despaired from being worshipped in your city, every, and she was by a palm tree, and she was for Quraysh and the entirety of the clan of Kanana, and she was the biggest of their idols, and the clan of Shayban buried her, and there has been a differing regarding Al-Uzza, and it is said, rather it is a tree which used to be for (clan of) Ghatfan, they were worshipping it, and it is said, it is an idol.

و فيها بعث رسول الله ص عمرو بن العاص إلى سواع و هو صنم هذيل ليهدمه قال عمرو فانتهيت إليه و عنده السادن فقال ما تريد قلت أمرني رسول الله ص أن أهدمه قال لا تقدر قلت لم قال تمنع قلت ويحك هل يسمع أو يبصر فكسرته و أمرت أصحابي فهدموا بيت خزانته فقلت للسادن كيف رأيت قال أسلمت لله.

And during it Rasool-Allah[saww] sent Amro Bin Al-Aas to Suwa'a, and it is an idol of Hazeyl in order to demolish it. Amro said, 'I ended up to it and Sadaan was with it. He said, 'What do you want?' I said, 'Rasool-Allah[saww] has ordered me to demolish it'. He said, 'You will not be able to'. I said, 'Why'. He said, 'It will prevent you'. I said, 'Woe be unto you! Does it hear or see?' I broke it and instructed my companions and they demolished the house of its treasures. I said to Al-Sadaan, 'How is your view?' He said, 'I have become a Muslim'.

و فيها بعث سعد بن زيد إلى مناة بالمشلل ليهدمها و كانت للأوس و الخزرج و سنان فخرج في عشرين و ذلك حين فتح مكة فقال السادن ما تريد قال هدمها قال أنت و ذاك فأقبل يمشي إليها و خرجت امرأة عريانة سوداء ثائرة الرأس تدعو بالويل و تضرب صدرها فضربها سعد فقتلها و هدموا الصنم.

And during it, he[saww] sent Sa'ad Bin Zayd to Manat with the flame in order to demolish it, and it was (an idol) for Al-Aws and Al-Khazraj and Sadaan. He went out among twenty (men) and that was when Makkah was conquered. Al-Sadaan said, 'What do you want'. He said, 'To demolish it'. He said, '(It is up to) you and that'. So, he went walking towards it and a black nude woman came out to him, anger in her head, calling for the doom and striking her chest. Sa'ad struck her and killed her, and they demolished the idol''.[104]

[104] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 27 H 7

باب 28 غزوة حنين و الطائف و أوطاس و سائر الحوادث إلى غزوة تبوك

CHAPTER 28 – MILITARY EXPEDITION OF HUNAYN, AND AL-TAIF, AND AWTAAS, AND THE REST OF THE EVENTS UP TO THE MILITARY EXPEDITION OF TABUK

الآيات التوبة لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَواطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَ ضاقَتْ عَلَيْكُمُ الْأَرْضُ بِما رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

The Verses – (Surah) Al-Tawbah: ***Allah has Helped you in many places, and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]***

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُوداً لَمْ تَرَوْها وَ عَذَّبَ الَّذِينَ كَفَرُوا وَ ذلِكَ جَزاءُ الْكافِرِينَ

Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr, and that is a Recompense of the Kafirs [9:26]

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذلِكَ عَلى مَنْ يَشاءُ وَ اللَّهُ غَفُورٌ رَحِيمٌ

Then Allah will Turn (Mercifully) from after that to whom He so Desires to, and Allah is Forgiving, Merciful [9:27]

و قال تعالى وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقاتِ فَإِنْ أُعْطُوا مِنْها رَضُوا وَ إِنْ لَمْ يُعْطَوْا مِنْها إِذا هُمْ يَسْخَطُونَ

And the Exalted Said: ***And among them are ones who criticise you regarding the charities; so if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]***.

وَ رَوَى الْحَسَنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: السَّكِينَةُ رِيحٌ مِنَ الْجَنَّةِ تَخْرُجُ طَيِّبَةً لَهَا صُورَةٌ كَصُورَةِ وَجْهِ الْإِنْسَانِ فَتَكُونُ مَعَ الْأَنْبِيَاءِ- أورده العياشي مسندا.

And it is reported by Al-Hassan Bin Ali Bin Fazzal,

'From Abu Al-Hassan Al-Reza[asws] having said: 'The tranquillity is a wind from the Paradise, coming out goodly, having a face for it like that face of the human being, and it happens to be with the Prophets[as]' – Al-Ayyash referred to it with a chain'.

1- فس، تفسير القمي وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَ ضاقَتْ عَلَيْكُمُ الْأَرْضُ بِما رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ فَإِنَّهُ كَانَ سَبَبُ غَزَاةِ حُنَيْنٍ

Tafseer Al-Qummi - ***and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]*** – it was the cause of the military expedition of Hunayn.

أَنَّهُ لَمَّا خَرَجَ رَسُولُ اللَّهِ ص إِلَى فَتْحِ مَكَّةَ أَظْهَرَ أَنَّهُ يُرِيدُ هَوَازِنَ وَ بَلَغَ الْخَبَرُ الْهَوَازِنَ فَتَهَيَّئُوا وَ جَمَعُوا الْجُمُوعَ وَ السِّلَاحَ وَ اجْتَمَعَ رُؤَسَاءُ هَوَازِنَ إِلَى مَالِكِ بْنِ عَوْفٍ النَّضْرِيِ فَرَأَّسُوهُ عَلَيْهِمْ وَ خَرَجُوا وَ سَاقُوا مَعَهُمْ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذَرَارِيَّهُمْ وَ مَرُّوا حَتَّى نَزَلُوا بِأَوْطَاسٍ وَ كَانَ دُرَيْدُ بْنُ الصِّمَّةِ الْجُشَمِيُّ فِي الْقَوْمِ وَ كَانَ رَئِيسَ جُشَمَ وَ كَانَ شَيْخاً كَبِيراً قَدْ ذَهَبَ بَصَرُهُ

When Rasool-Allah[saww] went out to conquer Makkah, manifested that he[saww] intended Hawazin, and the news reached Hawazin. So they prepared and gathered the forces and the weapons, and the chiefs of Hawazin gathered to Malik Bin Awf Al-Nazri. He led them and they came out and ushered with them their wealth, and their women, and their offspring, and they went until they descended at Awtaas, and Dureyd Bin Al-Simma Al-Jushmy was among the people, and he was a chief of Jusham, and he was an old man whose sight had gone.

فَلَمَسَ الْأَرْضَ بِيَدِهِ فَقَالَ فِي أَيِّ وَادٍ أَنْتُمْ قَالُوا بِوَادِي أَوْطَاسٍ قَالَ نِعْمَ مَجَالُ خَيْلٍ لَا حَزْنٌ ضِرْسٌ وَ لَا سَهْلٌ دَهْسٌ مَا لِي أَسْمَعُ رُغَاءَ الْبَعِيرِ وَ نَهِيقَ الْحِمَارِ وَ خُوَارَ الْبَقَرِ وَ ثُغَاءَ الشَّاةِ وَ بُكَاءَ الصَّبِيِّ

He touched the ground with his hands and said, ‘In which valley are you?’ They said, ‘In the valley of Awtaas’. He said, ‘Good is the field of horses, neither grief of teeth, nor easy to run over. What is the matter I hear the gurgling of camels, and braying of donkeys, and mooing of cows, and bleating of sheep, and crying of children?’

فَقَالُوا إِنَّ مَالِكَ بْنَ عَوْفٍ سَاقَ مَعَ النَّاسِ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذَرَارِيَّهُمْ لِيُقَاتِلَ كُلُّ امْرِئٍ عَنْ نَفْسِهِ وَ مَالِهِ وَ أَهْلِهِ فَقَالَ دُرَيْدٌ رَاعِي ضَأْنٍ وَ رَبِّ الْكَعْبَةِ مَا لَهُ وَ لِلْحَرْبِ

They said, ‘Malik Bin Awf has ushered with the people, their wealth and their women and their offspring for every person to fight for himself and his wealth and his family’. He said, ‘Dureyd is a shepherd of sheep. By the Lord[azwj] of the Kabah! What is to him and the war?’

ثُمَّ قَالَ ادْعُوا لِي مَالِكاً فَلَمَّا جَاءَ قَالَ لَهُ يَا مَالِكُ مَا فَعَلْتَ قَالَ سُقْتُ مَعَ النَّاسِ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ أَبْنَاءَهُمْ لِيَجْعَلَ كُلُّ رَجُلٍ أَهْلَهُ وَ مَالَهُ وَرَاءَ ظَهْرِهِ فَيَكُونَ أَشَدَّ لِحَرْبِهِ فَقَالَ يَا مَالِكُ إِنَّكَ أَصْبَحْتَ رَئِيسَ قَوْمٍ وَ إِنَّكَ تُقَاتِلُ رَجُلًا كَرِيماً وَ هَذَا الْيَوْمُ لِمَا بَعْدَهُ وَ لَمْ تَصْنَعْ فِي تَقْدِمَةِ بَيْضَةِ هَوَازِنَ إِلَى نُحُورِ الْخَيْلِ شَيْئاً

Then he said, ‘Call Malik for me’. When he came, he said to him, ‘O Malik! What have you done?’ He said, ‘I ushered with the people, their wealth and their women and their sons in order to make every man to have his family and his wealth behind his back, so he will become intense for his battle’. He said, ‘O Malik! You have become a chief of people and you are fighting against an honourable man, and this day (is for him[saww]) to what is after it, and why did you not forward gifts of Hawazin to sacrifice something of the horses?

وَيْحَكَ وَ هَلْ يَلْوِي الْمُنْهَزِمُ عَلَى شَيْءٍ ارْدُدْ بَيْضَةَ هَوَازِنَ إِلَى عُلْيَا بِلَادِهِمْ وَ مُمْتَنَعِ مَحَالِّهِمْ وَ الْقَ الرِّجَالَ عَلَى مُتُونِ الْخَيْلِ فَإِنَّهُ لَا يَنْفَعُكَ إِلَّا رَجُلٌ بِسَيْفِهِ وَ فَرَسِهِ فَإِنْ كَانَ لَكَ لَحِقَ بِكَ مِنْ وَرَائِكَ وَ إِنْ كَانَتْ عَلَيْكَ لَا تَكُونُ قَدْ فُضِحْتَ فِي أَهْلِكَ وَ عِيَالِكَ

Woe be unto you! And can the defeated one bend upon anything? Return the helmets of Hawazin to the high part of their cities, and abstain from their neighbourhood, and the men will shine upon places of the horses, for it will not benefit you except a man with his sword and his horse. So, if (the battle) goes for you they will join up with you from your behind, and if it goes against you, you will not have happened to expose regarding your family and your dependants.

فَقَالَ لَهُ مَالِكٌ إِنَّكَ قَدْ كَبِرْتَ وَ كَبِرَ عِلْمُكَ فَلَمْ يَقْبَلْ مِنْ دُرَيْدٍ فَقَالَ دُرَيْدٌ مَا فَعَلَتْ كَعْبٌ وَ كِلَابٌ قَالُوا لَمْ يَحْضُرْ مِنْهُمْ أَحَدٌ قَالَ غَابَ الْجِدُّ وَ الْحَزْمُ لَوْ كَانَ يَوْمُ عَلَاءٍ وَ سَعَادَةٍ مَا كَانَتْ تَغِيبُ كَعْبٌ وَ لَا كِلَابٌ فَمَنْ حَضَرَهَا مِنْ هَوَازِنَ قَالَ عَمْرُو بْنُ عَامِرٍ وَ عَوْفُ بْنُ عَامِرٍ قَالَ ذينك [ذَانِكَ] الْجَذَعَانِ لَا يَنْفَعَانِ وَ لَا يَضُرَّانِ

Malik said to him, ‘You have become old and your knowledge is old, and he did not accept from Dureyd. Dureyd said, ‘What have Ka’ab and Kilaab done?’ They said, ‘Not one of them is present’. He said, ‘The effort and firmness is absent. If it was the day of elation and happiness, Ka’ab would not have been absent nor Kilaab. So who attended it from Hawazin?’ He said, ‘Amro Bin Aamir, and Awf Bin Aamir’. He said, ‘Your forces are weak, these two will neither benefit you nor harm you’.

ثُمَّ تَنَفَّسَ دُرَيْدٌ وَ قَالَ حَرْبٌ عَوَانٌ

]يَا] لَيْتَنِي فِيهَا جَذَعٌ أَخُبُّ فِيهَا وَ أَضَعُ
أَقُودُ واطفاء] وَطْفَاءَ] الزَّمَعِ كَأَنَّهَا شَاةٌ صَدَعٌ

Then Dureyd inhaled and said, ‘War assistance, (a poem), ‘*I wish there was a trunk therein, I could dwell in it and sit and lead extinguishing the plan, as if it was a flawed sheep*’.

وَ بَلَغَ رَسُولَ اللَّهِ ص اجْتِمَاعُ هَوَازِنَ بِأَوْطَاسٍ فَجَمَعَ الْقَبَائِلَ وَ رَغَّبَهُمْ فِي الْجِهَادِ وَ وَعَدَهُمُ النَّصْرَ وَ أَنَّ اللَّهَ قَدْ وَعَدَهُ أَنْ يَغْنِمَهُ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذَرَارِيَّهُمْ فَرَغِبَ النَّاسُ وَ خَرَجُوا عَلَى رَايَاتِهِمْ وَ عَقَدَ اللِّوَاءَ الْأَكْبَرَ وَ دَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ كُلُّ مَنْ دَخَلَ مَكَّةَ بِرَايَةٍ أَمَرَهُ أَنْ يَحْمِلَهَا وَ خَرَجَ فِي اثْنَيْ عَشَرَ أَلْفَ رَجُلٍ عَشَرَةٌ آلَافٍ مِمَّنْ كَانُوا مَعَهُ.

And it reached Rasool-Allah[azwj] the gathering of Hawazin at Awtaas, so he[saww] gathered the tribes and made them desirous regarding the Jihad and promised them the victory, and that Allah[azwj] had Promised him[saww] that He[azwj] will Make them attain their wealth and their women and their offspring. So the people became desirous and went out upon their flags, and he[saww] tied the big flag and handed it to Amir Al-Momineen[asws], and everyone who entered Makkah, he[saww] instructed him to carry it, and he[saww] went out among twelve thousand men, ten thousand from the ones who were with him[saww],.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ كَانَ مَعَهُ مِنْ بَنِي سُلَيْمٍ أَلْفُ رَجُلٍ رَئِيسُهُمْ عَبَّاسُ بْنُ مِرْدَاسٍ السُّلَمِيُّ وَ مِنْ مُزَيْنَةَ أَلْفُ رَجُلٍ

And in a report of Abu Al-Jaroud,

‘From Abu Ja’far[asws] having said: ‘And with him[saww], from the clan of Suleym, there were a thousand men, their chief was Abbas Bin Mirdas Al-Sulmy; and from Muzeyna there were a thousand men.

قَالَ فَمَضَوْا حَتَّى كَانَ مِنَ الْقَوْمِ عَلَى مَسِيرَةِ بَعْضِ لَيْلَةٍ قَالَ وَ قَالَ مَالِكُ بْنُ عَوْفٍ لِقَوْمِهِ لِيُصَيِّرْ كُلُّ رَجُلٍ مِنْكُمْ أَهْلَهُ وَ مَالَهُ خَلْفَ ظَهْرِهِ وَ اكْسِرُوا جُفُونَ سُيُوفِكُمْ وَ اكْمُنُوا فِي شِعَابِ هَذَا الْوَادِي وَ فِي الشَّجَرِ فَإِذَا كَانَ فِي غَبَشِ الصُّبْحِ فَاحْمِلُوا حَمْلَةَ رَجُلٍ وَاحِدٍ وَ هُدُّوا الْقَوْمَ فَإِنَّ مُحَمَّداً لَمْ يَلْقَ أَحَداً يُحْسِنُ الْحَرْبَ

He said, 'They went until there were from the people at a travel distance of part of a night, and Malik Bin Awf said to his people, 'Let each man from you go to his family and his wealth behind his back, and break the sheaths of your swords and remain in the mountain passes of the valley and among the trees. So when it is during darkness of the dawn, then attack with an attack of one man and calm down the people, so if Muhammad[saww] does not meet anyone, the war will be good'.

قَالَ فَلَمَّا صَلَّى رَسُولُ اللَّهِ ص الْغَدَاةَ انْحَدَرَ فِي وَادِي حُنَيْنٍ وَ هُوَ وَادٍ لَهُ انْحِدَارٌ بَعِيدٌ وَ كَانَتْ بَنُو سُلَيْمٍ عَلَى مُقَدِّمَتِهِ فَخَرَجَ عَلَيْهِمْ كَتَائِبُ هَوَازِنَ مِنْ كُلِّ نَاحِيَةٍ فَانْهَزَمَتْ بَنُو سُلَيْمٍ وَ انْهَزَمَ مَنْ وَرَاءَهُمْ وَ لَمْ يَبْقَ أَحَدٌ إِلَّا انْهَزَمَ وَ بَقِيَ أَمِيرُ الْمُؤْمِنِينَ ع يُقَاتِلُهُمْ فِي نَفَرٍ قَلِيلٍ

He[asws] said: 'When Rasool-Allah[saww] prayed the morning Salat, he[saww] went down into the valley of Hunayn, and it is a valley having a far reaching slope for it, and the clan of Sulaymn was upon his[saww] forefront. The brigades of Hawazin came out to them from every direction and the clan of Suleym was defeated, and the ones behind them were defeated, and there did not remain anyone except he was defeated, and Amir Al-Momineen[asws] remained fighting them among a small number.

وَ مَرَّ الْمُنْهَزِمُونَ بِرَسُولِ اللَّهِ ص لَا يَلْوُونَ عَلَى شَيْءٍ وَ كَانَ الْعَبَّاسُ آخِذاً بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ ص عَنْ يَمِينِهِ وَ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْ يَسَارِهِ فَأَقْبَلَ رَسُولُ اللَّهِ ص يُنَادِي يَا مَعْشَرَ الْأَنْصَارِ أَيْنَ إِلَيَّ أَنَا رَسُولُ اللَّهِ فَلَمْ يَلْوِ أَحَدٌ عَلَيْهِ

And the defeated ones passed by Rasool-Allah[azwj] not turning around to anything, and Al-Abbas grabbed a rein of the mule of Rasool-Allah[saww] from his[saww] right, and Abu Sufyan Bin Al-Haris Bin Abdul Muttalib was on his[saww] left. Rasool-Allah[saww] turned back calling out: 'O community of Helpers! Where are you going? I[saww] am Rasool-Allah[saww]'. But no one turned towards him[saww].

وَ كَانَتْ نَسِيبَةُ بِنْتُ كَعْبٍ الْمَازِنِيَّةُ تَحْثُو فِي وُجُوهِ الْمُنْهَزِمِينَ التُّرَابَ وَ تَقُولُ أَيْنَ تَفِرُّونَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ وَ مَرَّ بِهَا عُمَرُ فَقَالَتْ لَهُ وَيْلَكَ مَا هَذَا الَّذِي صَنَعْتَ فَقَالَ لَهَا هَذَا أَمْرُ اللَّهِ

And Nuseyba Bint Ka'ab Al-Maziyah was throwing soil in the faces of the defeated one and saying, 'Where are you fleeing, from Allah[azwj] and from His[azwj] Rasool[saww]?' And Umar passed by her and she said to him, 'Woe be unto you! What is this which you are doing?' He said to her, 'This is a Command of Allah[azwj]'.

فَلَمَّا رَأَى رَسُولُ اللَّهِ ص الْهَزِيمَةَ رَكَضَ نَحْوَ عَلِيٍّ بَغْلَتَهُ فَرَآهُ قَدْ شَهَرَ سَيْفَهُ فَقَالَ يَا عَبَّاسُ اصْعَدْ هَذَا الظَّرِبَ وَ نَادِ يَا أَصْحَابَ الْبَقَرَةِ وَ يَا أَصْحَابَ الشَّجَرَةِ إِلَى أَيْنَ تَفِرُّونَ هَذَا رَسُولُ اللَّهِ

When Rasool-Allah[saww] saw the defeat, he[saww] hastened towards Ali[asws] with his[saww] mule, and saw him[asws] to have bared his[asws] sword. He[saww] said: 'O Abbas! Climb upon this hill and call out, 'O companions of (Surah) Al-Baqarah! And O companions of the tree (of Al-hudaybiya)! To where are you fleeing? This is Rasool-Allah[saww] (here)'.

ثُمَّ رَفَعَ رَسُولُ اللَّهِ ص يَدَهُ فَقَالَ- اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ فَنَزَلَ جَبْرَئِيلُ فَقَالَ يَا رَسُولَ اللَّهِ دَعَوْتَ بِمَا دَعَا بِهِ مُوسَى حَيْثُ فَلَقَ لَهُ الْبَحْرَ وَ نَجَّاهُ مِنْ فِرْعَوْنَ

Then Rasool-Allah[saww] raised his[saww] hands and said: 'O Allah[azwj]! For You[azwj] is the Praise, and to You[azwj] is the complaint, and You[azwj] are the Aider!' Jibraeel[as] descended and said: 'O Rasool-Allah[saww]! You[saww] have supplicated with what Musa[as] had supplicated with when the sea was parted for him[saww] and his[as] rescue from Pharaoh[la]'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِأَبِي سُفْيَانَ بْنِ الْحَارِثِ نَاوِلْنِي كَفّاً مِنْ حَصًى فَنَاوَلَهُ فَرَمَاهُ فِي وُجُوهِ الْمُشْرِكِينَ ثُمَّ قَالَ شَاهَتِ الْوُجُوهُ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ لَمْ تُعْبَدْ وَ إِنْ شِئْتَ أَنْ لَا تُعْبَدَ لَا تُعْبَدُ

Then Rasool-Allah[saww] said to Abu Sufyan Bin Al-Haris: 'Give me[saww] a handful of pebbles'. He gave it, and he[saww] threw it in the faces of the Polytheists, then said: 'Ugly be the faces!' Then he[saww] raised his[saww] head towards the sky and said: 'O Allah[azwj]! If You[azwj] Let this group to be defeated, You[azwj] will not be worshipped, and if You[azwj] Desire not to be worshipped, You[azwj] will not be worshipped'.

فَلَمَّا سَمِعَتِ الْأَنْصَارُ نِدَاءَ الْعَبَّاسِ عَطَفُوا وَ كَسَرُوا جُفُونَ سُيُوفِهِمْ وَ هُمْ يَقُولُونَ لَبَّيْكَ وَ مَرُّوا بِرَسُولِ اللَّهِ ص وَ اسْتَحْيَوْا أَنْ يَرْجِعُوا إِلَيْهِ وَ لَحِقُوا بِالرَّايَةِ فَقَالَ رَسُولُ اللَّهِ لِلْعَبَّاسِ مَنْ هَؤُلَاءِ يَا أَبَا الْفَضْلِ فَقَالَ يَا رَسُولَ اللَّهِ هَؤُلَاءِ الْأَنْصَارُ فَقَالَ رَسُولُ اللَّهِ ص الْآنَ حَمِيَ الْوَطِيسُ

When the Helpers heard the call of Al-Abbas, they turned and broke the sheaths of their swords, and they were saying, 'At your[saww] service!', and they passed by Rasool-Allah[saww] and were embarrassed from returning to him[saww] and joined up with the flag. Rasool-Allah[saww] said to Al-Abbas: 'Who are they, O Abu Al-Fazl?' He said, 'O Rasool-Allah[saww]! They are the Helpers'. Rasool-Allah[saww] said: 'Now the oven (war) is hot'.

وَ نَزَلَ النَّصْرُ مِنَ السَّمَاءِ وَ انْهَزَمَتْ هَوَازِنُ وَ كَانُوا يَسْمَعُونَ قَعْقَعَةَ السِّلَاحِ فِي الْجَوِّ وَ انْهَزَمُوا فِي كُلِّ وَجْهٍ وَ غَنَّمَ اللَّهُ رَسُولَهُ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذَرَارِيَّهُمْ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَواطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَيْنٍ.

And the Help descended from the sky and the Hawazin were defeated, and they were listening to the rattle of the weapons in the air and they were defeated in every direction, and Allah[azwj] Caused His[azwj] Rasool[saww] to attain the war booty of their wealth, and their weapon, and their offspring; and it is the Words of Allah[azwj] the Exalted: ***Allah has Helped you in many places, and the day of (battle of) Hunayn [9:25]***''.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُوداً لَمْ تَرَوْها وَ عَذَّبَ الَّذِينَ كَفَرُوا وَ هُوَ الْقَتْلُ وَ ذلِكَ جَزاءُ الْكافِرِينَ

And in a report of Abu Al-Jaroud,

'From Abu Ja'far[asws] regarding His[azwj] Words: ***Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr*** – and it is the killing, ***and that is a Recompense of the Kafirs [9:26]***.

قَالَ وَ قَالَ رَجُلٌ مِنْ بَنِي نَصْرِ بْنِ مُعَاوِيَةَ يُقَالُ لَهُ شَجَرَةُ بْنُ رَبِيعَةَ لِلْمُؤْمِنِينَ وَ هُوَ أَسِيرٌ فِي أَيْدِيهِمْ أَيْنَ الْخَيْلُ الْبُلْقُ وَ الرِّجَالُ عَلَيْهِمُ الثِّيَابُ الْبِيضُ فَإِنَّمَا كَانَ قَتْلُنَا بِأَيْدِيهِمْ وَ مَا كُنَّا نَرَاكُمْ فِيهِمْ إِلَّا كَهَيْئَةِ الشَّامَةِ قَالُوا تِلْكَ الْمَلَائِكَةُ.

He[asws] said: 'And a man from the Clan of Nasr Bin Muawiya said, when it was said to him, 'The Shajarat Bin Rabi'e is a captive in the hands of the Momineen', said: 'Where is the Balkan cavalry and the men clad in white? For we were being killed by their hands, and we did not see them among them except as moles?' They said, 'Those were the Angels''.[105]

2- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنِ الْحَسَنِ بْنِ مُوسَى بْنِ خَلَفٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ فَضْلٍ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيِّ عَنْ طَلْحَةَ بْنِ خَيْرٍ الْمَكِّيِّ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ عَنْ مُصْعَبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِيهِ قَالَ: لَمَّا افْتَتَحَ النَّبِيُّ ص مَكَّةَ انْصَرَفَ إِلَى الطَّائِفِ يَعْنِي إِلَى حُنَيْنٍ فَحَاصَرَهُمْ ثَمَّ إِلَى عَشَرَةٍ أَوْ سَبْعَ عَشَرَةَ فَلَمْ يَفْتَحْهَا ثُمَّ أَوْغَلَ رَوْحَةً أَوْ غَدْوَةً ثُمَّ نَزَلَ ثُمَّ هَجَرَ

(The book) 'Al-Amaali' of the sheykh Al-Tusi – 'A group, from Abu Al-Mufazzal, from Al-Hassan Bin Musa Bin Khalaf, from Ja'far Bin Muhammad Bin Fazl, from Abdullah Bin Musa Al-Zabasy, from Talha Bin Khayr Al-Makky, from Al-Muttalib Bin Abdullah, from Mus'ab Bin Abdul Rahman Bin Awf, from his father who said,

'When the Prophet[saww] conquered Makkah, he[saww] left to go to Al-Taif, meaning to Hunayn, and besieged them, then up to ten or seventeen (days) but could not conquer it. Then he[saww] (attacked) surprise attack or early morning, then descended, then midday heat (but was not successful).

فَقَالَ أَيُّهَا النَّاسُ إِنِّي لَكُمْ فَرَطٌ وَ إِنَّ مَوْعِدَكُمُ الْحَوْضُ وَ أُوصِيكُمْ بِعِتْرَتِي خَيْراً ثُمَّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَتُقِيمُنَّ الصَّلَاةَ وَ لَتُؤْتُنَّ الزَّكَاةَ أَوْ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا مِنِّي أَوْ كَنَفْسِي فَلَيَضْرِبَنَّ أَعْنَاقَ مُقَاتِلِيكُمْ وَ لَيَسْبِيَنَّ ذَرَارِيَّكُمْ

He[saww] said: 'O you people! I[saww] am further for you all and that your appointment is at the Fountain, and I[saww] advise you to be good with my[saww] family'. Then he[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul! You will establish the Salat and give the Zakaat or I[saww] will sent to you a man from me[saww] or like my[saww] own self, so let him strike off the necks of your fighters and make captives of your offspring'.

فَرَأَى أُنَاسٌ أَنَّهُ يَعْنِي أَبَا بَكْرٍ أَوْ عُمَرَ فَأَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ هُوَ هَذَا قَالَ الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ فَقُلْتُ لِمُصْعَبِ بْنِ عَبْدِ الرَّحْمَنِ فَمَا حَمَلَ أَبَاكَ عَلَى مَا صَنَعَ قَالَ أَنَا وَ اللَّهِ أَعْجَبُ مِنْ ذَلِكَ.

The people viewed that he[saww] meant Abu Bakr or Umar, but he[saww] grabbed a hand of Ali[asws] and said: 'He[asws] is this one!' Al-Muttalib Bin Abdullah said, 'I said to Mus'ab Bin Abdul Rahman, 'So what carried your father upon what he did?' He said, 'By Allah[azwj]! I wonder from that''.[106]

3- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ إِبْرَاهِيمَ بْنِ حَفْصٍ الْعَسْكَرِيِّ عَنْ عُبَيْدِ بْنِ الْهَيْثَمِ عَنْ عَبَّادِ بْنِ صُهَيْبٍ الْكَلْبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: لَمَّا أَوْقَعَ وَ رُبَّمَا قَالَ فَرَغَ رَسُولُ اللَّهِ ص مِنْ هَوَازِنَ سَارَ حَتَّى نَزَلَ الطَّائِفَ فَحَصَرَ أَهْلَ وَجَ أَيَّاماً فَسَأَلَهُ الْقَوْمُ أَنْ يَبْرَحَ عَنْهُمْ لِيَقْدَمَ عَلَيْهِ وَفْدُهُمْ فَيَشْتَرِطَ لَهُ وَ يَشْتَرِطُونَ لِأَنْفُسِهِمْ

[105] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 1
[106] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 2

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – ‘A group, from Abu Al-Mufazzal, from Ibrahim Bin Hafs Al-Askari, from Ubeyd Bin Al-Haysam, from Abbad Bin Suheyb Al-Kalby,

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws], from Jabir Bin Abdullah Al-Ansari who said, ‘When Rasool-Allah[saww] was alarmed from Hawazin, travelled until he[saww] descended at Al-Taif. He[saww] besieged the people of Wakha for days. The people asked him[saww] if he[saww] could move further away from them in order to advance upon their delegate to it, so they could place conditions to him[saww] and for themselves.

فَسَارَ ص حَتَّى نَزَلَ مَكَّةَ فَقَدِمَ عَلَيْهِ نَفَرٌ مِنْهُمْ بِإِسْلَامِ قَوْمِهِمْ وَ لَمْ يَبْخَعِ الْقَوْمُ لَهُ بِالصَّلَاةِ وَ لَا الزَّكَاةِ فَقَالَ ص إِنَّهُ لَا خَيْرَ فِي دِينٍ لَا رُكُوعَ فِيهِ وَ لَا سُجُودَ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَيُقِيمُنَّ الصَّلَاةَ وَ لَيُؤْتُنَّ الزَّكَاةَ أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا هُوَ مِنِّي كَنَفْسِي فَلَيَضْرِبُ أَعْنَاقَ مُقَاتِلِيهِمْ وَ لَيَسْبِيَنَّ ذَرَارِيَّهُمْ هُوَ هَذَا وَ أَخَذَ بِيَدِ عَلِيٍّ ع فَأَشَالَهَا

He[saww] travelled until he[saww] descended at Makkah. A number of persons arrive to him[saww] with Islam of their people, and the people did not humble to him[saww] with the Salat nor the Zakat. He[saww] said: ‘There is no good in a Religion there is no Ruku’u in it nor Sajdah. But, by the One[azwj] in Whose Hand is my[saww] soul, they must establish the Salat and pay the Zakat or I[saww] will send to them a man who is from me[saww] like my own self, and he will strike off the necks of their fighters and make captives of their offspring. He is this one’ – and he[saww] grabbed a hand of Ali[asws] and raised it.

فَلَمَّا صَارَ الْقَوْمُ إِلَى قَوْمِهِمْ بِالطَّائِفِ أَخْبَرُوهُمْ بِمَا سَمِعُوا مِنْ رَسُولِ اللَّهِ ص فَأَقَرُّوا لَهُ بِالصَّلَاةِ وَ أَقَرُّوا لَهُ بِمَا شَرَطَ عَلَيْهِمْ

When the group came to their people at Al-Taif, they informed them with what they had heard from Rasool-Allah[saww], and they acknowledged to him[saww] with the Salat, and they acknowledge to him[saww] with whatever he[saww] had stipulated upon them.

فَقَالَ ص مَا اسْتَعْصَى عَلَيَّ أَهْلُ مَمْلَكَةٍ وَ لَا أُمَّةٌ إِلَّا رَمَيْتُهُمْ بِسَهْمِ اللَّهِ عَزَّ وَ جَلَّ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا سَهْمُ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ مَا بَعَثْتُهُ فِي سَرِيَّةٍ إِلَّا رَأَيْتُ جَبْرَئِيلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ وَ مَلَكاً أَمَامَهُ وَ سَحَابَةً تُظِلُّهُ حَتَّى يُعْطِيَ اللَّهُ عَزَّ وَ جَلَّ حَبِيبِي النَّصْرَ وَ الظَّفَرَ.

He[saww] said: ‘No people of the kingdom will be difficult upon me[saww] nor any community except I[saww] shall shoot at them with an arrow of Allah[azwj] Mighty and Majestic’. They said: ‘O Rasool-Allah[saww]! What is the arrow of Allah[azwj]’. He[saww] said: ‘Ali[asws] Bin Abu Talib[asws]. I[saww] did not send him[asws] in any battalion except I[saww] saw Jibraeel[as] on his[asws] right, and Mikaeel[as] on his[asws] left, and an Angel in front of him[asws], and a cloud shading him[asws] until Allah[azwj] Mighty and Majestic Gave my[saww] beloved[asws] the Help and the victory’’.[107]

4- يج، الخرائج و الجرائح رُوِيَ أَنَّ شَيْبَةَ بْنَ عُثْمَانَ بْنِ أَبِي طَلْحَةَ قَالَ: مَا كَانَ أَحَدٌ أَبْغَضَ إِلَيَّ مِنْ مُحَمَّدٍ وَ كَيْفَ لَا يَكُونُ وَ قَدْ قَتَلَ مِنَّا ثَمَانِيَةً كُلٌّ مِنْهُمْ يَحْمِلُ اللِّوَاءَ

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported that Shayba Bin Usman Bin Abu Talha said, ‘There was no one more hateful to me than Muhammad[saww], and how could that not have been so and he[saww] had killed eighty of us, all of them being bearers of the flag.

[107] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 3

فَلَمَّا فَتَحَ مَكَّةَ آيَسْتُ مِمَّا كُنْتُ أَتَمَنَّاهُ مِنْ قَتْلِهِ وَ قُلْتُ فِي نَفْسِي قَدْ دَخَلَتِ الْعَرَبُ فِي دِينِهِ فَمَتَى أُدْرِكُ ثَارِي مِنْهُ فَلَمَّا اجْتَمَعَتْ هَوَازِنُ بِحُنَيْنٍ قَصَدْتُهُمْ لِآخُذَ مِنْهُ غِرَّةً فَأَقْتُلَهُ وَ دَبَّرْتُ فِي نَفْسِي كَيْفَ أَصْنَعُ

When Makkah was conquered I despaired from what I had been wishing of killing him[saww], and I said within myself, 'And the Arabs have entered into his[saww] Religion, so when can I realised my revolt from him[saww]? When Hawazin gather at Hunayn I shall aim for them in order to take the surprise from it and kill him[saww]', and I planned within myself how I would be doing it.

فَلَمَّا انْهَزَمَ النَّاسُ وَ بَقِيَ مُحَمَّدٌ وَحْدَهُ وَ النَّفَرُ الَّذِينَ مَعَهُ جِئْتُ مِنْ وَرَائِهِ وَ رَفَعْتُ السَّيْفَ حَتَّى إِذَا كِدْتُ أَحُطُّهُ غُشِيَ فُؤَادِي فَلَمْ أُطِقْ ذَلِكَ فَعَلِمْتُ أَنَّهُ مَمْنُوعٌ

When the people were defeated and Muhammad[saww] remained alone and the (small) number, those who were with him[saww], I came from behind him[saww] and raised the sword until when I had almost overcame him[saww], my heart was overwhelmed and I could not bear that, so I knew that he[saww] is protected.

وَ رُوِيَ أَنَّهُ قَالَ رُفِعَ إِلَيَّ شُوَاظٌ مِنْ نَارٍ حَتَّى كَادَ أَنْ يُمْحِيَنِي ثُمَّ الْتَفَتَ إِلَيَّ مُحَمَّدٌ فَقَالَ لِي ادْنُ يَا شَيْبَةُ فَقَاتِلْ وَ وَضَعَ يَدَهُ فِي صَدْرِي فَصَارَ أَحَبَّ النَّاسِ إِلَيَّ وَ تَقَدَّمْتُ وَ قَاتَلْتُ بَيْنَ يَدَيْهِ فَلَوْ عَرَضَ لِي أَبِي لَقَتَلْتُهُ فِي نُصْرَةِ رَسُولِ اللَّهِ

And it is reported that he said, 'A flame of fire was raised towards me until it almost obliterated me. Then Muhammad[saww] turned towards me and said to me: 'Come near, O Shayba, and fight', and he[saww] placed his[saww] hand upon my chest, and he[saww] became the most loving of the people to me, and I went forwards and fought in front of him[saww]. If my father had presented to me I would have killed him in helping Rasool-Allah[saww].

فَلَمَّا انْقَضَى الْقِتَالُ دَخَلْنَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ لِي الَّذِي أَرَادَ اللَّهُ بِكَ خَيْرٌ مِمَّا أَرَدْتَهُ لِنَفْسِكَ وَ حَدَّثَنِي بِجَمِيعِ مَا رَوَيْتُهُ فِي نَفْسِي فَقُلْتُ مَا اطَّلَعَ عَلَى هَذَا إِلَّا اللَّهُ وَ أَسْلَمْتُ.

When the fighting ended, we entered to see Rasool-Allah[saww]. He[saww] said to me: 'That which Allah[azwj] Wants with you is better than what you wanted for yourself', and he[saww] narrated to me the entirety of what I had discussed within myself. I said, 'No one was notified upon this except Allah[azwj]', and I became a Muslim''.[108]

5- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا حَاصَرَ النَّبِيُّ ص أَهْلَ الطَّائِفِ قَالَ عُتْبَةُ بْنُ الْحُصَيْنِ ائْذَنْ لِي حَتَّى آتِيَ حِصْنَ الطَّائِفِ فَأُكَلِّمَهُمْ فَأَذِنَ رَسُولُ اللَّهِ ص فَجَاءَهُمْ فَقَالَ أَدْنُو مِنْكُمْ وَ أَنَا آمِنٌ قَالُوا نَعَمْ وَ عَرَفَهُ أَبُو مِحْجَنٍ فَقَالَ ادْنُ فَدَخَلَ عَلَيْهِمْ

(The book) 'Al-Kharaij Wa Al-Jaraih' – 'It is reported that when the Prophet[saww] besieged the people of Al-Taif, Utba Bin Al-Husayn said, 'Permit me until I go to the fort of Al-Taif and speak to them'. Rasool-Allah[saww] permitted, and he came to them and said, 'Can I come near you and I am safe'. They said, 'Yes', and Abu Mihjan recognised him and said, 'Approach'. So I entered to them.

[108] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 4

فَقَالَ فِدَاكُمْ أَبِي وَ أُمِّي لَقَدْ سَرَّنِي مَا رَأَيْتُ مِنْكُمْ وَ مَا فِي الْعَرَبِ أَحَدٌ غَيْرُكُمْ وَ اللَّهِ مَا فِي مُحَمَّدٍ مِثْلُكُمْ وَ لَقَدْ قَلَّ الْمَقَامُ وَ طَعَامُكُمْ كَثِيرٌ وَ مَاؤُكُمْ وَافِرٌ لَا تَخَافُونَ قَطْعَهُ

He said, 'May my father and my father be sacrificed you for you all! It has cheered me what I see from you, and there is no one among the Arabs apart from you. By Allah[azwj]! There are none like you among Muhammad[saww], and little is the saying and you food provisions are a lot, and your water is plentiful. Do not fear its termination'.

فَلَمَّا خَرَجَ قَالَ ثَقِيفٌ لِأَبِي مِحْجَنٍ فَإِنَّا قَدْ كَرِهْنَا دُخُولَهُ وَ خَشِينَا أَنْ يُخْبِرَ مُحَمَّداً بِخَلَلٍ إِنْ رَآهُ فِينَا أَوْ فِي حِصْنِنَا فَقَالَ أَبُو مِحْجَنٍ أَنَا كُنْتُ أَعْرِفُ بِهِ لَيْسَ أَحَدٌ مِنَّا أَشَدَّ عَلَى مُحَمَّدٍ مِنْهُ وَ إِنْ كَانَ مَعَهُ

When he went out, Saqeef said to Abu Mihjan, 'We have disliked his entry and we fear that Muhammad[saww] mighty be informed with the interference if he[saww] sees him among us or in our fort'. Abu Mihjan said, 'I used to recognise him, and there wasn't anyone from us more severely against Muhammad[saww] than him, and even if he was with him[saww]'.

فَلَمَّا رَجَعَ إِلَى رَسُولِ اللَّهِ ص قَالَ قُلْتُ لَهُمُ ادْخُلُوا فِي الْإِسْلَامِ فَوَ اللَّهِ لَا يَبْرَحُ مُحَمَّدٌ مِنْ عُقْرِ دَارِكُمْ حَتَّى تَنْزِلُوا فَخُذُوا لِأَنْفُسِكُمْ أَمَاناً فَخَذَلْتُهُمْ مَا اسْتَطَعْتُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَقَدْ كَذَبْتَ لَقَدْ قُلْتَ لَهُمْ كَذَا وَ كَذَا وَ عَاتَبَهُ جَمَاعَةٌ مِنَ الصَّحَابَةِ قَالَ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ وَ لَا أَعُودُ أَبَداً.

When he returned to Rasool-Allah[saww], he said, 'I said to them, 'Enter into Al-Islam, for by Allah[azwj] Muhammad[saww] will not move from slaying your houses until you descend, so take the amnesty for yourselves', I betrayed them whatever I could'. Rasool-Allah[saww] said to him: 'You have lied. You said such and such to them', and a group of the companions rebuked him. He said, 'I seek Forgiveness of Allah[azwj] and repent to Him[azwj], and I will not repeat, ever''.[109]

6- شاء، الإرشاد ثم كانت غزاة حنين حين استظهر رسول الله فيها بكثرة الجمع فخرج ص متوجها إلى القوم في عشرة آلاف من المسلمين فظن أكثرهم أنهم لم يغلبوا لما شاهدوه من جمعهم و كثرة عدتهم و سلاحهم و أعجب أبا بكر الكثرة يومئذ فقال لن نغلب اليوم من قلة و كان الأمر في ذلك بخلاف ما ظنوا و عائهم أبو بكر بعجبه بهم

(The book) 'Al-Irshad' – 'Then there was the military expedition of Hunayn when Rasool-Allah[saww] appeared in it with a large force. He[saww] went out heading towards the people among ten thousand from the Muslims. Most of them thought that they would not be overcome when they witnessed their gathering and the their large number and their weaponry, and Abu Bakr was astounded at the large number of that day and he said, 'We will never be overcome today from a scarcity', and the matter during that was opposite to what they thought, and Abu Bakr made them suffer with his astonishment with them.

فلما التقوا مع المشركين لم يلبثوا حتى انهزموا بأجمعهم و لم يبق منهم مع النبي ص إلا عشرة أنفس تسعة من بني هاشم خاصة و عاشرهم أيمن ابن أم أيمن فقتل أيمن رحمة الله عليه و ثبتت التسعة الهاشميون حتى ثاب إلى رسول الله ص من كان انهزم فرجعوا أولا فأولا حتى تلاحقوا و كانت لهم الكرة على المشركين

[109] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 5

When they met (in battle) with the Polytheists it was not long before they were defeated with their gathering, and there did not remain from them with the Prophet[saww] except ten persons, nine from the Clan of Hashim[asws] in particular and their tenth one was Ayman Ibn Um Ayman. Ayman was killed, may Allah[azwj] have Mercy on him, and nine Hashemite's were steadfast until the ones who had been defeated returned to Rasool-Allah[saww]. The first one was first (to return) until they joined up and there was the turning for them against the Polytheists.

و في ذلك أنزل الله تعالى و في إعجاب أبي بكر بالكثرة وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَ ضاقَتْ عَلَيْكُمُ الْأَرْضُ بِما رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ يعني أمير المؤمنين عليا ع و من ثبت معه من بني هاشم و هم يومئذ ثمانية أمير المؤمنين ع تاسعهم

And regarding that Allah[azwj] the Exalted Revealed, and regarding the fascination of Abu Bakr with the large numbers: ***and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26]*** – meaning Amir Al-Momineen[asws] and the ones who were steadfast with him[asws] from the Clan of Hashim[asws], and on that day they were eight, Amir Al-Momineen[asws] being their ninth.

العباس بن عبد المطلب عن يمين رسول الله ص و الفضل بن العباس عن يساره و أبو سفيان بن الحارث ممسك بسرجه عند نفر بغلته و أمير المؤمنين ع بين يديه يضرب بالسيف و نوفل بن الحارث و ربيعة بن الحارث و عبد الله بن الزبير بن عبد المطلب و عتبة و معتب ابنا أبي لهب حوله و قد ولت الكافة مدبرين سوى من ذكرناه

Al-Abbas Bin Abdul Muttalib was on the right of Rasool-Allah[saww] and Al-Fazl Bin Al-Abbas on his[saww] left, and Abu Sufyan Bin Al-Haris was holding a rein of his[saww] mule among a number, and Amir Al-Momineen[asws] was in front of him[saww] striking with the sword, and Nowfal Bin Rabie Bin Al-Haris, and Abdullah Bin Al-Zubeyr Bin Abdul Muttalib, and Utba and Ma'tab Abu Lahab were around him[saww], and the generality of them had turned back fleeing besides the ones we mentioned.

و في ذلك يقول مالك بن عبادة الغافقي

لم يواس النبي غير بني هاشم عند السيوف يوم حنين
هرب الناس غير تسعة رهط فهم يهتفون بالناس أين
ثم قاموا مع النبي على الموت فآتوا زينا لنا غير شين
و سوى أيمن الأمين من القوم شهيدا فاعتاض قرة عين.

And regarding that Malik Bin Abada Al-Ghafiqy said (a poem): -

و قال العباس بن عبد المطلب في هذا المقام

نصرنا رسول الله في الحرب تسعة و قد فر من قد فر عنه فأقشعوا
و قولي إذا ما الفضل شد بسيفه على القوم أخرى يا بني ليرجعوا

و عاشرنا لاقى الحمام بنفسه لما ناله في الله لم يتوجع.

And Al-Abbas Bin Abdul Muttalib said in this place (a poem): -

و لما رأى رسول الله ص هزيمة القوم عنه قال للعباس و كان رجلا جهوريا صيتا ناد بالقوم و ذكرهم العهد فنادى العباس بأعلى صوته يا أهل بيعة الشجرة يا أصحاب سورة البقرة إلى أين تفرون اذكروا العهد الذي عاهدتم عليه رسول الله ص

And when Rasool-Allah[saww] saw the defeat of the people from it, he[saww] said to Al-Abbas, and he was a man of loud voice: 'Call out among the people and mentioned to them the covenant'. So Al-Abbas called out at the top of his voice, 'O people of allegiance of the tree (Al-Hudaybiya)! O companions of Surah Al-Baqarah! To where are you fleeing? Remember the covenant which you have covenanted Rasool-Allah[saww] upon!'

و القوم على وجوههم قد ولوا مدبرين و كانت ليلة ظلماء و رسول الله ص في الوادي و المشركون قد خرجوا عليه من شعاب الوادي و جنباته و مضايقه مصلتين سيوفهم و عمدهم و قسيهم

And the people were upon their direction having had turned back, and it was a dark night and Rasool-Allah[saww] was in the valley, and the Polytheists had come out to him[saww] from a mountain pass of the valley, and its shrubs and its narrowness, baring their swords and their spears and their hardness.

قال فنظر رسول الله ص إلى الناس ببعض وجهه في الظلماء فأضاء كأنه القمر ليلة البدر ثم نادى المسلمين أين ما عاهدتم الله عليه فأسمع أولهم و آخرهم فلم يسمعها رجل إلا رمى بنفسه إلى الأرض فانحدروا إلى حيث كانوا من الوادي حتى لحقوا بالعدو فقاتلوه.

He (the narrator) said, 'Rasool-Allah[saww] looked at the people with part of his[saww] face in the darkness and it illuminated as if it was the full moon on the night of the full moon. Then he[saww] called out to the Muslims: 'Where is what you had covenanted Allah[azwj] upon?' Their first ones heard just as their last ones did. No man heard it except he threw himself to the ground, and they went down to where they were from the valley until they met the enemy and fought him'.

فكانت هزيمة المشركين بقتل أبي جرول لعنه الله ثم التأم الناس و صفوا للعدو فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنَّكَ أَذَقْتَ أَوَّلَ قُرَيْشٍ نَكَالًا فَأَذِقْ آخِرَهَا نَوَالًا وَ نَجَالَدَ الْمُسْلِمُونَ وَ الْمُشْرِكُونَ فَلَمَّا رَآهُمُ النَّبِيُّ ص قَامَ فِي رِكَابَيْ سَرْجِهِ حَتَّى أَشْرَفَ عَلَى جَمَاعَتِهِمْ ثُمَّ قَالَ الْآنَ حَمِيَ الْوَطِيسُ.

أَنَا النَّبِيُّ لَا كَذِبَ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ.

The defeat of the Polytheists was due to Abu Jarwal, may Allah[azwj] Curse him, being killed. Then the people (Muslims) rallied and formed rows for (facing) the enemy. Rasool-Allah[saww] said: 'O Allah[azwj]! You[azwj] Made Quraysh taste the Punishment, so the last of them tasted Punishment, and the Muslims and the Polytheists are duelling'. When the Prophet[saww] saw them, he[saww] stood in the stirrups of his[saww] saddle until he[saww] overlooked upon their group, then he[saww] said: 'Now the over (war) is hot. I[saww] am the Prophet[saww], not a liar, I[saww] am a son[saww] of Abdul Muttalib[asws]'.

فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ وَلَّى الْقَوْمُ أَدْبَارَهُمْ وَ جِيءَ بِالْأَسْرَى إِلَى رَسُولِ اللَّهِ ص مُكَتَّفِينَ و لما قتل أمير المؤمنين ع أبا جرول و خذل القوم بقتله وضع القوم سيوفهم فيهم و أمير المؤمنين ع يقدمهم حتى قتل بنفسه أربعين رجلا من القوم ثم كانت الهزيمة و الأسر حينئذ و كان أبو سفيان صخر بن حرب بن أمية في هذه الغزاة فانهزم في جملة من انهزم من المسلمين.

It was very quick from the people turning their back and the quickness of their coming to Rasool-Allah[saww]. And when Amir Al-Momineen[asws] killed Abu Jarwal and the people abandoned due to him being killed. The people (Muslims) had laid down their swords among them, and Amir Al-Momineen[asws] went ahead of them until he[asws] killed forty men from the people (Polytheists) by himself[asws]. Then there was the defeat and the capturing at that time, and Abu Sufyan Sakhr Bin Harb Bin Amiya was in this defeat among the total of the ones from the Muslims who were defeated'.

~~And it is reported from Muawiya Bin Abu Sufyan having said, '~~[110]

~~و روي عن معاوية بن أبي سفيان أنه قال لقيت أبي منهزما مع بني أمية من أهل مكة فصحت به يا ابن حرب و الله ما صبرت من ابن عمك و لا قاتلت عن دينك و لا كففت هؤلاء الأعراب عن حريمك فقال من أنت قلت معاوية قال ابن هند قلت نعم قال بأبي و أمي ثم وقف و اجتمع معه الناس من أهل مكة و انضمت إليهم ثم حملنا على القوم فضعضعناهم و ما زال المسلمون يقتلون المشركين و يأسرون منهم حتى ارتفع النهار فأمر رسول الله ص بالكف و نادى أن لا يقتل أسير من القوم و كانت هذيل بعث رسولا يقال له ابن الأكوع أيام الفتح عينا على النبي ص حتى علم علمه فجاء إلى هذيل بخبره و أسر يوم حنين فمر به عمر بن الخطاب فلما رآه أقبل على رجل من الأنصار و قال هذا عدو الله الذي كان علينا عينا ها هو أسير فاقتله فضرب الأنصاري عنقه و بلغ ذلك النبي ص فكره ذلك و قال أ لم آمركم أن لا تقتلوا أسيرا و قتل بعده جميل بن معمر بن زهير و هو أسير فبعث رسول الله ص إلى الأنصار و هو مغضب فقال ما حملكم على قتله و قد جاءكم الرسول أن لا تقتلوا أسيرا فقالوا إنما قتلناه بقول عمر فأعرض رسول الله ص حتى كلمه عمير بن وهب في الصفح عن ذلك و قسم رسول الله ص غنائم حنين في قريش خاصة و أجزل القسم للمؤلفة قلوبهم كأبي سفيان صخر بن حرب و عكرمة بن أبي جهل و صفوان بن أمية و الحارث بن هشام و سهيل بن عمرو و زهير بن أبي أمية و عبد الله بن أبي أمية و معاوية بن أبي سفيان و هشام بن المغيرة و الأقرع بن حابس و عيينة بن حصن في أمثالهم و قيل إنه جعل للأنصار شيئا يسيرا و أعطى الجمهور لمن سمياه فغضب قوم من الأنصار لذلك و بلغ رسول الله ص عنهم مقال أسخطه فنادى فيهم فاجتمعوا و قال لهم اجلسوا و لا يقعد معكم أحد من غيركم فَلَمَّا قَعَدُوا جَاءَ النَّبِيُّ ص يَتْبَعُهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا حَتَّى جَلَسَ وَسْطَهُمْ وَ قَالَ لَهُمْ إِنِّي سَائِلُكُمْ عَنْ أَمْرٍ فَأَجِيبُونِي عَنْهُ فَقَالُوا قُلْ يَا رَسُولَ اللَّهِ قَالَ أَ لَسْتُمْ كُنْتُمْ ضُلَّالًا فَهَدَاكُمُ اللَّهُ بِي فَقَالُوا بَلَى فَلِلَّهِ الْمِنَّةُ وَ لِرَسُولِهِ قَالَ أَ لَمْ تَكُونُوا عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمُ اللَّهُ بِي قَالُوا بَلَى فَلِلَّهِ الْمِنَّةُ وَ لِرَسُولِهِ قَالَ أَ لَمْ تَكُونُوا قَلِيلًا فَكَثَّرَكُمُ اللَّهُ بِي قَالُوا بَلَى فَلِلَّهِ الْمِنَّةُ وَ لِرَسُولِهِ قَالَ أَ لَمْ تَكُونُوا أَعْدَاءً فَأَلَّفَ اللَّهُ بَيْنَ قُلُوبِكُمْ بِي قَالُوا بَلَى فَلِلَّهِ الْمِنَّةُ وَ لِرَسُولِهِ ثُمَّ سَكَتَ النَّبِيُّ ص هُنَيْئَةً ثُمَّ قَالَ أَ لَا تُجِيبُونِي بِمَا عِنْدَكُمْ قَالُوا بِمَ نُجِيبُكَ فِدَاؤُكَ آبَاؤُنَا وَ أُمَّهَاتُنَا قَدْ أَجَبْنَاكَ بِأَنَّ لَكَ الْفَضْلَ وَ الْمَنَّ وَ الطَّوْلَ عَلَيْنَا قَالَ أَمَا لَوْ شِئْتُمْ لَقُلْتُمْ وَ أَنْتَ قَدْ كُنْتَ جِئْتَنَا طَرِيداً فَآوَيْنَاكَ وَ جِئْتَنَا خَائِفاً فَآمَنَّاكَ وَ جِئْتَنَا مُكَذَّباً فَصَدَّقْنَاكَ فَارْتَفَعَتْ أَصْوَاتُهُمْ بِالْبُكَاءِ وَ قَامَ شُيُوخُهُمْ وَ سَادَاتُهُمْ إِلَيْهِ فَقَبَّلُوا يَدَيْهِ وَ رِجْلَيْهِ ثُمَّ قَالُوا رَضِينَا بِاللَّهِ وَ عَنْهُ وَ بِرَسُولِهِ وَ عَنْهُ وَ هَذِهِ أَمْوَالُنَا بَيْنَ يَدَيْكَ فَإِنْ شِئْتَ فَاقْسِمْهَا عَلَى قَوْمِكَ وَ إِنَّمَا قَالَ مَنْ قَالَ مِنَّا عَلَى غَيْرِ وَغْرِ صَدْرٍ وَ غِلٍّ فِي قَلْبٍ وَ لَكِنَّهُمْ ظَنُّوا سَخَطاً عَلَيْهِمْ وَ تَقْصِيراً لَهُمْ وَ قَدِ اسْتَغْفَرُوا اللَّهَ مِنْ ذُنُوبِهِمْ فَاسْتَغْفِرْ لَهُمْ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ص اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَ لِأَبْنَاءِ الْأَنْصَارِ وَ لِأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ يَا مَعْشَرَ الْأَنْصَارِ أَ مَا تَرْضَوْنَ أَنْ يَرْجِعَ غَيْرُكُمْ بِالشَّاءِ وَ النَّعَمِ وَ تَرْجِعُونَ أَنْتُمْ وَ فِي سَهْمِكُمْ رَسُولُ اللَّهِ قَالُوا بَلَى رَضِينَا قَالَ النَّبِيُّ ص حِينَئِذٍ الْأَنْصَارُ كَرِشِي وَ عَيْبَتِي لَوْ سَلَكَ النَّاسُ وَادِياً وَ سَلَكَتِ الْأَنْصَارُ شِعْباً لَسَلَكْتُ شِعْبَ الْأَنْصَارِ اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ.~~

~~وَ قَدْ كَانَ رَسُولُ اللَّهِ ص أَعْطَى الْعَبَّاسَ بْنَ مِرْدَاسٍ أَرْبَعاً مِنَ الْإِبِلِ فَسَخِطَهَا وَ أَنْشَأَ يَقُولُ~~

~~أَ تَجْعَلُ نَهْبِي وَ نَهْبَ الْعُبَيْدِ بَيْنَ عُيَيْنَةَ وَ الْأَقْرَعِ~~

[110] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 6

~~فَمَا كَانَ حِصْنٌ وَ لَا حَابِسٌ يَفُوقَانِ شَيْخِي فِي الْمَجْمَعِ~~

~~وَ مَا كُنْتُ دُونَ امْرِئٍ مِنْهُمَا وَ مَنْ تَضَعِ الْيَوْمَ لَمْ يُرْفَعِ.~~

~~فَبَلَغَ النَّبِيَّ ص قَوْلُهُ فَاسْتَحْضَرَهُ وَ قَالَ لَهُ أَنْتَ الْقَائِلُ أَ تَجْعَلُ نَهْبِي وَ نَهْبَ الْعُبَيْدِ بَيْنَ الْأَقْرَعِ وَ عُيَيْنَةَ فَقَالَ لَهُ أَبُو بَكْرٍ بِأَبِي أَنْتَ وَ أُمِّي لَسْتَ بِشَاعِرٍ فَقَالَ وَ كَيْفَ قَالَ قَالَ بَيْنَ عُيَيْنَةَ وَ الْأَقْرَعِ فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع قُمْ يَا عَلِيُّ وَ اقْطَعْ لِسَانَهُ قَالَ فَقَالَ الْعَبَّاسُ بْنُ مِرْدَاسٍ وَ اللَّهِ لَهَذِهِ الْكَلِمَةُ كَانَتْ أَشَدَّ عَلَيَّ مِنْ يَوْمِ خَثْعَمٍ حِينَ أَتَوْنَا فِي دِيَارِنَا فَأَخَذَ بِيَدِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَانْطَلَقَ بِي وَ لَوْ أَدْرِي أَنَّ أَحَداً يُخَلِّصُنِي مِنْهُ لَدَعَوْتُهُ فَقُلْتُ يَا عَلِيُّ إِنَّكَ لَقَاطِعٌ لِسَانِي قَالَ إِيٍّ وَ عَلِيُّ إِنَّكَ لَقَاطِعٌ لِسَانِي قَالَ إِيٍّ لَمُمْضٍ فِيكَ مَا أُمِرْتُ قَالَ فَمَا زَالَ بِي حَتَّى أَدْخَلَنِي الْخِبَاءَ فَقَالَ لِي اعْقِلْ مَا بَيْنَ أَرْبَعٍ إِلَى مِائَةٍ قَالَ فَقُلْتُ بِأَبِي أَنْتَ وَ أُمِّي مَا أَكْرَمَكُمْ وَ أَحْلَمَكُمْ وَ أَعْلَمَكُمْ قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص أَعْطَاكَ أَرْبَعاً وَ جَعَلَكَ مَعَ الْمُهَاجِرِينَ فَإِنْ شِئْتَ فَخُذْهَا وَ إِنْ شِئْتَ فَخُذِ الْمِائَةَ وَ كُنْ مَعَ أَهْلِ الْمِائَةِ قَالَ قُلْتُ أَشِرْ عَلَيَّ قَالَ فَإِنِّي آمُرُكَ أَنْ تَأْخُذَ مَا أَعْطَاكَ رَسُولُ اللَّهِ ص وَ تَرْضَى قُلْتُ فَإِنِّي أَفْعَلُ وَ لَمَّا قَسَمَ رَسُولُ اللَّهِ ص غَنَائِمَ حُنَيْنٍ أَقْبَلَ رَجُلٌ طَوِيلٌ آدَمُ أَحْنَى بَيْنَ عَيْنَيْهِ أَثَرُ السُّجُودِ فَسَلَّمَ وَ لَمْ يَخُصَّ النَّبِيَّ ص ثُمَّ قَالَ قَدْ رَأَيْتُكَ وَ مَا صَنَعْتَ فِي هَذِهِ الْغَنَائِمِ قَالَ وَ كَيْفَ رَأَيْتَ قَالَ لَمْ أَرَكَ عَدَلْتَ فَغَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ وَيْلَكَ إِذَا لَمْ يَكُنِ الْعَدْلُ عِنْدِي فَعِنْدَ مَنْ يَكُونُ فَقَالَ الْمُسْلِمُونَ أَ لَا نَقْتُلُهُ قَالَ دَعُوهُ فَإِنَّهُ سَيَكُونُ لَهُ أَتْبَاعٌ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ يَقْتُلُهُمُ اللَّهُ عَلَى يَدِ أَحَبِّ الْخَلْقِ إِلَيْهِ مِنْ بَعْدِي فَقَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِيمَنْ قَتَلَ يَوْمَ النَّهْرَوَانِ مِنَ الْخَوَارِجِ.~~

7- شا، الإرشاد لما فض الله تعالى جمع المشركين بحنين تفرقوا فرقتين فأخذت الأعراب و من تبعهم إلى أوطاس و أخذت ثقيف و من تبعها إلى الطائف فبعث النبي ص أبا عامر الأشعري إلى أوطاس في جماعة منهم أبو موسى الأشعري و بعث أبا سفيان صخرا إلى الطائف

(The book) 'Al-Irhsad' – 'When Allah[azwj] the Exalted Broke the force of the Polytheist at Hunayn, they scattered into two sects. The Bedouins and the ones who followed them took to Al-Watas, and (clan of) Saqeef and the ones with it took to Al-Taif. The Prophet[saww] sent Abu Aamir Al-Ash'ary to Al-Awtaas among a group, from them being Abu Musa Al-Ashari, and he[saww] sent Abu Sufyan Sakhr to Al-Taif.

فأما أبو عامر فإنه تقدم بالراية و قاتل حتى قتل دونها فقال المسلمون لأبي موسى أنت ابن عم الأمير و قد قتل فخذ الراية حتى نقاتل دونها فأخذها أبو موسى فقاتل المسلمون حتى فتح الله عليهم و أما أبو سفيان فإنه لقيته ثقيف فضربوه على وجهه فانهزم و رجع إلى النبي ص فقال بعثتني مع قوم لا يرفع بهم الدلاء من هذيل و الأعراب فما أغنوا عني شيئا

As for Abu Aamir, he went forward with the flag and fought until he was killed under it. The Muslims said to Abu Musa, 'You are a cousin of Al-Aamir and he has been killed'. So he took the flag until he was killed under it. Abu Musa took it and fought (alongside) the Muslims until Allah[azwj] Granted victory upon them. And as for Abu Sufyan, he was met by (clan of) Saqeef, and they hit him in his face, and he returned to the Prophet[saww] and said, 'You[saww] sent me with a group who did not raise the swords from Hazeyl and the Bedouins, so they did not avails me of anything'.

فسكت النبي ص عنه ثم سار بنفسه إلى الطائف فحاصرهم أياما و أنفذ أمير المؤمنين ع في خيل و أمره أن يطأ ما وجده و يكسر كل صنم وجده فخرج حتى لقيته خيل خثعم في جمع كثير فبرز لهم رجل من القوم يقال له شهاب في غبش الصبح

The Prophet[saww] was silent from him. Then he[saww] travelled to Al-Taif by himself[saww] and besieged them, and sent Amir Al-Momineen[asws] among a cavalry and instructed him[asws] that he[asws] treads upon whatever he[asws] finds and breaks every idol he[asws] finds. He[asws] went out until a cavalry of Khash'am met him among a large number. A man from the people called Shahaab duelled to them in the remainder of the night.

فقال هل من مبارز فقال أمير المؤمنين ع من له فلم يقم إليه أحد فقام إليه أمير المؤمنين ع فوثب أبو العاص بن الربيع زوج بنت النبي ص فقال تكفاه أيها الأمير فقال لا و لكن إن قتلت فأنت على الناس

He said, 'Is there anyone for duel?' Amir Al-Momineen[asws] said: 'Who is for him?' But no one stood up to him, so Amir Al-Momineen[asws] stood up to him. Abu Al-Aas Bin Al-Rabie husband of a daughter of the Prophet[saww] leapt and said, 'Suffice him[asws] of commander!' He said, 'No, but if I am killed then you would be in charge upon the people.

فَبَرَزَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ وَ هُوَ يَقُولُ

إِنَّ عَلَى كُلِّ رَئِيسٍ حَقًّا أَنْ يَرْوِيَ الصَّعْدَةَ أَوْ يُدَقًّا.

Amir Al-Momineen[asws] duelled to him and he[asws] was saying (a couplet): '*Upon every chief there is a reality, either to rise or to be hammered down*'.

ثم ضربه و قتله و مضى في تلك الخيل حتى كسر الأصنام و عاد إلى رسول الله ص و هو محاصر أهل الطائف فلما رآه النبي ص كبر للفتح و أخذ بيده فخلا به و ناجاه طويلا.

Then he[asws] struck him and killed him, and went among that cavalry until he[asws] broke the idols and returned to Rasool-Allah[saww] and he[saww] was besieging the people of Al-Taif. When the Prophet[saww] saw him[asws], he[saww] exclaimed Takbeer of the victory and grabbed his[asws] hand and isolated with him[asws] and whispered to him[asws] for a long time'.

فَرَوَى عَبْدُ الرَّحْمَنِ بْنُ سَيَابَةَ وَ الْأَجْلَحُ جَمِيعاً عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِ أَنَّ رَسُولَ اللَّهِ ص لَمَّا خَلَا بِعَلِيٍّ ع يَوْمَ الطَّائِفِ أَتَاهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ أَ تُنَاجِيهِ دُونَنَا وَ تَخْلُو بِهِ دُونَنَا فَقَالَ يَا عُمَرُ مَا أَنَا انْتَجَيْتُهُ بَلِ اللَّهُ انْتَجَاهُ

It is reported by Abdul Rahman Bin Sayaba and took it in its entirety from Abu Al-Zubeyr, from Jabi Bin Abdullah Al-Ansari, 'When Rasool-Allah[saww] was along with Ali[asws] on the day of Al-Taif, Umar Bin Al-Khattab came to him[saww] and said, 'You[saww] are whispering to him[asws] besides us and are being alone with him[asws]?' He[saww] said: 'O Umar! I[saww] am not whispering to him[asws], but Allah[azwj] is Whispering to him[asws]'.

قَالَ فَأَعْرَضَ عُمَرُ وَ هُوَ يَقُولُ هَذَا كَمَا قُلْتَ لَنَا قَبْلَ الْحُدَيْبِيَةِ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ فَلَمْ نَدْخُلْهُ وَ صُدِدْنَا عَنْهُ فَنَادَاهُ النَّبِيُّ ص لَمْ أَقُلْ لَكُمْ إِنَّكُمْ تَدْخُلُونَهُ فِي ذَلِكَ الْعَامِ

He (the narrator) said, 'So Umar turned away from him[saww] (in disgust) and he said, 'He[saww] is saying this just as he[saww] had said to us before Al-hudaybiya: 'You will be entering the Sacred Masjid safely if Allah[azwj] so desires', but we did not enter it and we were blocked from it'. The Prophet[saww] called out to him: 'Did I[saww] say to you all that you will be entering it during that year?'

ثم خرج من حصن الطائف نافع بن غيلان بن معتب في خيل من ثقيف فلقيه أمير المؤمنين ع ببطن وج فقتله و انهزم المشركون و لحق القوم الرعب فنزل منهم جماعة إلى النبي ص فأسلموا و كان حصار النبي ص للطائف بضعة عشر يوما.

Then there came out from the fort of Al-Taif, Nafau Bin Gaylan Bin Ma'tab among a cavalry from Sasqeef, and Amir Al-Momineen[asws] faced him in the middle of the valley and killed him and defeated the Polytheist, and the people faced the awe. A group from them descended to the Prophet[saww] and they became Muslims, and the siege of the Prophet[saww] of Al-Taif for some ten days''.[111]

8- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ ع قَالَ: ذَكَرَ أَحَدُهُمَا أَنَّ رَجُلًا دَخَلَ عَلَى رَسُولِ اللَّهِ ص يَوْمَ غَنِيمَةِ حُنَيْنٍ وَ كَانَ يُعْطِي الْمُؤَلَّفَةَ قُلُوبُهُمْ يُعْطِي الرَّجُلَ مِنْهُمْ مِائَةَ رَاحِلَةٍ وَ نَحْوَ ذَلِكَ وَ قَسَمَ رَسُولُ اللَّهِ ص حَيْثُ أُمِرَ

Tafseer Al-Ayyashi – 'From Sama'at,

'From Abu Abdullah[asws] or Abu Al-Hassan[asws] having said: 'One of the two[asws] mentioned that a man came to Rasool-Allah[saww] on the day of the war booty of Hunayn, and he[saww] was giving to ***the ones (recently) inclined of their hearts (to Al-Islam) [9:60]***, giving to the man from them one hundred rides and approximate to that, and Rasool-Allah[saww] distributed wherever he[saww] had been Commanded to (by Allah[azwj]).

فَأَتَاهُ ذَلِكَ الرَّجُلُ قَدْ أَزَاغَ اللَّهُ قَلْبَهُ وَ رَانَ عَلَيْهِ فَقَالَ لَهُ مَا عَدَلْتَ حِينَ قَسَمْتَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص وَيْلَكَ مَا تَقُولُ أَ لَا تَرَى قَسَمْتُ الشَّاةَ حَتَّى لَمْ يَبْقَ مَعِي شَاةٌ أَ وَ لَمْ أَقْسِمِ الْبَقَرَ حَتَّى لَمْ يَبْقَ مَعِي بَقَرَةٌ وَاحِدَةٌ أَ وَ لَمْ أَقْسِمِ الْإِبِلَ حَتَّى لَمْ يَبْقَ مَعِي بَعِيرٌ وَاحِدٌ

He[saww] gave to that man whose heart Allah[azwj] had Deflected and overwhelmed upon it, but he said, 'You[saww] have not been fair when you[saww] apportioned'. Rasool-Allah[saww] said to him: 'Woe be unto you! What are you saying: 'Don't you see I[saww] have distributed the sheep until there does not remain with me[saww] even one sheep? Or have I[saww] not distributed the cows until there does not remain with me[saww] even one cow? Or have I[saww] not distributed the camels until there does not remain with me even one camel?'

فَقَالَ بَعْضُ أَصْحَابِهِ لَهُ اتْرُكْنَا يَا رَسُولَ اللَّهِ حَتَّى نَضْرِبَ عُنُقَ هَذَا الْخَبِيثِ فَقَالَ لَا هَذَا يَخْرُجُ فِي قَوْمٍ يَقْرَءُونَ الْقُرْآنَ لَا يَجُوزُ تَرَاقِيَهُمْ بَلَى قَاتِلُهُمْ غَيْرِي.

One of his[saww] companions to him[saww], 'Leave us, O Rasool-Allah[saww] until we strike the neck of this wicked one'. He[saww] said: 'This one has gone out among his people reciting the Quran, not exceeding their ways, but other than me[saww] (Allah[azwj]) killed him''.[112]

9- عم، إعلام الورى كان سبب غزوة حنين أن هوازن جمعت له جمعا كثيرا فذكر لرسول الله ص أن صفوان بن أمية عنده مائة درع فسأله ذلك فقال أ غصبا يا محمد قال لا و لكن عارية مضمونة قال لا بأس بهذا فأعطاه

(The book) 'Alaam Al-Wara' – 'The cause of the military expedition of Hunayn was that a lot of forces gathered at Hawazin, and it was mentioned to Rasool-Allah[saww] that Safwan Bin Amiya had one hundred armours with him. He[saww] asked him for that. He said, 'You[saww] are usurping, O Muhammad[saww]?' He[saww] said: 'No, but a guaranteed loan'. He said, 'There is no problem with this'. He gave it to him[saww].

[111] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 7
[112] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 8

فخرج رسول الله ص في ألفين من مكة و عشرة آلاف كانوا معه فقال أحد أصحابه لن نغلب اليوم من قلة فشق ذلك على رسول الله ص فأنزل الله سبحانه وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ الآية.

Rasool-Allah[saww] went out from Makkah among two thousand and ten thousand who were with him[saww]. One of his[saww] companions said, 'We will never be overcome today from scarcity'. That was grievous upon Rasool-Allah[azwj], and Allah[azwj] the Glorious Revealed: ***and the day of (battle of) Hunayn when your great numbers fascinated you [9:26]*** – the Verse.

و أقبل مالك بن عوف النصري فيمن معه من قبائل قيس و ثقيف فبعث رسول الله عبد الله بن أبي حدرد عينا فسمع ابن عوف يقول يا معشر هوازن إنكم أحد العرب و أعده و إن هذا الرجل لم يلق قوما يصدقونه القتال فإذا لقيتموه فاكسروا جفون سيوفكم و احملوا عليه حملة رجل واحد

And Malik Bin Awf Al-Nasry came among the ones with him from the tribes of Qays and Saqeef, and Rasool-Allah[saww] sent Abdullah Bin Abu Hadra to a spring. He heard Ibn Awf saying, 'O community of Hawazin! You are one of the Arabs and its prepared ones, and this man[saww] does not meet a people in battle who ratify him[saww]. When you meet him[saww], then break the sheaths of your swords and attack upon him[saww] an attack of one man'.

فأتى ابن أبي حدرد رسول الله ص فأخبره فقال عمر أ لا تسمع يا رسول الله ما يقول ابن أبي حدرد فقال قد كنت ضالا فهداك الله يا عمر و ابن أبي حدرد صادق.

Ibn Abu Hadard came to Rasool-Allah[saww] and informed him[saww]. Umar said, 'Did you[saww] not hear, O Rasool-Allah[saww], what Ibn Abu Hadard said?' He[saww] said: 'You (yourself) had strayed, then Allah[azwj] Guided you, O Umar, and Ibn Abu Hadard is truthful'.

قَالَ الصَّادِقُ ع وَ كَانَ مَعَ هَوَازِنَ دُرَيْدُ بْنُ صحة [الصِّمَّةِ] خَرَجُوا بِهِ شَيْخاً كَبِيراً يَتَيَمَّنُونَ بِرَأْيِهِ فَلَمَّا نَزَلُوا بِأَوْطَاسٍ قَالَ نِعْمَ مَجَالُ الْخَيْلِ لَا حَزْنٌ ضِرْسٌ وَ لَا سَهْلٌ دهسن [دَهْسٌ] مَا لِي أَسْمَعُ رُغَاءَ الْبَعِيرِ وَ نُهَاقَ الْحَمِيرِ وَ بُكَاءَ الصَّغِيرِ قَالُوا سَاقَ مَالِكُ بْنُ عَوْفٍ مَعَ النَّاسِ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذَرَارِيَّهُمْ

Al-Sadiq[asws] said: 'And with Hawazin was Dureyd Bin Saha, and old man they went out with him hoping for his opinion. When they descended at Awtaas, he said: 'A good field for the horses. There is neither any hardness (like) teeth, nor ease of running over. What is the matter I heard the rumbling of the camels, and braying of the donkeys, and crying of the young ones?' They said, 'Mali Bin Awf as ushered with the people, their wealth and their women and their offspring'.

قَالَ فَأَيْنَ مَالِكٌ فَدُعِيَ مَالِكٌ لَهُ فَأَتَاهُ فَقَالَ يَا مَالِكُ أَصْبَحْتَ رَئِيسَ قَوْمِكَ وَ إِنَّ هَذَا يَوْمٌ كَائِنٌ لَهُ مَا بَعْدَهُ مِنَ الْأَيَّامِ مَا لِي أَسْمَعُ رُغَاءَ الْبَعِيرِ وَ نُهَاقَ الْحَمِيرِ وَ بُكَاءَ الصَّغِيرِ وَ ثُغَاءَ الشَّاءِ قَالَ أَرَدْتُ أَنْ أَجْعَلَ خَلْفَ كُلِّ رَجُلٍ أَهْلَهُ وَ مَالَهُ لِيُقَاتِلَ عَنْهُمْ

He said, 'So where is Malik?' They called Malik for him and he came to him. He said, 'O Malik! You have become a chief of your people, and that this day is like as if there will be no days for it after it. What is the matter I heard rumbling of the camels, and braying of the donkeys and crying of the young ones, and bleating of the sheep?' He said, 'I wanted to make behind every man, his family and his wealth for him to fight about them'.

قَالَ وَيْحَكَ لَمْ تَصْنَعْ شَيْئاً قَدَّمْتَ بَيْضَةَ هَوَازِنَ فِي نُحُورِ الْخَيْلِ وَ هَلْ يَرُدُّ وَجْهَ الْمُنْهَزِمِ شَيْءٌ إِنَّهَا إِنْ كَانَتْ لَكَ لَمْ يَنْفَعْكَ إِلَّا رَجُلٌ بِسَيْفِهِ وَ رُمْحِهِ وَ إِنْ كَانَتْ عَلَيْكَ فُضِحْتَ فِي أَهْلِكَ وَ مَالِكَ قَالَ إِنَّكَ قَدْ كَبِرْتَ وَ كَبِرَ عَقْلُكَ فَقَالَ دُرَيْدٌ إِنْ كُنْتُ قَدْ كَبِرْتُ فَتُورِثُ غَداً قَوْمَكَ ذُلًّا بِتَقْصِيرِ رَأْيِكَ وَ عَقْلِكَ هَذَا يَوْمٌ لَمْ أَشْهَدْهُ وَ لَمْ أَغِبْ عَنْهُ

He said, ‘Woe be unto you! You have not done anything. You advanced the helmets of Hawazin among the cavalry, and can anything return the face of defeat? If it (battle) goes for you, then it will not benefit you except a man with his sword and his spear, and if it goes against you, you would have exposed regarding your family and your wealth’.

He said, ‘You have grown too old and your intellect is old’. Dureyd said, ‘If I have grown too old then you will inherit humiliation for your people tomorrow due to the deficiency of your opinion and your intellect. This day, I will not witness it and I will not be absent from it’.

ثُمَّ قَالَ حَرْبٌ عَوَانٌ

يَا لَيْتَنِي فِيهَا جَذَعٌ أَحِبُّ فِيهَا وَ أَضَعُ.

Then Harb Awan said (a couplet), ‘*I wish there was a trunk therein, I could dwell in it and sit*’.

قال جابر فسرنا حتى إذا استقبلنا وادي حنين كان القوم قد كمنوا في شعاب الوادي و مضايقه فما راعنا إلا كتائب الرجال بأيديها السيوف و العمد و القنى فشدوا علينا شدة رجل واحد فانهزم الناس راجعين لا يلوي أحد على أحد و أخذ رسول الله ص ذات اليمين و أحدق ببغلته تسعة من بني عبد المطلب

Jabir said, ‘We travelled until when we faced the valley of Hunayn, the people had conceal in the mountain pass of the valley and its narrowness, so we did not see except a battalion of the men having the swords in their hands and the spears and the arrows. They came forcefully upon us with the force of one man and the people (Muslims) were defeated, returning, no one was turning to anyone, and Rasool-Allah[saww] took to the right and nine from the Clan of Abdul Muttalib[asws] surrounded him[saww] (for protection).

و أقبل مالك بن عوف يقول أروني محمدا فأروه فحمل على رسول الله ص و كان رجلا أهوج فلقيه رجل من المسلمين فالتقيا فقتله مالك و قيل إنه أيمن ابن أم أيمن ثم أقدم فرسه فأبى أن يقدم نحو رسول الله ص و صاح كلدة بن الحنبل و هو أخو صفوان بن أمية لأمه و صفوان يومئذ مشرك ألا بطل السحر اليوم فقال صفوان اسكت فض الله فاك فو الله لأن يربني رجل من قريش أحب إلي من أن يربني رجل من هوازن.

And Malik Bin Awf said, ‘Show me Muhammad[saww]’. They showed him, and he attacked upon Rasool-Allah[saww], and he was a reckless man. A man from the Muslims faced him and Malik killed him, and it is said he is Ayman Ibn Um Ayman. Then he advanced his horse but it refused to go ahead near Rasool-Allah[saww]; and Kaldah Bin Al-KhabAl-shouted, and he is brother of Safwan Bin Amiya of his mother, and on that day Safwan was a Polytheist. (He said), ‘Today I will invalidate the sorcery’. Safwan said, ‘Be quiet, may Allah[azwj] Break your mouth. By Allah[azwj]! If a man from Quraysh were to be my master, it would be more beloved to me that if a man from Hawazin were to be my master’.

قال محمد بن إسحاق و قال شيبة بن عثمان بن أبي طلحة أخو بني عبد الدار اليوم أدرك ثاري و كان أبوه قتل يوم أحد اليوم أقتل محمدا قال فأدرت برسول الله لأقتله فأقبل شيء حتى تغشى فؤادي فلم أطق ذلك فعرفت أنه ممنوع.

Muhammad Bin Is'haq said, 'And Shayba Bin Usman Bin Abu Talha, brother of the clan of Abd Al-Dar said, 'Today I shall see my revenge' - and his father had been killed on the day of Ohad. 'Today I shall kill Muhammad[saww]'. He said, 'I turned towards Rasool-Allah[saww] to kill him[saww], and I faced something until my heart was overwhelmed and I could not tolerated that, so I realised that it is forbidden'.

و روى عكرمة عن شيبة قال لما رأيت رسول الله ص يوم حنين قد عري ذكرت أبي و عمي و قتل علي و حمزة إياهما فقلت أدرك ثاري اليوم من محمد فذهبت لأجيئه عن يمينه فإذا أنا بالعباس بن عبد المطلب قائما عليه درع بيضاء كأنها فضة يكشف عنها العجاج فقلت عمه و لن يخذله

And it is reported by Ikrimah from Shayba who said, 'When I saw Rasool-Allah[saww] on the day of Hunayn exposed, I remembered my father and my mother, and Ali[asws] and Hamza[as] had killed them, I said, 'I shall see my revenge from Muhammad[saww]'. I went to come to him[saww] from his[saww] right, and there I was with Al-Abbas Bin Abdul Muttalib standing having a white armour upon him as if it was silver, uncovering the dust from it. I said, 'His[saww] uncle, and he will never abandon him[saww]'.

ثم جئته عن يساره فإذا أنا بأبي سفيان بن الحارث بن عبد المطلب فقلت ابن عمه و لن يخذله ثم جئته من خلفه فلم يبق إلا أن أسوره سورة بالسيف إذ رفع لي شواظ من نار بيني و بينه كأنه برق فخفت أن يمحشني فوضعت يدي على بصري و مشيت القهقرى

Then I came to him[saww] from his[saww] left, and there I was with Abu Sufyan Bin Al-Haris Bin Abdul Muttalib. I said, 'A son of his[saww] uncle, and he will never abandon him[saww]'. Then I came to him[saww] from behind him[saww], and there did not remain except that I strike him[saww] with the sword when a flame of fire was raised towards me to be between me and him[saww] as if it was emitting lightning. I feared that it might blind me, so I placed my hand upon my eyes and walked backwards.

وَ الْتَفَتَ رَسُولُ اللَّهِ ص وَ قَالَ يَا شَيْبُ يَا شَيْبُ ادْنُ مِنِّي اللَّهُمَّ أَذْهِبْ عَنْهُ الشَّيْطَانَ قَالَ فَرَفَعْتُ إِلَيْهِ بَصَرِي وَ لَهُوَ أَحَبُّ إِلَيَّ مِنْ سَمْعِي وَ بَصَرِي وَ قَالَ يَا شَيْبُ قَاتِلِ الْكُفَّارَ.

And Rasool-Allah[saww] turned around and said, 'O Sheyb! O Sheyb! Come closer to me[saww]. O Allah[azwj]! Remove the Satan[la] from him'. He said, 'I raised my sight towards him[saww] and he[saww] was the more beloved to me than my hearing and my sight'. And he[saww] said: 'O Sheyb! Fight the Kafirs!''

وَ عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ص فِي الرِّكَابَيْنِ وَ هُوَ عَلَى الْبَغْلَةِ فَرَفَعَ يَدَيْهِ إِلَى اللَّهِ يَدْعُو وَ يَقُولُ اللَّهُمَّ إِنِّي أَنْشُدُكَ مَا وَعَدْتَنِي اللَّهُمَّ لَا يَنْبَغِي لَهُمْ أَنْ يَظْهَرُوا عَلَيْنَا

And from Musa Bin Uqba who said, 'Rasool-Allah[saww] stood in the stirrups and he[saww] was upon the mule, and raised his[saww] hands to Allah[azwj] in supplication and said, 'O Allah[azwj]! I[saww] Adjure You[azwj] of what You[azwj] had Promised me[saww]. O Allah[azwj]! It is not befitting for them that they achieve victory upon us'.

وَ نَادَى أَصْحَابَهُ وَ ذَمَرَهُمْ يَا أَصْحَابَ الْبَيْعَةِ يَوْمَ الْحُدَيْبِيَةِ اللَّهَ اللَّهَ الْكَرَّةَ عَلَى نَبِيِّكُمْ وَ قِيلَ إِنَّهُ قَالَ يَا أَنْصَارَ اللَّهِ وَ أَنْصَارَ رَسُولِهِ يَا بَنِي الْخَزْرَجِ وَ أَمَرَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ فَنَادَى فِي الْقَوْمِ بِذَلِكَ فَأَقْبَلَ إِلَيْهِ أَصْحَابُهُ سِرَاعاً يَبْتَدِرُونَ.

And he[saww] called out to his[saww] companions and roared at them: 'O companions of the allegiance on the day of Al-hudaybiya! Allah[azwj], Allah[azwj]! Turn to your Prophet[saww]'. And it is said that he[saww] said: 'O helpers of Allah[azwj] and helpers of His[azwj] Rasool[saww]. O clan of Al-Khazraj!' And he[saww] ordered Al-Abbas Bin Abdul Muttalib to call out among the people with that. His[saww] companions returned to him[saww] quickly, rushing'.

وَ رُوِيَ أَنَّهُ ص قَالَ الْآنَ حَمِيَ الْوَطِيسُ

أَنَا النَّبِيُّ لَا كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

And it is reported that he[saww] said: 'Now the over (war) is hot. I[saww] am the Prophet[saww], not a liar. I[saww] am a son[saww] of Abdul Muttalib[asws]'.

قال سلمة بن الأكوع و نزل رسول الله ص عن البغلة ثم قبض قبضة من تراب ثم استقبل به وجوههم و قال شاهت الوجوه فما خلق الله منهم إنسانا إلا ملأ عينه ترابا بتلك القبضة فولوا مدبرين و اتبعهم المسلمون فقتلوهم و غنمهم الله نساءهم و ذراريهم و شاءهم و أموالهم

Salma Bin Al-Akou said, 'And Rasool-Allah[saww] descended from the mule, then grabbed a handful of soil and faced their faces with it and said: 'May the faces be ugly!' So, there was no human being Created by Allah[azwj] except his eyes were filled with the soil with that handful, and they turned back and the Muslims pursued them and killed them, and Allah[azwj] Gave them the war booty of their women, and their offspring, and their livestock, and their wealth.

و فر مالك بن عوف حتى دخل حصن الطائف في ناس من أشراف قومه و أسلم عند ذلك كثير من أهل مكة حين رأوا نصر الله و إعزاز دينه.

And Malik Bin Awf fled until he entered the fort of Al-Taif among people from the nobles of his people, and during that a lot of people from Makkah became Muslims when they saw the Victory of Allah[azwj] and the Mighty of His[azwj] Religion'.

قَالَ أَبَانٌ وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَبَى رَسُولُ اللَّهِ ص يَوْمَ حُنَيْنٍ أَرْبَعَةَ آلَافِ رَأْسٍ وَ اثْنَيْ عَشَرَ أَلْفَ نَاقَةٍ سِوَى مَا لَا يُعْلَمُ مِنَ الْغَنَائِمِ وَ خَلَّفَ رَسُولُ اللَّهِ ص الْأَنْفَالَ وَ الْأَمْوَالَ وَ السَّبَايَا بِالْجِعْرَانَةِ وَ افْتَرَقَ الْمُشْرِكُونَ فِرْقَتَيْنِ فَأَخَذَتِ الْأَعْرَابُ وَ مَنْ تَبِعَهُمْ [إِلَى] أَوْطَاسٍ وَ أَخَذَتْ ثَقِيفٌ وَ مَنْ تَبِعَهُمُ الطَّائِفَ

Aban said, 'And it was narrated to me by Muhammad Bin Al-Hassan Bin Ziyad,

'From Abu Abdullah[asws] having said: 'On the day of Hunayn Rasool-Allah[saww] made captives of four thousand heads and twelve thousand camels besides what is not known from the booty, and Rasool-Allah[saww] left behind the spoils of war and the wealth and the captives at Al-Jiranah, and the Polytheists separated into two sets. The Bedouins and the ones who followed them took to Awtaas, and Saqeed and the ones who followed them took to Al-Taif.

وَ بَعَثَ رَسُولُ اللَّهِ ص أَبَا عَامِرٍ الْأَشْعَرِيَّ إِلَى أَوْطَاسٍ فَقَاتَلَ حَتَّى قُتِلَ فَأَخَذَ الرَّايَةَ أَبُو مُوسَى الْأَشْعَرِيُّ وَ هُوَ ابْنُ عَمِّهِ فَقَاتَلَ بِهَا حَتَّى فَتَحَ عَلَيْهِ.

And Rasool-Allah[saww] sent Abu Aamir Al-Ashari to Awtaas and he fought until he was killed, so Abu Musa Al-Ashari took the flag, and he is his cousin, and fought with it until he achieved victory upon it.

ثم كانت غزوة الطائف سار رسول الله ص إلى الطائف في شوال سنة ثمان فحاصرهم بضعة عشر يوما و خرج نافع بن غيلان بن معتب في خيل من ثقيف فلقيه علي ص في خيله فالتقوا ببطن وج فقتله علي ع و انهزم المشركون و نزل من حصن الطائف إلى رسول الله ص جماعة من أرقائهم منهم أبو بكرة و كان عبدا للحارث بن كلدة و المنبعث و كان اسمه المضطجع فسماه رسول الله ص المنبعث و وردان و كان عبدا لعبد الله بن ربيعة فأسلموا

Then the military expedition of Al-Taif took place. Rasool-Allah[saww] travelled during Shawwal of the year eight and besieged them for some tend days, and Nafau Bin Gaylan Bin Ma'tab came out among a cavalry from Saqeef and Ali[asws] met him among his[asws] cavalry. They met in the middle of Waj. Ali[asws] killed him and the Polytheists were defeated, and a group descended from the fort of Al-Taif to Rasool-Allah[saww], among them were Abu Bakra, and he was a slave of Al-haris Bin Kaldah, and Al-Mandab, and his name was Al-Muztaja, and Rasool-Allah[saww] named him as Al-Manbas, and Wardan, and he was a slave of Abdullah Bin Rabie, and they became Muslims.

فلما قدم وفد الطائف على رسول الله فأسلموا قالوا يا رسول الله رد علينا رقيقنا الذين أتوك فقال لا أولئك عتقاء الله.

When a delegate arrived to Rasool-Allah[saww] and they became Muslims, they said, 'O Rasool-Allah[saww]! Return our slave, those who came to you[saww]'. He[saww] said: 'No, they are the freed ones of Allah[azwj]''.

و ذكر الواقدي عن شيوخه قال شاور رسول الله ص أصحابه في حصن الطائف فقال له سلمان الفارسي يا رسول الله أرى أن تنصب المنجنيق على حصنهم فأمر رسول الله ص فعمل منجنيق و يقال قدم بالمنجنيق يزيد بن زمعة و دبابتينو يقال خالد بن سعيد

And Al-Waqidy (wahabi imam) mentioned from his elders, said, 'Rasool-Allah[saww] consulted his[saww] companions regarding the fort of Al-taif. Salman Al-Farsi[ra] said to him[saww], 'O Rasool-Allah[saww]! I[ra] view that you[saww] should install the catapult (aimed) at their fort'. Rasool-Allah[saww] ordered and a catapult was made, and it is said, Yazeed Bin Zam'a went ahead with the catapult and two slings; and it is said (it was) Khalid Bin Saeed.

فأرسل عليهم ثقيف سكك الحديد محماة بالنار فأحرقت الدبابة فأمر رسول الله بقطع أعنابهم و تحريقها فنادى سفيان بن عبد الله الثقفي لم تقطع أموالنا إما أن تأخذها إن ظهرت علينا و إما أن تدعها لله و الرحم فقال رسول الله ص فإني أدعها لله و الرحم فتركها.

Saqeef sent a tool of iron towards them doused with fire and burnt the sling. Rasool-Allah[saww] ordered with cutting down their grapevines and burning them. Sufyan Bin Abdullah Al-Saqafi called out, 'Why are you[saww] cutting down our wealth! But, if you[saww] take it you[saww] would have a backing against us, or you[saww] could leave it for Allah[azwj] and the relatives'. Rasool-Allah[saww] said: 'So I[saww] leave it for Allah[azwj] and the relatives', and he[saww] left it'.

و أنفذ رسول الله ص عليا في خيل عند محاصرته أهل الطائف و أمر أن يكسر كل صنم وجده فخرج فلقيته جمع كثير من خثعم فبرز له رجل من القوم و قال هل من مبارز فلم يقم أحد فقام إليه علي ع فوثب أبو العاص بن الربيع زوج بنت النبي ص فقال تكفاه أيها الأمير فقال لا و لكن إن قتلت فأنت على الناس فَبَرَزَ إِلَيْهِ عَلِيٌّ ع وَ هُوَ يَقُولُ

إِنَّ عَلَى كُلِّ رَئِيسٍ حَقَّا أَنْ تَرْوِيَ الصَّعْدَةَ أَوْ تَنْدَقَّا.

And Rasool-Allah[saww] sent Ali[asws] among a cavalry during his[saww] besieging the people of Al-Taif and instructed that he[asws] breaks all idols he[asws] finds. He[asws] went out and a large force from Khas'am met him[asws]. A man from the people came out for duel to him[asws] and said, 'Is there any one for duel?' But no one stood up. Ali[asws] stood up, and Abu Al-Aas Bin Al-Rabie, husband of a daughter of the Prophet[saww] leapt and said, 'Suffice him[asws], O commander!' He said, 'No, but if I am killed then you would be in charge upon the people'. Ali[asws] duelled to him and he[asws] was saying (a couplet): '*Upon every chief there is a reality, either to rise or to be hammered down*'.

ثم ضربه فقتله و مضى حتى كسر الأصنام و انصرف إلى رسول الله ص و هو بعد محاصر لأهل الطائف ينتظره فلما رآه كبر و أخذ بيده و خلا به.

Then he[asws] struck him and went until he[asws] broke the idols, and left to go to Rasool-Allah[saww], and it was after the siege of the people of Al-Taif, awaiting him[asws]. When he[saww] saw him[asws], he[saww] exclaimed Takbeer and grabbed his[asws] hand and isolated with him[asws'].

فَرَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: لَمَّا خَلَا رَسُولُ اللَّهِ ص بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمَ الطَّائِفِ أَتَاهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ أَ تُنَاجِيهِ دُونَنَا وَ تَخْلُو بِهِ دُونَنَا فَقَالَ يَا عُمَرُ مَا أَنَا انْتَجَيْتُهُ بَلِ اللَّهُ انْتَجَاهُ

It is reported by Jabir Bin Abdullah who said, 'When Rasool-Allah[saww] isolated with Ali[asws] Bin Abu Talib[asws] on the day of Al-Taif, Umar Bin Al-Khattab came to him[saww] and said, 'Are you[saww] whispering to him[asws] besides us, and you[saww] are isolating with him[asws] besides us?' He[saww] said: 'O Umar! It is not I[saww] whispering to him[asws], but Allah[azwj] is Whispering to him[asws]'.

قَالَ فَأَعْرَضَ وَ هُوَ يَقُولُ هَذَا كَمَا قُلْتَ لَنَا يَوْمَ الْحُدَيْبِيَةِ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ فَلَمْ نَدْخُلْهُ وَ صُدِدْنَا عَنْهُ فَنَادَاهُ ص لَمْ أَقُلْ لَكُمْ إِنَّكُمْ تَدْخُلُونَهُ ذَلِكَ الْعَامَ.

He (the narrator) said, 'He turned away and he was saying, 'This is just as he[saww] had said to us on the day of Al-hudaybiya: ***You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven [48:27]***, but we did not entered it and we were blocked from it'. He[saww] called out to him: 'I[saww] did not say to you all that you will be entering it that year!''

و عن محمد بن إسحاق قال حاصر رسول الله ص أهل الطائف ثلاثين ليلة أو قريبا من ذلك ثم انصرف عنهم و لم يؤذن فيهم فجاءه وفده في شهر رمضان فأسلموا.

And from Muhammad Bin Is'haq who said, 'Rasool-Allah[saww] besieged the people of Al-Taif for thirty nights or near from that, then he[saww] left from them and did not permit regarding them. Then its delegate came to him[saww] during the Month of Ramazan and they became Muslims.

ثم رجع رسول الله إلى الجعرانة بمن معه من الناس و قسم بها ما أصاب من الغنائم يوم حنين في المؤلفة قلوبهم من قريش و من سائر العرب و لم يكن في الأنصار منها شيء قليل و لا كثير قيل إنه جعل للأنصار شيئا يسيرا و أعطى الجمهور للمتألفين.

Then Rasool-Allah[saww] returned to Al-Ja'rana with the ones with him[asws] from the people, and distributed at it what he[saww] had attained from the booty on the day of Hunayn in

inclining their hearts from Quraysh and from the rest of the Arabs, and there did not happen to be anything for the Helpers from it, neither little nor more. It is said he[saww] made something little to be for the Helpers and gave to the crowd for inclining them'.

قال محمد بن إسحاق و أعطى أبا سفيان بن حرب مائة بعير و معاوية ابنه مائة بعير و حكيم بن حزام من بني أسد بن عبد العزى مائة بعير و أعطى النضر بن الحارث بن كلدة مائة بعير و أعطى العلاء بن حارثة الثقفي حليف بني وهدة مائة بعير و أعطى الحارث بن هشام من بني مخزوم مائة

Muhammad Bin Is'haq said, 'And he[saww] gave Abu Sufyan Bin Harb one hundred camels, to his son Muawiya one hundred camels, and hakeem Bin Hazam from the clan of Asad Bin Abdul Uzza one hundred camels, and gave Al-Zanar Bin Al-Haris Bin Kalada one hundred camels, and gave Al-A'ala Bin Haris Al-Saqafi, an ally of the clan of Wahda one hundred camels, and gave Al-Haris Bin Hisham from the clan of Makhzum one hundred (camels).

و جبير بن مطعم من بني نوفل بن عبد مناف مائة و مالك بن عوف النصري مائة فهؤلاء أصحاب المائة و قيل إنه أعطى علقمة بن علاثة مائة و الأقرع بن حابس مائة و عيينة بن حصن مائة و أعطى العباس بن مرداس أربعا فتسخطها و أنشأ يقول

أ تجعل نهبي و نهب العبيد	بين عيينة و الأقرع
فما كان حصن و لا حابس	يفوقان مرداس في مجمع
و ما كنت دون امرئ منهما	و من تضع اليوم لا يرفع
و قد كنت في الحرب ذا تدرأ	فلم أعط شيئا و لم أمنع.

And to Jubeyr Bin Mat'am from the clan of Nowfal Bin Abd Manaf one hundred (camels), and to Malik Bin Awf Al-Nasri one hundred (camels). They are the companions of the hundred (camels), and it is said he[saww] gave Alqamah Bin Alata one hundred (camels), and Al-Aqra Bin Habis one hundred (camels), and Uyayna Bin Hasan one hundred (camels), and gave Al-Abbas Bin Mardaas four (camels), so they were both angered and prosed saying, '*Are you[saww] making the loot and the loot is of the slaves between Uyayna and Al-Aqra, so there was not fort nor locked up and they surpassed Mardass in the forces, and I was not below any person from them, and the one placed down today will not rise, and I had been in the war lying in wait, but I was not given anything and was not conferred upon*'.

فقال له رسول الله ص أنت القائل أ تجعل نهبي و نهب العبيد بين الأقرع و عيينة فقال أبو بكر بأبي أنت و أمي لست بشاعر قال كيف قال فأنشده أبو بكر فقال رسول الله ص يا علي قم إليه فاقطع لسانه

Rasool-Allah[saww] said to him: 'Are you the speaker of, '*Are you[saww] making the loot and the loot is of the slaves between Uyayna and Al-Aqra*'?' Abu Bakr said, 'May my father and my mother (be sacrificed) for you[saww]! He isn't a poet'. He[saww] said: 'How'. He said, 'I prosed it, Abu Bakr'. Rasool-Allah[saww] said: 'O Ali[asws]! Arise and cut off his tongue'.

قال عباس فو الله لهذه الكلمة كانت أشد علي من يوم خثعم فأخذ علي بيدي فانطلق بي و قلت يا علي إنك لقاطع لساني قال إني ممض فيك ما أمرت حتى أدخلني الحظائر فقال اعقل ما بين أربعة إلى مائة

Abbas (Bin Madras) said, 'By Allah[azwj] this phrased was more severe upon me than the day of Khas'am. Ali[asws] grabbed my hand and went with me, and I said, 'O Ali[asws]! You[asws] are

going to cut off my tongue?' He[asws] said: 'I[asws] shall accomplish regarding you until the prevention enters into me[asws]'. He said, 'Be reasonable between four to a hundred'.

قال قلت بأبي أنتم و أمي ما أكرمكم و أحلمكم و أجملكم و أعلمكم فقال لي إن رسول الله ص أعطاك أربعا و جعلك مع المهاجرين فإن شئت فخذها و إن شئت فخذ المائة و كن مع أهل المائة

He said, 'I said, 'May my father and my mother be (sacrificed for) you[asws]! how much is your[asws] benevolence, and your[asws] forbearance, and your[asws] knowledge'. He[saww] said: 'For me[asws] is that Rasool-Allah[saww] has already given you four and made you to be with the Emigrants, so if you like take it and if you like then take the hundred and be with the people of the hundred'.

فقال فقلت لعلي ع أشر أنت علي قال فإني آمرك أن تأخذ ما أعطاك و ترضى قال فإني أفعل.

He said, 'I said to Ali[asws], 'You[asws] are indicating upon me'. He[asws] said: 'I[asws] instruct you to take what I[asws] give you and be pleased (with it)'. He said, 'I shall do so'.

قال و غضب قوم من الأنصار لذلك و ظهر منهم كلام قبيح حتى قال قائلهم لقي الرجل أهله و بني عمه و نحن أصحاب كل كريهة.

He said, 'And a group from the Helpers were angered at that and ugly talk appeared from them until their speaker said, 'The man met his family, and a son his uncle, and we are the companions of all misfortunes'.

فلما رأى رسول الله ص ما دخل على الأنصار من ذلك أمرهم أن يقعدوا و لا يقعد معهم غيرهم ثم أتاهم شبه المغضب يتبعه علي ع حتى جلس وسطهم فقال أ لم آتكم و أنتم على شفا حفرة من النار فأنقذكم الله منها بي قالوا بلى و لله و لرسوله المن و الطول و الفضل علينا

When Rasool-Allah[saww] saw what had entered from that upon the Helpers, he[saww] instructed them that they should be seated and no one from the others should sit, then came to them resembling the anger. Ali[asws] followed him[saww] until he[saww] sat in their midst and said: 'Did I[saww] not come to you and you were upon the edge of a pit of the Fire, and Allah[azwj] Saved you all from it through me[saww]?' They said, 'Yes, and for Allah[azwj] and His[azwj] Rasool[saww] is the favour, and the forbearance and the grace upon us'.

قال أ لم آتكم و أنتم أعداء فألف الله بين قلوبكم بي قالوا أجل ثم قال أ لم آتكم و أنتم قليل فكثركم الله بي و قال ما شاء الله أن يقول ثم سكت ثم قال أ لا تجيبوني قالوا بم نجيبك يا رسول الله فداك أبونا و أمنا لك المن و الفضل و الطول

He[saww] said: 'Did I[saww] not come to you and you were enemies, so Allah[azwj] harmonised between your heart through me[saww]?' Then he[saww] said: 'Did I[saww] not come to you and you were few, so Allah[azwj] Multiplied you through me[saww]?' – and he[saww] said whatever Allah[azwj] so Desired him[saww] to say, then he[saww] was silent, then said: 'Will you not answer me[saww]?' They said, 'With what should we answer you, O Rasool-Allah[saww], may our fathers and our mother be (sacrificed) for you[saww], and the conferment, and the grace and the forbearance'.

قال بل لو شئتم قلتم جئتنا طريدا مكذبا فآويناك و صدقناك و جئتنا خائفا فآمناك فارتفعت أصواتهم و قام إليه شيوخهم فقبلوا يديه و رجليه و ركبتيه ثم قالوا رضينا عن الله و عن رسوله و هذه أموالنا أيضا بين يديك فاقسمها بين قومك إن شئت

He[saww] said: 'If you like you can say, 'You[saww] came to us as a fugitive and we sheltered you[saww] and ratified you[saww] and you[saww] came to us fearing and we granted you safety'. So, their voices were raised and their elders stood to him[saww] and they kissed his[saww] hands and his[saww] legs and his[saww] shoulder, then said, 'We are pleased from Allah[azwj] and from His[azwj] Rasool[saww], this here is our wealth as well in front of you[saww], so distribute it between your[saww] people if you[saww] so like'.

فقال يا معشر الأنصار أ وجدتم في أنفسكم إذ قسمت مالا أتألف به قوما و وكلتم إلى إيمانكم أ ما ترضون أن يرجع غيركم بالشاء و النعم و رجعتم أنتم و رسول الله في سهمكم

He[saww] said: 'O community of the Helpers! Will you find within yourself (any objection) when I[saww] distribute wealth to inclined a people with it, and you are to your Eman, are you pleased if others return with livestock and the bounties, while you return and Rasool-Allah[saww] is in your share?'

ثم قال ص الأنصار كرشي و عيبتي لو سلك الناس واديا و سلك الأنصار شعبا لسلكت شعب الأنصار اللهم اغفر للأنصار و لأبناء الأنصار و لأبناء أبناء الأنصار

Then he[saww] said: 'The Helpers are like my[saww] hands and my[saww] feet. If the people were to travel a valley and the Helpers travel a mountain pass, I[saww] would travel the mountain pass of the Helpers. O Allah[azwj]! Forgive the Helpers and the sons of the Helpers and the sons of the sons of the Helpers'.

~~قال و قد كان فيما سبي أخته بنت حليمة فلما قامت على رأسه قالت يا محمد أختك سبي بنت حليمة قال فنزع رسول الله ص برده فبسطه لها فأجلسها عليه ثم أكب عليها يسائلها و هي التي كانت تحضنه إذا كانت أمها ترضعه.~~

~~He said, 'And among the ones who were made captives was his sister Bint haleema. When she stood by his[saww] head, she said, 'O Muhammad[saww]! Your[saww] sister Bint Halima is a captive'. He[saww] removed his[saww] cloak and spread it for her and made her to be seated upon it, then faced her asking her, and she is the one who used to hug him[saww] when her mother had breasted him[saww],~~

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ أَمْسَكَ مِنْكُمْ بِحَقِّهِ فَلَهُ بِكُلِّ إِنْسَانٍ سِتُّ فَرَائِضَ مِنْ أَوَّلِ فَيْءٍ يُصِيبُهُ فردوا إلى الناس نساءهم و أبناءهم قال و كلمته أخته في مالك بن عوف فقال إن جاءني فهو آمن فأتاه فرد عليه ماله و أعطاه مائة من الإبل.

And in a report, 'Rasool-Allah[saww] said: 'One from you who withholds his right, for him would be, for every human being, six Obligatory (portions) from the first 'Fey' he attains'. So they returned to the people, their women and their sons. And his[saww] sister (from breast-feeding) spoke to him[saww] regarding Malik Bin Awf. He[saww] said: 'If he comes to me[saww], then he is safe'. He came to him[saww], and he[saww] returned to him his wealth and gave him one hundred camels'.

وَ رَوَى الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ وَ هُوَ يَقْسِمُ إِذْ أَتَاهُ ذُو الْخُوَيْصِرَةِ رَجُلٌ مِنْ بَنِي تَمِيمٍ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ فَقَالَ رَسُولُ اللَّهِ ص وَيْلَكَ مَنْ يَعْدِلُ إِنْ أَنَا لَمْ أَعْدِلْ وَ قَدْ خِبْتُ أَوْ خَسِرْتُ إِنْ أَنَا لَمْ أَعْدِلْ

And it is reported by Al-Zuhry, from Abu Salma, from Abu Saeed Al-Khudry who said, 'While we were in the presence of Rasool-Allah[saww] and he[saww] was distributing when Zul Khuweysara, a man from the clan of Tameem came to him[saww], and he said, 'O Rasool-Allah[saww]! Be fair'. He[saww] said: 'Woe be unto you, and who will be fair if I[saww] am not fair (if) I[saww] have swindled or incurred you a loss then I[saww] am not being fair'.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ فَقَالَ رَسُولُ اللَّهِ ص دَعْهُ فَإِنَّ لَهُ أَصْحَاباً يُحَقِّرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ وَ صِيَامَهُ مَعَ صِيَامِهِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

Umar Bin Al-Khattab said, 'O Rasool-Allah[saww]! Can you[saww] permit me regarding him, I will strike off his neck'. Rasool-Allah[saww] said: 'Leave him, for there are such companions for him, the Salat of one of you is degraded by his Salat, and his Fast with his Fast. They are reciting the Quran not exceeding their ways, passing from Al-Islam just as the arrow passes from the shooting.

قَالَ أَبُو سَعِيدٍ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ص وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَاتَلَهُمْ وَ أَنَا مَعَهُ وَ أَمَرَ بِذَلِكَ الرَّجُلَ فَالْتُمِسَ فَوُجِدَ فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ الَّذِي نَعَتَ- رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ.

Abu Saeed said, 'I testify that I heard this from Rasool-Allah[saww], and I testify that Ali[asws] Bin Abu Talib[asws] fought them and I was with him[asws], and ordered with that man, so he[asws] sought and found and came with him until I looked at him upon the description which Rasool-Allah[saww] had described him with' – It is reported by Al-Bukhari in Al-Saheeh.

قَالُوا ثُمَّ رَكِبَ رَسُولُ اللَّهِ ص وَ اتَّبَعَهُ النَّاسُ يَقُولُونَ يَا رَسُولَ اللَّهِ اقْسِمْ عَلَيْنَا فَيْئَنَا حَتَّى أَلْجَئُوهُ إِلَى شَجَرَةٍ فَانْتَزَعَ عَنْهُ رِدَاؤُهُ فَقَالَ أَيُّهَا النَّاسِ رُدُّوا عَلَيَّ رِدَائِي فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ عِنْدِي عَدَدُ شَجَرَتِهَا نَعَماً لَقَسَمْتُهُ عَلَيْكُمْ ثُمَّ مَا أَلْفَيْتُمُونِي بَخِيلًا وَ لَا جَبَاناً

They said, 'Then Rasool-Allah[saww] rode and the people followed him[saww] saying, 'O Rasool-Allah[saww]! Distribute upon us our booty until they backed him[saww] to a tree and snatched his[saww] robe from him[saww]. He[saww] said: 'O you people! Return my[saww] robe back to me[saww]! By the One[azwj] in Whose Hand is my[saww] soul, if there was with me[saww] bounties of the number of its trees I[saww] would have distributed it upon you all, then you would have neither found me[saww] stingy nor a coward'.

ثُمَّ قَامَ إِلَى جَنْبِ بَعِيرٍ وَ أَخَذَ مِنْ سَنَامِهِ وَبَرَةً فَجَعَلَهَا بَيْنَ إِصْبَعَيْهِ فَقَالَ يَا أَيُّهَا النَّاسُ وَ اللَّهِ مَا لِي مِنْ فَيْئِكُمْ هَذِهِ الْوَبَرَةِ إِلَّا الْخُمُسُ وَ الْخُمُسُ مَرْدُودٌ عَلَيْكُمْ فَأَدُّوا الْخِيَاطَ وَ الْمَخِيطَ فَإِنَّ الْغُلُولَ عَارٌ وَ نَارٌ وَ شَنَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ

Then he[saww] stood to the side of a camel and took fur from its hump and made it to be between his[saww] fingers and said: 'O you people! By Allah[azwj], there is not for me from your booty even this fur, except for the fifth, and the fifth it returned to you all, so deliver the sewing and the sewn, for the swindling is a shame, and fire and a disgraceful action upon it doer up to the Day of Qiyamah'.

فَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ بِكُبَّةٍ مِنْ خُيُوطِ شَعْرٍ فَقَالَ يَا رَسُولَ اللَّهِ أَخَذْتُ هَذَا لِأَخِيطَ بِهَا بَرْذَعَةَ بَعِيرٍ لِي فَقَالَ رَسُولُ اللَّهِ ص أَمَّا حَقِّي مِنْهَا فَلَكَ فَقَالَ الرَّجُلُ أَمَّا إِذَا بَلَغَ الْأَمْرُ هَذَا فَلَا حَاجَةَ لِي بِهَا وَ رَمَى بِهَا مِنْ يَدِهِ.

A man from the Helpers came to him[saww] with a ball of hair threads and said, 'O Rasool-Allah[saww]! I took this to sew with it a saddlecloth of a camel of mine'. Rasool-Allah[saww] said: 'As for my[saww] right in it, so it is for you'. The man said, 'But when the matter has this, so there is no need for me with it', and he threw it from his hand'.

ثم خرج رسول الله ص من الجعرانة في ذي القعدة إلى مكة فقضى بها عمرته ثم صدر إلى المدينة و خليفته على أهل مكة معاذ بن جبل و قال محمد بن إسحاق استخلف عتاب بن أسيد و خلف معه معاذا يفقه الناس في الدين و يعلمهم و حج بالناس في تلك السنة و هي سنة ثمان عتاب بن أسيد و أقام ص بالمدينة ما بين ذي الحجة إلى رجب.

Then Rasool-Allah[saww] went out from Al-Ja'rana during Zil Qadah to Makkah and fulfilled his[saww] Umrah at it, then went to Al-Medina and he[saww] left behind Muaz Bin Jabal in charge upon the people of Makkah. And Muhammad Bin Is'haq said, 'He[saww] left behind Ataab Bin Aseyd and left behind with him Muaz to make the people understand regarding the Religion and teach them, and Atab Bin Aseyd performed Hajj during that year, and it is the year eight, and he[saww] stayed in Al-Medina for what is between Zul Hijjah up to Rajab''.[113]

10- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ الدِّهْقَانِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ بَيَّاعِ السَّابِرِيِّ عَنْ أَبَانٍ عَنْ عَجْلَانَ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَتَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ بِيَدِهِ يَوْمَ حُنَيْنٍ أَرْبَعِينَ.

Al-Kafi – Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad Al-Dihqan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Baya Al-Sabirry, from Aban, from Ajlan Bin Salih who said,

'I heard Abu Abdullah[asws] saying: 'Ali[asws] Bin Abu Talib[asws] killed forty by his[saww] hands on the day of Hunayn''.[114]

11- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ الْمُؤَلَّفَةِ قُلُوبُهُمْ قَالَ هُمْ قَوْمٌ وَحَّدُوا اللَّهَ عَزَّ وَ جَلَّ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ ص وَ هُمْ فِي ذَلِكَ شُكَّاكٌ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمَّدٌ ص

Al-Kafi – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzayna, from Zurara,

'From Abu Ja'far[asws], he (the narrator) said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic: ***and the ones (recently) inclined of their hearts (to Al-Islam) [9:60]***. He[asws] said: 'They were a people professing to the Tawheed of Allah[azwj] Mighty and Majestic, and they kept away from worshipping's the ones besides Allah[azwj], and they testified that there is no god except for Allah[azwj] and that Muhammad[saww] is Rasool-Allah[saww], and there were doubtful regarding part of what Muhammad[saww] came with.

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ص أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَ الْعَطَاءِ لِكَيْ يَحْسُنَ إِسْلَامُهُمْ وَ يَثْبُتُوا عَلَى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَ أَقَرُّوا بِهِ وَ إِنَّ رَسُولَ اللَّهِ ص يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ [وَ] مِنْ قُرَيْشٍ وَ سَائِرِ مُضَرَ مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ عُيَيْنَةُ بْنُ حُصَيْنٍ الْفَزَارِيُّ وَ أَشْبَاهُهُمْ مِنَ النَّاسِ

Allah[azwj] Mighty and Majestic Commanded His[azwj] Prophet[saww] that he[saww] should be kind to them with the wealth and the gifts perhaps their Islam would improve and they would be

[113] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 9
[114] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 10

affirmed upon their Religion which they had entered into and acknowledged with; and on the Day (battle) of Hunayn, Rasool-Allah[saww] was kind to their chiefs of the Arabs from Quraysh and the rest of the (tribe of) Muzar. From them was Abu Sufyan Bin Harb, and Uyayna Bin Huswayn Al-Fazary and the likes of them from the people.

فَغَضِبَتِ الْأَنْصَارُ وَ اجْتَمَعَتْ إِلَى سَعْدِ بْنِ عُبَادَةَ فَانْطَلَقَ بِهِمْ إِلَى رَسُولِ اللَّهِ ص بِالْجِعْرَانَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَ تَأْذَنُ لِي فِي الْكَلَامِ فَقَالَ نَعَمْ فَقَالَ إِنْ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئاً أَنْزَلَ اللَّهُ رَضِينَا وَ إِنْ كَانَ غَيْرَ ذَلِكَ لَمْ نَرْضَ.

The Helpers (Ansaar) were angered and gathered to Sa'ad Bin Ubada. So he went with them to Rasool-Allah[saww] with Al-Ji'rana and he said, 'O Rasool-Allah[saww]! Would you permit me regarding the speech?' He[saww] said: 'Yes'. He said, 'If this matter from this wealth was such which you[saww] have distributed between your[saww] people, a Revelation from Allah[azwj], we are pleased, and if it was other than that, we are not pleased''.[115]

قَالَ زُرَارَةُ وَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ الْأَنْصَارِ أَ كُلُّكُمْ عَلَى قَوْلِ سَيِّدِكُمْ فَقَالُوا سَيِّدُنَا اللَّهُ وَ رَسُولُهُ ثُمَّ قَالُوا فِي الثَّالِثَةِ نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَ رَأْيِهِ

Zurara said,

'And I heard Abu Ja'far[asws] saying: 'Rasool-Allah[saww] said: 'O community of the Helpers! Are all of you upon the word of your chief (Sa'ad)?' They said, 'Our Chiefs are Allah[azwj] and His[azwj] Rasool[saww]'. Then they said regarding the third, 'We are upon the like of his word and his opinion'.

قَالَ زُرَارَةُ فَسَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فَحَطَّ اللَّهُ نُورَهُمْ وَ فَرَضَ اللَّهُ لِلْمُؤَلَّفَةِ قُلُوبُهُمْ سَهْماً فِي الْقُرْآنِ.

Zurara said, 'I heard Abu Ja'far[asws] saying: 'Allah[azwj] Dropped their light, and Allah[azwj] Obligated a share for ***the ones (recently) inclined of their hearts (to Al-Islam) [9:60]*** in the Quran''.

12- شي، تفسير العياشي عَنْ زُرَارَةَ مِثْلَهُ ثُمَّ قَالَ قَالَ زُرَارَةُ قَالَ أَبُو جَعْفَرٍ ع فَلَمَّا كَانَ فِي قَابِلٍ جَاءُوا بِضِعْفِ الَّذِي أَخَذُوا وَ أَسْلَمَ نَاسٌ كَثِيرٌ قَالَ فَقَامَ رَسُولُ اللَّهِ ص خَطِيباً فَقَالَ هَذَا خَيْرٌ أَمِ الَّذِي قُلْتُمْ قَدْ جَاءُوا مِنَ الْإِبِلِ بِكَذَا وَ كَذَا ضِعْفَ مَا أَعْطَيْتُهُمْ وَ قَدْ أَسْلَمَ لِلَّهِ عَالَمٌ وَ نَاسٌ كَثِيرٌ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنَّ عِنْدِي مَا أُعْطِي كُلَّ إِنْسَانٍ دِيَتَهُ عَلَى أَنْ يُسْلِمَ لِلَّهِ رَبِّ الْعَالَمِينَ.

Tafseer Al-Ayyashi – From Zurara, similar to it. Then he said, 'Zurara said, 'Abu Ja'far[asws] said: 'When it was the net year they came with double of which they had taken, and a lot of people became Muslims. So, Rasool-Allah[saww] stood addressing and said: 'Is this better or that which you said? They have come from the camel with such and such, double of what I[saww] had given them, and the world, a lot of people have submitted to Allah[azwj]. By the One[azwj] in Whose Hand is the soul of Muhammad[saww]! I[saww] would love to have with me[saww] what I[saww] could give every human being his wergild upon that he submits to Allah[azwj] Lord[azwj] of the worlds''.[116]

[115] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 11
[116] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 12

13- ثُمَّ قَالَ الْحَسَنُ بْنُ مُوسَى وَ مِنْ غَيْرِ هَذَا الْوَجْهِ رَفَعَهُ قَالَ: قَالَ رَجُلٌ مِنْهُمْ حِينَ قَسَمَ النَّبِيُّ ص غَنَائِمَ حُنَيْنٍ مَا هَذِهِ الْقِسْمَةُ مَا يُرِيدُ اللَّهُ بِهَا فَقَالَ لَهُ بَعْضُهُمْ يَا عَدُوَّ اللَّهِ تَقُولُ هَذَا لِرَسُولِ اللَّهِ ص ثُمَّ جَاءَ إِلَى النَّبِيِّ ص فَأَخْبَرَهُ بِمَقَالَتِهِ فَقَالَ ص قَدْ أُوذِيَ أَخِي مُوسَى بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ

Then Al-Hassan Bin Musa said, and from other than this direction, raising it, said, 'A man from them said when the Prophet[saww] distributed the booty of Hunayn, 'What is this distribution? What does Allah[azwj] Want with it?' One of them said to him, 'O enemy of Allah[azwj]! You are saying this to Rasool-Allah[saww]?' Then he came to the Prophet[saww] and informed him[saww] with his words. He[saww] said: 'They had hurt my[saww] brother[as] Musa[as] with more than this, and he[as] was patient'.

قَالَ وَ كَانَ يُعْطِي لِكُلِّ رَجُلٍ مِنَ الْمُؤَلَّفَةِ قُلُوبُهُمْ مِائَةَ رَاحِلَةٍ.

He said, 'And he[saww] gave to every man from ***the ones (recently) inclined of their hearts (to Al-Islam) [9:60]***, one hundred rides (camels etc.)''.[117]

14- ما، الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عبيد الله بن عمار الثقفي عن علي بن محمد بن سليمان النوفلي سنة خمس و أربعين و مائتين عن أبيه عن يزيد بن عبد الملك النوفلي عن أبيه عن المغيرة بن الحارث بن نوفل بن الحارث بن عبد المطلب عن أبيه عن جده نوفل أنه كان يحدث عن يوم حنين قال: فر الناس جميعا و أعروا رسول الله ص فلم يبق معه إلا سبعة نفر من بني عبد المطلب العباس و ابنه الفضل و علي و أخوه عقيل و أبو سفيان و ربيعة و نوفل بنو الحارث بن عبد المطلب

(The book) 'Al-Amaali' of the sheykh Al-Tusi – 'A group, from Abu Al-Mufazzal, from Ahmad Bin Ubeydullah Bin Amaar Al-Saqafi, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, in the year one hundred and forty five, from his father, from Yazeed Bin Abul Malik Al-Nowfali, from his father, from Al-Mugheira Bin Al-Haris Bin Nowfal Bin Al-haris Bin Abdul Muttalib, from his father, from his grandfather Nowfal,

'He used to narrated about the day of Hunayn saying, 'The people fled in their entirety and exposed Rasool-Allah[saww], and there did not remain with him[saww] except seven persons from the Clan of Abdul Muttalib[asws] – Al-Abbas and his son Al-Fazal, and Ali[asws] and his[asws] brother Aqeel, and Abu Sufyan, and Rrabie and Nowfal sons of Al-Haris Bin Abdul Muttalib.

و رسول الله ص مصلت سيفه في المجتلد و هو على بغلته الدلدل و هو يقول

أنا النبي لا كذب أنا ابن عبد المطلب

And Rasool-Allah[saww] unsheathed his[saww] sword and he[saww] was upon his[saww] mule 'Al-Duldul', and he[saww] said: '*I[saww] am the Prophet[saww], not a liar. I[saww] am son[saww] of Abdul Muttalib[asws]*!''.[118]

15- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ مُعَاذِ بْنِ سَعِيدٍ الْخَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا بْنِ سَارِيَةَ الْمَكِّيِّ الْقُرَشِيِّ عَنْ أَبِيهِ عَنْ كَثِيرِ بْنِ طَارِقٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ص وَ قَدْ قَدِمَ عَلَيْهِ وَفْدُ أَهْلِ الطَّائِفِ يَا أَهْلَ الطَّائِفِ وَ اللَّهِ لَتُقِيمُنَّ الصَّلَاةَ وَ لَتُؤْتُنَّ الزَّكَاةَ أَوْ لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا كَنَفْسِي يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَقْصَعُكُمْ بِالسَّيْفِ

[117] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 13
[118] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 14

(The book) 'Al-Amaali' of the sheykh Al-Tusi – A group, from Abu Al-Mufazzal, from Muhammad Bin Muaz Bin Saeed Al-Hazramy, from Muhammad Bin Zakariya Bin Sariya Al-Makky Al-Qurshy, from his father, from Kaseer Bin Tariq, from marouf Bin Kharbouz, from Abu Al-Tufayl,

'From Abu Zarr[ra] having said, 'Rasool-Allah[saww], and a delegate from the people of Al-Taif had arrived to him[saww]: 'O people of Al-Taif! By Allah[azwj], you will (have to) establish the Salat and pay the Zakat or else I[saww] will send to you a man like myself[saww]. He[asws] loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. He[asws] will cut you with the sword'.

فَتَطَاوَلَ لَهَا أَصْحَابُ رَسُولِ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ فَأَشَالَهَا ثُمَّ قَالَ هُوَ هَذَا فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ مَا رَأَيْنَا كَالْيَوْمِ فِي الْفَضْلِ قَطُّ.

The companions of Rasool-Allah[saww] prolonged (their necks) for it, and he[saww] grabbed a hand of Ali[asws] and raised it, then said: 'He is this one!' Abu Bakr and Umar said, 'We have not seen like today regarding the merits, at all''.[119]

16- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مَرَّ بِالنَّبِيِّ ص يَوْمٌ كَانَ أَشَدَّ عَلَيْهِ مِنْ يَوْمِ حُنَيْنٍ وَ ذَلِكَ أَنَّ الْعَرَبَ تَبَاغَتْ عَلَيْهِ.

(The book) 'Al-IlAl-Al-Sharaie' – 'Ibn Al-Waleed, from Al-Saffar, from Ibn Marouf, from Ibn Abu Umeyr, from Abdul Rahman Bin Al-Hajjaj,

'From Abu Abdullah[asws] having said: 'There did not pass upon the Prophet[saww] any day more difficult upon him[saww] than the day of Hunayn, and that is that the Arabs surprised (attack) upon him[saww]''.[120]

17- ل، الخصال بِالْإِسْنَادِ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الشُّورَى نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص لَيَنْتَهِيَنَّ بَنُو وَلِيعَةَ أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي طَاعَتُهُ كَطَاعَتِي وَ مَعْصِيَتُهُ كَمَعْصِيَتِي يَغْشَاهُمْ بِالسَّيْفِ غَيْرِي قَالُوا اللَّهُمَّ لَا.

(The book) 'Al-Khisaal' – With the chain from Aamir Bin Wasila who said,

'Amir Al-Momineen[asws] said on the day of the consultation: 'We adjure you all with Allah[azwj]! Is there anyone among you Rasool-Allah[saww] said to him: 'Let the sons of Walia desist or I[saww] will send to them a man like myself[saww]. Obeying him[asws] is like obeying me[saww], and disobeying him[asws] is like disobeying me[saww]. He[asws] will overwhelm them with the sword', apart from me[asws]?' They said, 'O Allah[azwj]! No''.[121]

18- ج، الإحتجاج عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ يَوْمَ الشُّورَى نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَاجَاهُ رَسُولُ اللَّهِ ص يَوْمَ الطَّائِفِ فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ نَاجَيْتَ عَلِيّاً دُونَنَا فَقَالَ لَهُمَا النَّبِيُّ ص مَا أَنَا نَاجَيْتُهُ بَلِ اللَّهُ أَمَرَنِي بِذَلِكَ غَيْرِي قَالُوا لَا

(The book) 'Al-Ihtijaj' – 'From Amro Bin Shimr, fromJabir,

'From Abu Ja'far[asws] having said: 'Amir Al-Momineen[asws] said on the day of the consultation: 'We adjure you all with Allah[azwj]! Is there anyone among you Rasool-Allah[saww] whispered to

[119] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 15
[120] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 16
[121] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 17

him on the day of Al-Taif? Abu Bakr and Umar said, 'He[saww] is whispering to Ali[asws] besides us'. The Prophet[saww] said to them: 'It was not I[saww] who whispered to him[asws], but Allah[azwj] Commanded me[saww] with that', apart from me?' They said, 'No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ [غَيْرِي] قَالُوا لَا.

He[asws] said: 'We adjure you all with Allah[azwj]! Is there anyone among you Rasool-Allah[saww] said to him: 'I[saww] will send to you a man whose hear Allah[azwj] has Tested for the Eman', apart from me[asws]?' They said, 'No''.[122]

19- أقول قال الطبرسي رحمه الله في مجمع البيان، ذكر أهل التفسير و أصحاب السير أن رسول الله ص لما افتتح مكة خرج منها متوجها إلى حنين لقتال هوازن و ثقيف في آخر شهر رمضان أو في شوال سنة ثمان من الهجرة و ذكر القصة نحوا مما مر إلى أن ذكر هزيمة المسلمين و نداء العباس

I (Majlisi) am saying, 'Al-Tabarsy said in (the book) 'Majma Al-Bayan' – The people of Tafseer and the companions of the Seerah mentioned that when Rasool-Allah[saww] conquered Makkah, he[saww] went out from it heading to Hunayn to fight (the tribes of) Hawazin and Saqeef at the end of the month of Ramazan, or in Shawwal of the year eight from the emigration, and he mentioned the story approximate from what has passed up to that he mentioned the defeat of the Muslims and the call of Al-Abbas.

ثم قال فلما سمع المسلمون صوت العباس تراجعوا و قالوا لبيك لبيك و تبادر الأنصار خاصة و نزل النصر من عند الله و انهزمت هوازن هزيمة قبيحة فمروا في كل وجه و لم يزل المسلمون في آثارهم و مر مالك بن عوف فدخل حصن الطائف و قتل منهم زهاء مائة رجل

Then he said, 'When the Muslims heard the voice of Al-Abbas they returned and said, 'Here we are, here we are!', and the Helpers in particular rushed, and the Help descended from the Presence of Allah[azwj], and Hawazin were defeated with an ugly defeat. They ran in every direction and the Muslims did not cease being in their pursuit, and Malik Bin Awf passed and entered the fort of Al-Taif, and one hundred men from them were killed.

و أغنم الله المسلمين أموالهم و نساءهم و أمر رسول الله ص بالذراري و الأموال أن تحدر إلى الجعرانة و ولى على الغنائم بديل بن ورقاء الخزاعي و مضى ع في أثر القوم فوافى الطائف في طلب مالك بن عوف و حاصر أهل الطائف بقية الشهر فلما دخل ذو القعدة انصرف إلى الجعرانة و قسم بها غنائم حنين و أوطاس

And Allah[azwj] Caused the Muslims to attain their wealth and their women, and Rasool-Allah[saww] ordered with their offspring and the wealth that it be sent to Al-Ja'rana, and made Badeyl Bin Warqa Al-Khuzaie to be in charge upon the booty, and he[saww] went in pursuit of the people. He[saww] came across Al-Taif in seeking Malik Bin Awf and besieged the people of Al-Taif for the remainder of the month. When Zul Qadah entered, he[saww] left to go to Al-Ja'rana and distributed the booty of Hunayn and Awtaas at it'.

قال الزهري و بلغني أن شيبة بن عثمان قال: استدبرت رسول الله ص يوم حنين و أنا أريد أن أقتله بطلحة بن عثمان و عثمان بن طلحة و كانا قد قتلا يوم أحد فأطلع الله رسوله على ما في نفسي فالتفت إلي و ضرب في صدري و قال أعيذك بالله يا شيبة فأرعدت فرائصي فنظرت إليه و هو أحب إلي من سمعي و بصري فقلت أشهد أنك رسول الله و أن الله أطلعك على ما في نفسي

[122] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 18

Al-Zuhry said, ‘And it has reached me that Shayba Bin Usman said, ‘Rasool-Allah[saww] advanced on the day of Hunayn and I wanted to kill him[saww] along with Talha Bin Usman, and Usman Bin Talha, and they had both fought on the day of Ohad, but Allah[azwj] Notified His[azwj] Rasool[saww] upon what was within myself, so he[saww] turned towards me and struck in my chest and said: ‘May Allah[azwj] Shelter you, O Shayba!’ My limbs trembled and I looked at him[saww] and he[saww] was the more beloved to me than my hearing and my sight. I said, ‘I testify that you[saww] Rasool[saww] of Allah[azwj] and that Allah[azwj] Notified you[saww] of what is within myself’.

و قسم رسول الله ص الغنائم بالجعرانة و كان معه من سبي هوازن ستة آلاف من الذراري و النساء و من الإبل و الشاء ما لا يدرى عدته

And Rasool-Allah[saww] distributed the booty at Al-Ja’rana and there were with him[saww] from the captives of Hawazin, six thousand from the offspring, and the women, and from the camels and the sheep the number of which is not known.

~~قَالَ أَنَسُ بْنُ مَالِكٍ كَانَ رَسُولُ اللَّهِ ص أَمَرَ مُنَادِياً فَنَادَى يَوْمَ أَوْطَاسٍ أَلَا لَا تُوطَأُ الْحَبَالَى حَتَّى يَضَعْنَ وَ لَا الْحَيَالَى حَتَّى يُسْتَبْرَأْنَ بِحَيْضَةٍ~~

~~Anas Bin Malik (famous Ahadith fabricator) said, ‘Rasool-Allah[saww] had instructed a caller and he called out on the day of Awtaas, ‘Indeed! Do not copulate with the pregnant ones until they give birth, nor the non-pregnant ones until they are free of menstruation!’~~

ثُمَّ أَقْبَلَتْ وُفُودُ هَوَازِنَ وَ قَدِمَتْ عَلَى رَسُولِ اللَّهِ ص بِالْجِعْرَانَةِ مُسْلِمِينَ وَ قَامَ خَطِيبُهُمْ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ مَا فِي الْحَظَائِرِ مِنَ السَّبَايَا خَالَاتُكَ وَ حَوَاضِنُكَ اللَّاتِي كُنَّ يَكْفُلْنَكَ فَلَوْ أَنَّا مَلَحْنَا ابْنَ أَبِي شِمْرٍ أَوِ النُّعْمَانَ بْنَ الْمُنْذِرِ ثُمَّ أَصَابَنَا مِنْهُمَا مِثْلُ الَّذِي أَصَابَنَا مِنْكَ رَجَوْنَا عَائِدَتَهُمَا وَ عَطْفَهُمَا وَ أَنْتَ خَيْرُ الْمَكْفُولِينَ ثُمَّ أَنْشَدَ أَبْيَاتاً

Then a delegation of Hawazin came and Muslims arrived to Rasool-Allah[saww] at Al-Ja’rana, and he[saww] had stood to address them. He said, ‘O Rasool-Allah[saww]! There aren’t in the enclosures of the captives, your[saww] maternal aunt and your[saww] nurse-maid, those who used to be responsible for you[saww]. If we could insist Ibn Abu Shimr or Al-Numan Bin Al-Munzar, then we could attain from these two like that which we attained from you[saww], we could hope for their aid and their affection, and you[saww] are the best of the guarantors’. Then he prosed a poem.

فَقَالَ ص أَيُّ الْأَمْرَيْنِ أَحَبُّ إِلَيْكُمُ السَّبْيُ أَمِ الْأَمْوَالُ قَالُوا يَا رَسُولَ اللَّهِ خَيَّرْتَنَا بَيْنَ الْحَسَبِ وَ بَيْنَ الْأَمْوَالِ وَ الْحَسَبُ أَحَبُّ إِلَيْنَا وَ لَا نَتَكَلَّمُ فِي شَاةٍ وَ لَا بَعِيرٍ فَقَالَ رَسُولُ اللَّهِ أَمَّا الَّذِي لِبَنِي هَاشِمٍ فَهُوَ لَكُمْ وَ سَوْفَ أُكَلِّمُ لَكُمُ الْمُسْلِمِينَ وَ أَشْفَعُ لَكُمْ فَكَلِّمُوهُمْ وَ أَظْهِرُوا إِسْلَامَكُمْ

He[saww] said: ‘Which of the two matters is more beloved to you, the captives or the wealth?’ They said, ‘O Rasool-Allah[saww]! Given a choice between the captives and the wealth, the captives are more beloved to us and we will not speak regarding the sheep nor the camels’. Rasool-Allah[saww] said: ‘As for that which is for the Clan of Hashim[asws], it is for you, and soon I[saww] shall speak to you, the Muslims, and interceded for you, so speak to them and manifest your Islam’.

فَلَمَّا صَلَّى رَسُولُ اللَّهِ ص الْهَاجِرَةَ قَامُوا فَتَكَلَّمُوا فَقَالَ النَّبِيُّ ص قَدْ رَدَدْتُ الَّذِي لِبَنِي هَاشِمٍ وَ الَّذِي بِيَدِي عَلَيْهِمْ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُعْطِيَ غَيْرَ مُكْرَهٍ فَلْيَفْعَلْ وَ مَنْ كَرِهَ أَنْ يُعْطِيَ فَلْيَأْخُذِ الْفِدَاءَ وَ عَلَيَّ فِدَاؤُهُمْ فَأَعْطَى النَّاسُ مَا كَانَ بِأَيْدِيهِمْ إِلَّا قَلِيلًا مِنَ النَّاسِ سَأَلُوا الْفِدَاءَ.

When Rasool-Allah[saww] prayed Salat Al-Hajirah (immigrant), they stood up and spoke. The Prophet[saww] said: 'I[saww] have returned what which was for the Clan of Hashim[asws], and that which is in my[saww] hands, to them. So the one from you loves to give (back) without coercion, the let him do so, and one who dislikes to give, then let him take the ransom, and upon me[saww] is their ransom'. The people gave (back) whatever was in their hands except for a few from the people, they asked for the ransom''.[123]

20- قب، المناقب لابن شهرآشوب عَنِ الصَّادِقِ ع سَبَى رَسُولُ اللَّهِ ص يَوْمَ حُنَيْنٍ أَرْبَعَةَ آلَافِ رَأْسٍ وَ اثْنَيْ عَشَرَ أَلْفَ نَاقَةٍ سِوَى مَا لَا يُعْلَمُ مِنَ الْغَنَائِمِ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub,

'From Al-Sadiq[asws]: 'On the day of Hunayn Rasool-Allah[saww] captured four thousand heads and twelve thousand camels besides what is not known from the sheep'.

وَ قَالَ الزُّهْرِيُّ سِتَّةَ آلَافٍ مِنَ الذَّرَارِيِّ وَ النِّسَاءِ وَ مِنَ الْبَهَائِمِ مَا لَا يُحْصَى وَ لَا يُدْرَى.

And Al-Zuhry said, 'Six thousand from the offspring and the women, and from the animals what cannot be counted nor is it known''.[124]

21- أقول قَالَ الْكَازِرُونِيُّ فِي الْمُنْتَقَى بَعْدَ تِلْكَ الْغَزَوَاتِ: وَ فِي تِلْكَ السَّنَةِ يَعْنِي الثَّامِنَةَ تَزَوَّجَ رَسُولُ اللَّهِ مُلَيْكَةَ الْكِنْدِيَّةِ وَ كَانَ قَتَلَ أَبَاهَا يَوْمَ الْفَتْحِ فَقَالَتْ لَهَا بَعْضُ أَزْوَاجِ النَّبِيِّ ص أَ لَا تَسْتَحِينَ تَزَوَّجِينَ رَجُلًا قَتَلَ أَبَاكِ فَاسْتَعَاذَتْ مِنْهَا فَفَارَقَهَا

I (Majlisi) am saying, 'Al-Kazruni said in (the book) 'Al-Muntaqa', after those military expeditions, 'And during that year, meaning the eight, Rasool-Allah[saww] married Muleykat Al-Kindiya, and he[saww] had killed her father on the day of the conquest. One of the wives of the Prophet[saww] said to her, 'Are you not ashamed marrying a man who killed your father?' She sought refuge from it, and he[saww] separated from her.

وَ فِيهَا وُلِدَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص مِنْ مَارِيَةَ فِي ذِي الْحِجَّةِ وَ كَانَتْ قَابِلَتُهَا مَوْلَاةَ رَسُولِ اللَّهِ ص فَخَرَجَتْ إِلَى زَوْجِهَا أَبِي رَافِعٍ فَأَخْبَرَتْهُ بِأَنَّهَا قَدْ وَلَدَتْ غُلَاماً فَجَاءَ أَبُو رَافِعٍ إِلَى رَسُولِ اللَّهِ ص فَبَشَّرَهُ بِأَنَّهَا قَدْ وَلَدَتْ غُلَاماً فَوَهَبَ لَهُ عَبْداً وَ سَمَّاهُ إِبْرَاهِيمَ وَ عَقَّ عَنْهُ يَوْمَ سَابِعِهِ وَ حَلَقَ رَأْسَهُ فَتَصَدَّقَ بِزِنَةِ شَعْرِهِ فِضَّةً عَلَى الْمَسَاكِينِ وَ أَمَرَهُ بِشَعْرِهِ فَدُفِنَتْ فِي الْأَرْضِ

And during it he[saww] was blessed Ibrahim[as], son[as] of Rasool-Allah[saww], from Mariah, during Zil Hijjah, and her midwife was (Salma) a slave girl of Rasool-Allah[saww]. She went out to her husband Abu Rafie and informed him with that a boy had been born. Abu Raife came to Rasool-Allah[saww] and gave him[saww] the glad tidings with that (he[saww]) blessed with a boy. He[saww] gifted a slave to him and he[saww] named him[as] 'Ibrahim', and performed *Aqeeqa* from him[as] on the seventh day and shaved his head, and he[saww] gave silver in charity with the weight of his[as] hair, upon the poor, and instructed for his[as] hair to be buried in the ground.

وَ تَنَافَسَتْ فِيهِ نِسَاءُ الْأَنْصَارِ أَيُّهُنَّ تُرْضِعُهُ فَدَفَعَهُ رَسُولُ اللَّهِ ص إِلَى أُمِّ بُرْدَةَ بِنْتِ الْمُنْذِرِ بْنِ زَيْدٍ وَ زَوْجُهَا الْبَرَاءُ بْنُ أَوْسٍ وَ كَانَ ص يَأْتِي أُمَّ بُرْدَةَ فَيَقِيلَ عِنْدَهَا وَ يُؤْتَى بِإِبْرَاهِيمَ وَ غَارَتْ نِسَاءُ رَسُولِ اللَّهِ ص وَ اشْتَدَّ عَلَيْهِنَّ حِينَ رُزِقَ مِنْهَا الْوَلَدَ.

[123] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 19
[124] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 20

And the women of the Helpers competed regarding him[as] as to which of them would breast-feed him[as]. Rasool-Allah[saww] handed him[as] over to Umm Burdah Bint Al-Munzar Bin Zayd and her husband Al-Bara'a Bin Aws, and he[saww] went to Umm Burdah; and it is said during it, 'And he[saww] came with Ibrahim[as] and the women of Rasool-Allah[saww] were jealous and it was grievous upon them when he[saww] had been Graced with the son[as] from her (Mariah)'.

وَ رُوِيَ عَنْ أَنَسٍ قَالَ: لَمَّا وَلَدَتْ إِبْرَاهِيمَ جَاءَ جَبْرَئِيلُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا أَبَا إِبْرَاهِيمَ.

And it is reported from Anas (famous Ahadith fabricator) who said, 'When Ibrahim[as] was blessed, Jibraeel[as] came to Rasool-Allah[saww] and said: 'The greetings be upon you[saww], O father[saww] of Ibrahim[as]''.

وَ رُوِيَ عَنْهُ أَيْضاً قَالَ قَالَ رَسُولُ اللَّهِ ص وُلِدَ اللَّيْلَةَ لِي غُلَامٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ

And it is reported from him (Anas the famous Ahadith fabricator) as well who said, 'Rasool-Allah[saww] said: 'Tonight I[saww] been blessed with a boy and I[saww] have named him[as] with the name of my[saww] father[as] Ibrahim[as]'.

~~قَالَ ثُمَّ دَفَعَهُ إِلَى أُمِّ سَيْفٍ امْرَأَةِ قَيْنٍ بِالْمَدِينَةِ يُقَالُ لَهُ أَبُو يُوسُفَ.~~

~~He said, 'Then he[saww] handed him[as] over to Umm Sayf, a wife of a guard at Al-Medina called Abu Yusuf''.~~

~~و فيها ماتت زينب بنت رسول الله ص و كانت أكبر بناته و أول من تزوجت منهن تزوجها ابن خالتها أبو العاص بن الربيع قبل النبوة فولد له عليا و أمامة أما علي فمات في ولاية عمر و أما أمامة فماتت سنة خمسين.~~

~~And during it Zaynab, (step) daughter of Rasool Allah[saww], died, and she was the eldest of his[saww] daughters and the first one of them to get married. As son of her maternal aunt, Abu Al-Aas Bin Al-Rabie married her before the Prophet-hood. Ali and Amamah were born for him. As for Ali, he died during the rule of Umar, and as for Amamah, she died in the year fifty''.~~[125]

22 و قال ابن الأثير في الكامل،: و فيها بعث رسول الله ص عمرو بن العاص إلى جيفر و عمرو ابني الجلندى فأخذ الصدقة من أغنامهم و ردها على فقرائهم و فيها بعث رسول الله ص كعب بن عمير إلى ذات اطلاع من الشام فأصيب هو و أصحابه و فيها بعث أيضا عيينة بن حصن الفزاري إلى بني العنبر من تميم فأغار عليهم و سبى منهم نساء ..

Ibn Al-Aseer said, said in (the book) 'Al-Kamil' – 'And during it Rasool-Allah[saww] sent Amro Bin Al-Aas to Jayfar, and Amro Ibn Al-Jalandy, and took the charities from their booty and returned it to their poor ones. And during it Rasool-Allah[saww] sent Ka'ab Bin Umeyr to Zat Al-Itla'a from Syria. He and his companions were killed. During it as well he[saww] sent Uyayna Bin Hasan Al-Fazary to the clan of Al-Anbar. He attacked upon them and captured women from them''.[126]

[125] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 21
[126] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 22

23- وجدت بخط الشيخ محمد بن علي الجبعي رحمه الله نقلا من خط الشيخ الشهيد قدس الله روحه من طرق العامة مرفوعا إلى أبي عمرو زياد بن طارق عن أبي جرول زهير الجشمي قال لما أسرنا رسول الله ص يوم هوازن و ذهب يفرق السبي و النساء أتيته فأنشدته

امنن علينا رسول الله في كرم ... فإنك المرء نرجوه و ننتظر

امنن على بيضة قد عاقها قدر ... مشتت شملها في دهرها غير

أبقت لنا الدهر هتافا على حزن ... على قلوبهم الغماء و الغمر

إن لم تداركهم نعماء تنشرها ... يا أرجح الناس حلما حين تختبر

امنن على نسوة قد كنت ترضعها ... إذ فوك يملؤه من محضها الدرر

إذ أنت طفل صغير كنت ترضعها ... و إذ يزينك ما تأتي و ما تذر

لا تجعلنا كمن شالت نعامته ... و استبق منا فإنا معشر زهر

إنا لنشكر للنعماء إذ كفرت ... و عندها بعد هذا اليوم مدخر

فألبس العفو من قد كنت ترضعه ... من أمهاتك إن العفو منتشر

يا خير من مرحت كمت الجياد به ... عند الهياج إذا ما استوقد الشرر

إنا نؤمل عفوا منك تلبسه ... هذي البرية إذ تعفو و تنتصر

فاعف عفا الله عما أنت راهبه ... يوم القيامة إذ يهدى لك الظفر

And it has been found in the handwriting of the sheykh Muhammad Bin Ali Al-Jabaie, copied from the handwriting of the sheykh, the martyr, from the way of the general Muslims, raised to Abu Amro Ziyad Bin Tariq, from Abu Jowl Zaheer Al-Jashmy who said,

'When Rasool-Allah[saww] captured us on the day of Hawazin and went to separate the captives and the women, I came to him[saww] and prosed (a poem).

قَالَ فَلَمَّا سَمِعَ هَذَا الشِّعْرَ قَالَ ص مَا كَانَ لِي وَ لِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَهُمْ وَ قَالَ قُرَيْشٌ مَا كَانَ لَنَا فَهُوَ لِلَّهِ وَ لِرَسُولِهِ وَ قَالَتِ الْأَنْصَارُ مَا كَانَ لَنَا فَهُوَ لِلَّهِ وَ لِرَسُولِهِ.

He said, 'When he[saww] heard this poem, he[saww] said: 'Whatever was for me[saww] and for the Clan of Abdul Muttalib[asws], so it is for them'. And Quraysh said, 'Whatever was for us, so it is for Allah[azwj] and for His[azwj] Rasool[saww]'. And the Helpers said, 'Whatever was for us, so it is for Allah[azwj] and for His[azwj] Rasool[saww]'.[127]

[127] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 28 H 23

باب 29 غزوة تبوك و قصة العقبة

CHAPTER 29 – MILITARY EXPEDITION OF TABUK AND STORY OF AL-AQABA

الآيات التوبة قاتِلُوا الَّذِينَ لا يُؤْمِنُونَ بِاللَّهِ وَ لا بِالْيَوْمِ الْآخِرِ وَ لا يُحَرِّمُونَ ما حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صاغِرُونَ

The Verses – (Surah) Al-Tawba: ***Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]***

و قال سبحانه يا أَيُّهَا الَّذِينَ آمَنُوا ما لَكُمْ إِذا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَ رَضِيتُمْ بِالْحَياةِ الدُّنْيا مِنَ الْآخِرَةِ فَما مَتاعُ الْحَياةِ الدُّنْيا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

And the Glorious Said: ***O you who believe! What is the matter with you when it is said to you: 'Advance in the Way of Allah', you cling heavily to the earth? Are you pleased with the life of the world rather than the Hereafter? So what is provision of the life of the world compared to the Hereafter except for a little? [9:38]***

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذاباً أَلِيماً وَ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ وَ لا تَضُرُّوهُ شَيْئاً وَ اللَّهُ عَلى كُلِّ شَيْءٍ قَدِيرٌ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا

If you do not advance, He will Punish you with a painful Punishment and He will Replace you with a people other than you, and you will not (be able to) Harm him of anything; and Allah is Able upon all things [9:39]

إلى قوله انْفِرُوا خِفافاً وَ ثِقالًا وَ جاهِدُوا بِأَمْوالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Up to His[azwj] Words: ***Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41]***

لَوْ كانَ عَرَضاً قَرِيباً وَ سَفَراً قاصِداً لَاتَّبَعُوكَ وَ لكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَ سَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنا لَخَرَجْنا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَ اللَّهُ يَعْلَمُ إِنَّهُمْ لَكاذِبُونَ

If it had been a nearby gain and an easy journey, they would have followed you, but the distance was far upon them. And they are swearing by Allah, 'If we had been able to, we would have gone out along with you'. They are destroying themselves, and Allah Knows they are lying [9:42]

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَ تَعْلَمَ الْكاذِبِينَ

May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars? [9:43]

لا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ يُجاهِدُوا بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

They do not seek your permission, those who are believing in Allah and the Last Day, from striving with their wealth and their selves; and Allah is Knowing the pious [9:44]

إِنَّما يَسْتَأْذِنُكَ الَّذِينَ لا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ ارْتابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

But rather, they are seeking your permission, those who are not believing in Allah and the Last Day and their hearts are doubtful, so they are wavering in their doubts [9:45]

وَ لَوْ أَرادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَ لكِنْ كَرِهَ اللَّهُ انْبِعاثَهُمْ فَثَبَّطَهُمْ وَ قِيلَ اقْعُدُوا مَعَ الْقاعِدِينَ

And had they intended the going forth, they would have prepared for it with a preparation, but Allah Disliked their being Sent forth, so He Inhibited them, and it was said, 'Sit back with the sitting ones' [9:46]

لَوْ خَرَجُوا فِيكُمْ ما زادُوكُمْ إِلَّا خَبالًا وَ لَأَوْضَعُوا خِلالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَ فِيكُمْ سَمَّاعُونَ لَهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Had they gone forth among you, it would not have increased you except for ruination, and they would have been active in your midst seeking the Fitna, and among you (some) would have listened to them; and Allah is Knowing of the unjust ones [9:47]

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَ قَلَّبُوا لَكَ الْأُمُورَ حَتَّى جاءَ الْحَقُّ وَ ظَهَرَ أَمْرُ اللَّهِ وَ هُمْ كارِهُونَ

They had sought the Fitna from before and overturn the matters to you until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48]

وَ مِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَ لا تَفْتِنِّي أَلا فِي الْفِتْنَةِ سَقَطُوا وَ إِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكافِرِينَ

And from them is one who is saying, 'Permit me and do not try me'. Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49]

إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَ إِنْ تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنا أَمْرَنا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَ هُمْ فَرِحُونَ

If good befalls you, it grieves them, and if a calamity befalls you, they are saying, 'We have taken (care of) our affairs from before', and they are turning around and they are joyful [9:50]

قُلْ لَنْ يُصِيبَنا إِلَّا ما كَتَبَ اللَّهُ لَنا هُوَ مَوْلانا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Say: 'It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely' [9:51]

قُلْ هَلْ تَرَبَّصُونَ بِنا إِلَّا إِحْدَى الْحُسْنَيَيْنِ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

Say: 'Are you waiting with us except for one of the two excellent things? And we are waiting with you that Allah would Afflict you with a Punishment from Him or by our hands. Therefore wait, we (too) are waiting along with you' [9:52]

قُلْ أَنْفِقُوا طَوْعاً أَوْ كَرْهاً لَنْ يُتَقَبَّلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْماً فاسِقِينَ

Say: 'Spend willingly or unwillingly, it will never be Accepted from you. You were a mischief making people' [9:53]

وَ ما مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لا يَأْتُونَ الصَّلاةَ إِلَّا وَ هُمْ كُسالى وَ لا يُنْفِقُونَ إِلَّا وَ هُمْ كارِهُونَ

And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, nor are they performing the Salat except and they are sluggish, nor are they spending except and they are unwilling [9:54]

فَلا تُعْجِبْكَ أَمْوالُهُمْ وَ لا أَوْلادُهُمْ إِنَّما يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِها فِي الْحَياةِ الدُّنْيا وَ تَزْهَقَ أَنْفُسُهُمْ وَ هُمْ كافِرُونَ

So do not let their wealth or their children fascinate you. But rather, Allah Intends to Punish them with it in the life of the world and their souls would depart while they are Kafirs [9:55]

وَ يَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَ ما هُمْ مِنْكُمْ وَ لكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

And they are swearing by Allah they are from you, and they are not from you, but they are a people (who are) different [9:56]

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغاراتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ وَ هُمْ يَجْمَحُونَ

If they could find a refuge or caves or places to enter into, they would have turned towards it, rushing [9:57]

إلى قوله سبحانه وَ مِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ

Up to the Words of the Glorious: ***And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. Say: 'A hearer of good for you all. He believes in Allah and has faith in the Momineen, [9:61]***

إلى قوله يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَ اللَّهُ وَ رَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كانُوا مُؤْمِنِينَ

Up to His[azwj] Words: ***They are swearing by Allah to you in order to please you, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62]***

إلى قوله يَحْذَرُ الْمُنافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِما فِي قُلُوبِهِمْ قُلِ اسْتَهْزِؤُا إِنَّ اللَّهَ مُخْرِجٌ ما تَحْذَرُونَ

Up to His[azwj] Words: ***The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. Say: 'Keep mocking! Surely Allah will Bring forth what you are being cautious of' [9:64]***

وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّما كُنَّا نَخُوضُ وَ نَلْعَبُ قُلْ أَ بِاللَّهِ وَ آياتِهِ وَ رَسُولِهِ كُنْتُمْ تَسْتَهْزِؤُنَ

And if you question them, they would say, 'But rather, we were just talking and playing'. Say: 'Was it Allah and His Signs and His Rasool you were mocking at?' [9:65]

لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمانِكُمْ إِنْ نَعْفُ عَنْ طائِفَةٍ مِنْكُمْ نُعَذِّبْ طائِفَةً بِأَنَّهُمْ كانُوا مُجْرِمِينَ

Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you, We will Punish a group because they were criminals [9:66]

إلى قوله يَحْلِفُونَ بِاللَّهِ ما قالُوا وَ لَقَدْ قالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلامِهِمْ وَ هَمُّوا بِما لَمْ يَنالُوا وَ ما نَقَمُوا إِلَّا أَنْ أَغْناهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْراً لَهُمْ وَ إِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذاباً أَلِيماً فِي الدُّنْيا وَ الْآخِرَةِ وَ ما لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَ لا نَصِيرٍ

Up to His[azwj] Words: ***They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]***

و قال تعالى فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلافَ رَسُولِ اللَّهِ وَ كَرِهُوا أَنْ يُجاهِدُوا بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَ قالُوا لا تَنْفِرُوا فِي الْحَرِّ قُلْ نارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كانُوا يَفْقَهُونَ

And the Exalted Said: ***Those who stayed behind rejoiced with their sitting back from Rasool-Allah and they were unwilling to fight with their wealth and their selves in the Way of Allah, and they said, 'We will not go out in the heat'. Say: 'The Fire of Hell is more intense in heat', if they had been pondering [9:81]***

فَلْيَضْحَكُوا قَلِيلًا وَ لْيَبْكُوا كَثِيراً جَزاءً بِما كانُوا يَكْسِبُونَ

So let them laugh a little, and they would be crying a lot, being a Recompense due to what they had earned [9:82]

فَإِنْ رَجَعَكَ اللَّهُ إِلى طائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَداً وَ لَنْ تُقاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخالِفِينَ

So, if Allah Returns you to a party from them, then they would seek your permission for the going out. Say to them: 'You will never go out with me, ever, and will never fight an enemy with me. You were pleased with the sitting back first time, then sit back with the ones staying behind' [9:83]

وَ لا تُصَلِّ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً وَ لا تَقُمْ عَلى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَ رَسُولِهِ وَ ماتُوا وَ هُمْ فاسِقُونَ

And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave. They committed Kufr with Allah and His Rasool, and they are dying while they are mischief-makers [9:84]

وَ لا تُعْجِبْكَ أَمْوالُهُمْ وَ أَوْلادُهُمْ إِنَّما يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِها فِي الدُّنْيا وَ تَزْهَقَ أَنْفُسُهُمْ وَ هُمْ كافِرُونَ

And let not their wealth and their children fascinate you. But rather, Allah Intends to Punish them with these in the world and their souls would depart while they are Kafirs [9:85]

وَ إِذا أُنْزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَ جاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَ قالُوا ذَرْنا نَكُنْ مَعَ الْقاعِدِينَ

And whenever a Chapter is Revealed that they should believe in Allah and along with His Rasool, those of them with ampleness seek your permission and they are saying, 'Leave us to be with the ones sitting back' [9:86]

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوالِفِ وَ طُبِعَ عَلى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ

They are pleased to be with those who stay behind, and there is a seal-upon their hearts, so they don't understand [9:87]

لكِنِ الرَّسُولُ وَ الَّذِينَ آمَنُوا مَعَهُ جاهَدُوا بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ وَ أُولئِكَ لَهُمُ الْخَيْراتُ وَ أُولئِكَ هُمُ الْمُفْلِحُونَ

But the Rasool and those who are believing in him are striving with their wealth and their selves. Those, for them would be the good things, and those, they are the successful ones [9:88]

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ خالِدِينَ فِيها ذلِكَ الْفَوْزُ الْعَظِيمُ

Allah has Prepared for them Gardens beneath which the rivers flow, to abide therein eternally; that is the mighty achievement [9:89]

وَ جاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرابِ لِيُؤْذَنَ لَهُمْ وَ قَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَ رَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذابٌ أَلِيمٌ

And the excused ones from the Bedouins came for permission to be granted to them, and those belied Allah and His Rasool sat back. Those of them who were committing Kufr would be hit by a painful Punishment [9:90]

لَيْسَ عَلَى الضُّعَفاءِ وَ لا عَلَى الْمَرْضى وَ لا عَلَى الَّذِينَ لا يَجِدُونَ ما يُنْفِقُونَ حَرَجٌ إِذا نَصَحُوا لِلَّهِ وَ رَسُولِهِ ما عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَ اللَّهُ غَفُورٌ رَحِيمٌ

There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91]

وَ لا عَلَى الَّذِينَ إِذا ما أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لا أَجِدُ ما أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَناً أَلَّا يَجِدُوا ما يُنْفِقُونَ

Nor upon those when they came to you that you might carry them. You said: 'I cannot find what I can carry you upon. They turned back and their eyes overflowed from the tears in grief of not finding what they could be spending [9:92]

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَ هُمْ أَغْنِياءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوالِفِ وَ طَبَعَ اللَّهُ عَلى قُلُوبِهِمْ فَهُمْ لا يَعْلَمُونَ

But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind; and Allah Sealed upon their hearts, so they don't know [9:93]

يَعْتَذِرُونَ إِلَيْكُمْ إِذا رَجَعْتُمْ إِلَيْهِمْ قُلْ لا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبارِكُمْ وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ ثُمَّ تُرَدُّونَ إِلى عالِمِ الْغَيْبِ وَ الشَّهادَةِ فَيُنَبِّئُكُمْ بِما كُنْتُمْ تَعْمَلُونَ

They will be making excuses to you when you return to them. Say: 'Do not make excuses. We will never believe you. Allah has Informed us of your news, and Allah and His Rasool would be seeing your deeds, then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing [9:94]

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَ مَأْواهُمْ جَهَنَّمُ جَزاءً بِما كانُوا يَكْسِبُونَ

They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95]

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لا يَرْضى عَنِ الْقَوْمِ الْفاسِقِينَ

They will swear to you for you to be pleased from them. So even if you are pleased from them, Allah will not be Pleased from the mischief-making people [9:96]

إلى قوله سبحانه وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صالِحاً وَ آخَرَ سَيِّئاً عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Up to the Words of the Glorious: ***And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]***

إلى قوله وَ آخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

Up to His[azwj] Words: ***And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]***

إلى قوله سبحانه لَقَدْ تابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهاجِرِينَ وَ الْأَنْصارِ الَّذِينَ اتَّبَعُوهُ فِي ساعَةِ الْعُسْرَةِ مِنْ بَعْدِ ما كادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُفٌ رَحِيمٌ

Up to the Words of the Glorious: ***Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers, those who followed him during the time of difficulty, from***

after the hearts of a group of them had almost deviated, then He Turned to them (Mercifully); He is Kind, Merciful with them [9:117]

وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذا ضاقَتْ عَلَيْهِمُ الْأَرْضُ بِما رَحُبَتْ وَ ضاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَ ظَنُّوا أَنْ لا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

And upon the three, those who stayed behind until when the earth became straitened upon them with (all) its vastness, and their selves were constricted upon them, and they thought that there was no Refuge from Allah except (returning) to him. Then He Turned to them so they would repent. Surely Allah, He is the Oft-Turning, the Merciful [9:118]

إلى قوله ما كانَ لِأَهْلِ الْمَدِينَةِ وَ مَنْ حَوْلَهُمْ مِنَ الْأَعْرابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَ لا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذلِكَ بِأَنَّهُمْ لا يُصِيبُهُمْ ظَمَأٌ وَ لا نَصَبٌ وَ لا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَ لا يَطَؤُنَ مَوْطِئاً يَغِيظُ الْكُفَّارَ وَ لا يَنالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صالِحٌ إِنَّ اللَّهَ لا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Up to His[azwj] Words: ***It was not for the people of Al-Medina and those around them from the Bedouins, to stay behind from Rasool-Allah, nor should they be desiring their own selves over his self. That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; surely Allah does not Waste a Recompense of the good doers [9:120]***

وَ لا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَ لا كَبِيرَةً وَ لا يَقْطَعُونَ وادِياً إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ ما كانُوا يَعْمَلُونَ

Nor would they be spending an expenditure, small or big, nor traverse a valley, except it would be Written for them for Allah to Recompense them goodly for what they had been doing [9:121]

عَنِ ابْنِ عَبَّاسٍ وَ مُجَاهِدٍ فَلَمَّا نَزَلَتْ قَالَ رَسُولُ اللَّهِ ص لِبَنِي سَلَمَةَ مَنْ سَيِّدُكُمْ قَالُوا جَدُّ بْنُ قَيْسٍ غَيْرَ أَنَّهُ بَخِيلٌ جَبَانٌ فَقَالَ ص وَ أَيُّ دَاءٍ أَدْوَى مِنَ الْبُخْلِ بَلْ سَيِّدُكُمُ الْفَتَى الْأَبْيَضُ الْجَعْدُ بِشْرُ بْنُ بَرَاءِ بْنِ مَعْرُورٍ.

From Ibn Abbas and Mujahid, ‘When it was Revealed, Rasool-Allah[saww] said to the clan of Salama: ‘Who is your chief?’ They said, ‘Jaddu Bin Qays, apart from that he is stingy, a coward’. He[saww] said: ‘And which illness is more an illness than the stinginess? But your chief is the white youth, the curly haired, Bishr Bin Bara’a Bin Marour’’.

فَلَمَّا نَزَلَ قَالَ لِحُذَيْفَةَ مَنْ عَرَفْتَ مِنَ الْقَوْمِ فَقَالَ لَمْ أَعْرِفْ مِنْهُمْ أَحَداً فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ فُلَانٌ وَ فُلَانٌ حَتَّى عَدَّهُمْ كُلَّهُمْ فَقَالَ حُذَيْفَةُ أَ لَا تَبْعَثُ إِلَيْهِمْ فَتَقْتُلَهُمْ فَقَالَ أَكْرَهُ أَنْ تَقُولَ الْعَرَبُ لَمَّا ظَفِرَ بِأَصْحَابِهِ أَقْبَلَ يَقْتُلُهُمْ.

When it was Revealed Al-Huzeyfa said, ‘Whom do you recognise from the people?’ He said, ‘I do not recognise anyone of them’. Rasool-Allah[saww] said: ‘He is so and so and so and so’, until he[saww] counted all of them. Huzeyfa said, ‘Will you[saww] not send to them and you[saww] will kill them’. He[saww] said: ‘I[saww] dislike it that the Arabs may be saying that when I[saww] had achieved victory with his[saww] companions, I[saww] came to the kill them’.

عن ابن كيسان وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ ائْتَمَرُوا بَيْنَهُمْ لِيَقْتُلُوهُ وَ قَالَ بَعْضُهُمْ لِبَعْضٍ إِنْ فَطِنَ نَقُولُ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ وَ إِنْ لَمْ يَفْطُنْ نَقْتُلُهُ.

From Ibn Kaysan – 'And it is reported from Abu Ja'far[asws], similar to it, except that he[saww] said: 'They conspired between them to kill him[saww] and they said to each other, 'If we are caught we would say, ***'But rather, we were just talking and playing' [9:65]***, and if we do not get caught, we will kill him[saww]''.

وَ رُوِيَ أَنَّهُ ص صَلَّى عَلَى عَبْدِ اللَّهِ بْنِ أُبَيٍّ وَ أَلْبَسَهُ قَمِيصَهُ قَبْلَ أَنْ يُنْهَى عَنِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ وَ قِيلَ أَرَادَ ص أَنْ يُصَلِّيَ عَلَيْهِ فَأَخَذَ جَبْرَئِيلُ بِثَوْبِهِ وَ تَلَا عَلَيْهِ لا تُصَلِ عَلى أَحَدٍ مِنْهُمْ ماتَ أَبَداً.

And it is reported that he[saww] prayed Salat upon (the deceased) Abdullah Bin Abayy and put his[saww] shirt on him before he[saww] was Forbidden from the Salat upon the (deceased) hypocrites; and it is said, he[saww] wanted to pray Salat upon him, but Jibraeel[as] grabbed his[saww] cloth and recited unto him[saww]: '***And do not pray Salat upon anyone of them who dies, ever, [9:84]***.

وَ رُوِيَ أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ ص لِمَ وَجَّهْتَ بِقَمِيصِكَ إِلَيْهِ يُكَفَّنُ فِيهِ وَ هُوَ كَافِرٌ فَقَالَ إِنَّ قَمِيصِي لَنْ يُغْنِيَ عَنْهُ مِنَ اللَّهِ شَيْئاً وَ إِنِّي أُؤَمِّلُ مِنَ اللَّهِ أَنْ يَدْخُلَ بِهَذَا السَّبَبِ فِي الْإِسْلَامِ خَلْقٌ كَثِيرٌ.

And it is reported that it was said to Rasool-Allah[saww], 'Why did you[saww] go ahead with your[saww] shirt towards him to enshroud him in it and he is a Kafir?' He[saww] said: 'My[saww] shirt will never avail him of anything from Allah[azwj], and I[saww] am hoping from Allah[azwj] that due to this reason a lot of people will enter into Al-Islam''.

1- وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ- قال أبو حمزة الثمالي بلغنا أنهم ثلاثة نفر من الأنصار أبو لبابة بن عبد المنذر و ثعلبة بن وديعة و أوس بن حذام تخلفوا عن رسول الله عند مخرجه إلى تبوك فلما بلغهم ما أنزل فيمن تخلف عن نبيه ص أيقنوا بالهلاك فأوثقوا أنفسهم بسواري المسجد

And others are acknowledging their sins, [9:102] – Abu Hamza Al-Sumali said, ''It has reached us that they were three persons from the Helpers – Abu Lababa Bin Abdul Manzar, and Sa'albat Bin Wadiya, and Aws Bin Hazaam. They stayed behind from Rasool-Allah[saww] during his[saww] going out (military expedition) to Tabuk. So when it reached them what Allah[azwj] has Revealed for the ones who stay behind from His[azwj] Prophet[saww], they were convinced of their destruction, and tied themselves to the pillars of the Masjid.

فلم يزالوا كذلك حتى قدم رسول الله ص فسأل عنهم فذكر له أنهم أقسموا لا يحلون أنفسهم حتى يكون رسول الله ص محلهم فَقَالَ رَسُولُ اللَّهِ ص وَ أَنَا أُقْسِمُ لَا أَكُونُ أَوَّلَ مَنْ حَلَّهُمْ إِلَّا أَنْ أُؤْمَرَ فِيهِمْ بِأَمْرٍ

They did not cease to be like that until Rasool-Allah[saww] came over, and he[saww] asked about them. It was mentioned to him[saww] that they have vowed that they would not untie themselves until Rasool-Allah[saww] comes over and unties them. And, Rasool-Allah[saww] said: 'And I[saww] vow that I[saww] shall not be the first one to untie them except that I[saww] am Commanded with regards to them with a Command'.

فَلَمَّا نَزَلَ عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ عَمَدَ رَسُولُ اللَّهِ ص إِلَيْهِمْ فَحَلَّهُمْ فَانْطَلَقُوا فَجَاءُوا بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا هَذِهِ أَمْوَالُنَا الَّتِي خَلَّفْتَنَا عَنْكَ فَخُذْهَا وَ تَصَدَّقْ بِهَا عَنَّا فَقَالَ ص مَا أُمِرْتُ فِيهَا بِأَمْرٍ فنزل خُذْ مِنْ أَمْوالِهِمْ صَدَقَةً الآيات.

When (the Verse) ***Perhaps Allah will Turn towards them (Mercifully) [9:102]*** was Revealed, Rasool-Allah[azwj] deliberated towards them and untied them. Then they went away and came back with their wealth to Rasool-Allah[saww], and they said, 'This is our wealth which was left behind from you[saww], therefore take it and give it in charity from it on our behalf'. Rasool-Allah[saww] said: 'I[saww] have yet to be Commanded for it'. So it was Revealed: ***Take charity out from their wealth [9:103]*** – the Verse''.

رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهَا نَزَلَتْ فِي أَبِي لُبَابَةَ.

It is reported from Abu Ja'far[asws]: 'It was Revealed regarding Abu Lubaba'.

و قيل نزلت فيه خاصة حين تأخر عن النبي ص في غزوة تبوك فربط نفسه بسارية على ما تقدم ذكره عن الزهري قال ثم قال أبو لبابة يا رسول الله إن من توبتي أن أهجر دار قومي التي أصبت فيها الذنب و أن أنخلع من مالي كله قَالَ يُجْزِيكَ يَا أَبَا لُبَابَةَ الثُّلُثُ.

And it is said it was Revealed regarding him in particular when he delayed from the Prophet[saww] regarding the military expedition of Tabuk, so he tied himself with a mast, upon what its mention has preceded from Al-Zuhry who said, 'Then Abu Lubaba said, 'O Rasool-Allah[saww]! From my repentance is that I will emigrate from the house of my people in which I had committed the sin and I should vacate from my wealth, all of it'. He[saww] said: 'I Abu Lubaba! The third will suffice you''.

قال مجاهد و قتادة نزلت الآية في هلال بن أمية الواقفي و مرارة بن الربيع و كعب بن مالك و هم من الأوس و الخزرج و كان كعب رجل صدق غير مطعون عليه و إنما تخلف توانيا عن الاستعداد حتى فاته المسير و انصرف رسول الله ص فقال و الله ما لي من عذر و لم يعتذر إليه بالكذب فقال ص صدقت قم حتى يقضي الله فيك أمره

Mujahid and Qatada said, 'The Verse was Revealed regarding Hilal Bin Aiya Al-Waqifi and Marara Bin Al-Rabie and Ka'ab Bin Malik, and they were from Al-Aws and Al-Khazraj, and Ka'ab was a truthful man without any accusation upon him, and rather he stayed behind lingering from the preparations until he missed the journey, and Rasool-Allah[saww] left. He said, 'There is no excuse for me and I will not present excuses to him with a lie'. He[saww] said: 'You speak the truth. Arise, until Allah[azwj] Decrees His[azwj] Command regarding you'.

و جاء الآخران فقالا مثل ذلك و صدقا فنهى رسول الله ص عن مكالمتهم و أمر نساءهم باعتزالهم حتى ضاقَتْ عَلَيْهِمُ الْأَرْضُ بِما رَحُبَتْ فأقاموا على ذلك خمسين ليلة و بنى كعب خيمة على سلع يكون فيها وحده و قال في ذلك

أبعد دور بني القين الكرام و ما شادو علي بنيت البيت من سعف.

And two others came and said similar to that and ratified, but Rasool-Allah[saww] forbid from speaking to them and ordered their wives with isolating from them until ***until when the earth became straitened upon them with (all) its vastness, [9:118]***. They stayed upon that for fifty night and Ka'ab built a tent to be along in it and said regarding that (a couplet),

‘Distant are the houses of the clan of Al-Qayn the honourable, and they hailed upon me a construction of the house of leaves’.

ثم نزلت التوبة عليهم بعد الخمسين في الليل و هي قوله وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا الآية فأصبح المسلمون يبتدرونهم و يبشرونهم قال كعب فجئت إلى رسول الله ص في المسجد و كان ص إذا سر يستبشر كأن وجهه فلقة قمر فقال لي و وجهه يبرق من السرور أبشر بخير يوم طلع عليك شرفه مذ ولدتك أمك

The repentance descended upon them after the fifty (days) during the night, and it is His[azwj] Word: ***And upon the three, those who stayed behind [9:118]*** – the Verse. The Muslims woke up in the morning rushing to them and giving them the good news. Ka’ab said, ‘I went to Rasool-Allah[saww] in the Masjid and there he[saww] was cheerful giving glad tidings, it is as if his[saww] face was a piece of the moon. He[saww] said to me, and his[saww] face flashing from the cheerfulness: ‘Receive good news of the goodness which has emerged upon you its honour since your mother gave you birth’.

قال كعب فقلت له أ من عند الله أم من عندك يا رسول الله فقال من عند الله و تصدق كعب بثلث ماله شكرا لله على توبته.

Ka’ab said, ‘I said to him[saww], ‘Is it from the Presence of Allah[azwj] or from you[saww], O Rasool-Allah[saww]?’ He[saww] said: ‘From the Presence of Allah[azwj]’. And Ka’ab gave in charity with a third of his wealth in thanks to Allah[azwj] upon his repentance’.

قال الحسن كان العشرة من المسلمين يخرجون على بعير يعتقبونه بينهم يركب الرجل ساعة ثم ينزل فيركب صاحبه كذلك و كان زادهم الشعير المسوس و التمر المدود و الإهالة السنخة و كان النفر منهم يخرجون ما معهم من التمرات بينهم فإذا بلغ الجوع من أحدهم أخذ التمر فلاكها حتى يجد طعمها ثم يعطيها صاحبه فيمصها ثم يشرب عليها جرعة من ماء كذلك حتى يأتي على آخرهم فلا يبقى من التمرة إلا النواة.

Al-Hassan said, ‘The ten from the Muslims went out upon a camel, taking turns between them. A man would ride for a while, then he descended and his companion rode like that, and their provision was the decayed barley and the worm-infested dates, and smelly sauces; and the number from them were going out not having any dates with them between them. When the hunger reached from one of them such, that he grabbed the seed of the dates until he found its taste, then he gave to his companions, and he licked it, then drank upon it a gulp of water. Like that it was until it came upon their last one, and there did not remain from the dates except the husk’’.[128]

2- فس، تفسير القمي انْفِرُوا خِفافاً وَ ثِقالًا قَالَ شَبَاباً وَ شُيُوخاً يَعْنِي إِلَى غَزْوَةِ تَبُوكَ وَ فِي رِوَايَةِ أَبِي الْجَارُودِ فِي قَوْلِهِ لَوْ كانَ عَرَضاً قَرِيباً يَقُولُ غَنِيمَةً قَرِيبَةً لَاتَّبَعُوكَ

Tafseer Al-Qummi - ***Advance lightly and heavily, [9:41]***, he (Ali Bin Ibrahim) said, ‘Youths and elderly, meaning to the military expedition of Tabuk. And in a report of Abu Al-Jaroud regarding His[azwj] Words: ***If it had been a nearby gain [9:42]***, said, ‘They were saying, ‘Had there been (easy to gain) war booty, we would have followed you[saww]’.

[128] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 1

قَوْلُهُ وَ لكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ يَعْنِي إِلَى تَبُوكَ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ لَمْ يُسَافِرْ سَفَراً أَبْعَدَ مِنْهُ وَ لَا أَشَدَّ مِنْهُ وَ كَانَ سَبَبُ ذَلِكَ أَنَّ الصَّيَّافَةَ كَانُوا يَقْدَمُونَ الْمَدِينَةَ مِنَ الشَّامِ مَعَهُمُ الدُّرْنُوكُ وَ الطَّعَامُ وَ هُمُ الْأَنْبَاطُ فَأَشَاعُوا بِالْمَدِينَةِ أَنَّ الرُّومَ قَدِ اجْتَمَعُوا يُرِيدُونَ غَزْوَ رَسُولِ اللَّهِ ص فِي عَسْكَرٍ عَظِيمٍ وَ أَنَّ هِرَقْلَ قَدْ سَارَ فِي جُنُودِهِ وَ جَلَبَ مَعَهُمْ غَسَّانَ وَ جُذَامَ وَ فِهْراً وَ عَامِلَةَ وَ قَدْ قَدِمَ عَسَاكِرُهُ الْبَلْقَاءَ وَ نَزَلَ هُوَ حِمْصَ

His[azwj] Words: ***but the distance was far upon them. [9:42]*** – meaning to Tabuk, and that is that Rasool-Allah[saww] did not travel on any journey further than it nor more difficult that it, and the reason for that is that the summer travellers were arriving at Al-Medina from Syrian, with them was the merchandise (carpets) and the food, and they spread (the news) in Al-Medina that the Romans had gathered intending to battle Rasool-Allah[saww] among a large army and that Hercules had travelled among his army, and with them were (the tribes of) Gasaan, and Juzaam, and Fihra, and Aamilah, and his army had arrived at Al-Balqa'a, and he had descended at Homs.

فَأَمَرَ رَسُولُ اللَّهِ أَصْحَابَهُ التَّهَيُّؤَ إِلَى تَبُوكَ وَ هِيَ مِنْ بِلَادِ الْبَلْقَاءِ وَ بَعَثَ إِلَى الْقَبَائِلِ حَوْلَهُ وَ إِلَى مَكَّةَ وَ إِلَى مَنْ أَسْلَمَ مِنْ خُزَاعَةَ وَ مُزَيْنَةَ وَ جُهَيْنَةَ فَحَثَّهُمْ عَلَى الْجِهَادِ وَ أَمَرَ رَسُولُ اللَّهِ ص بِعَسْكَرِهِ فَضَرَبَ فِي ثَنِيَّةِ الْوَدَاعِ وَ أَمَرَ أَهْلَ الْجِدَةِ أَنْ يُعِينُوا مَنْ لَا قُوَّةَ بِهِ وَ مَنْ كَانَ عِنْدَهُ شَيْءٌ أَخْرَجُوا وَ حَمَلُوا وَ قَوَّوْا وَ حَثُّوا عَلَى ذَلِكَ.

Rasool-Allah[saww] ordered the preparations to Tabuk, and it is from the cities of Al-Balqa'a, and he[saww] sent messages to Al-Balqa'a and around it and to Makkah and to the ones who had become Muslim, from (the clans of) Khuza'a, and Muzeyna, and Juheyna, and urged them upon the Jihad, and Rasool-Allah[saww] ordered with his[saww] army, and they gathered in the valley, and he[saww] ordered the people of strength to assist the ones who had not strength with it, and the one who had something with him should bring it out and carry and strengthen and urge upon that.

وَ خَطَبَ رَسُولُ اللَّهِ ص فَقَالَ بَعْدَ أَنْ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ أَيُّهَا النَّاسُ إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَ أَوْلَى الْقَوْلِ كَلِمَةُ التَّقْوَى وَ خَيْرَ الْمِلَلِ مِلَّةُ إِبْرَاهِيمَ وَ خَيْرَ السُّنَّةِ سُنَنُ مُحَمَّدٍ وَ أَشْرَفَ الْحَدِيثِ ذِكْرُ اللَّهِ وَ أَحْسَنَ الْقَصَصِ هَذَا الْقُرْآنُ

And Rasool-Allah[saww] addressed. He[saww] said after he[saww] had praised Allah[azwj] and extolled upon Him[azwj]: 'O you people! The most truthful of the narrations is the Book of Allah[azwj], and the first word is the phrase of piety, and the best of the religions is the Religion of Ibrahim[as], and the best of the Sunnahs is the Sunnah of Muhammad[saww], and the noblest of the Hadeeth is the Mention of Allah[azwj], and the best of the stories is this Quran;

وَ خَيْرَ الْأُمُورِ عَزَائِمُهَا وَ شَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَ أَحْسَنَ الْهَدْيِ هَدْيُ الْأَنْبِيَاءِ وَ أَشْرَفَ الْقَتْلِ قَتْلُ الشُّهَدَاءِ وَ أَعْمَى الْعَمَى الضَّلَالَةُ بَعْدَ الْهُدَى وَ خَيْرَ الْأَعْمَالِ مَا نَفَعَ وَ خَيْرَ الْهُدَى مَا اتُّبِعَ وَ شَرَّ الْعَمَى عَمَى الْقَلْبِ وَ الْيَدَ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

And the best of the matters are its determinations, and the most evil of the matters are its innovations, and the best of the guidance is the guidance of the Prophets[as], and the noblest of the deaths is the deaths of the martyrs, and the blindest of the blind is the straying after the guidance, and the best of the deeds is what benefits, and the best of the guidance is what is followed, and the evilest of the blindness is the blindness of the heart, and the higher hand is better than the lower hand;

وَ مَا قَلَّ وَ كَفَى خَيْرٌ مِمَّا كَثُرَ وَ أَلْهَى وَ شَرَّ الْمَعْذِرَةِ حِينَ يَحْضُرُ الْمَوْتُ وَ شَرَّ النَّدَامَةِ يَوْمَ الْقِيَامَةِ وَ مِنَ النَّاسِ مَنْ لَا يَأْتِي الْجُمُعَةَ إِلَّا نَزْراً وَ مِنْهُمْ مَنْ لَا يَذْكُرُ اللَّهَ إِلَّا هَجْراً وَ مِنْ أَعْظَمِ الْخَطَايَا اللِّسَانَ الْكَذِبَ وَ خَيْرَ الْغِنَى غِنَى النَّفْسِ وَ خَيْرَ الزَّادِ التَّقْوَى وَ رَأْسَ الْحِكْمَةِ مَخَافَةُ اللَّهِ

And what is less and suffices is better than what is more which diverts, and the evilest of the excuses is when the death presents, and the evilest of the regrets is on the day of Qiyamah, and from the people is one who does not come to the Friday except a little, and from them is one who does not mention Allah[azwj] except in avoidance, and from the greatest of the mistakes (sins) is of the lying tongue, and the best of the riches is the riches of the self, and the best of the provision is the piety, and the head of the wisdom is fear of Allah[azwj];

وَ خَيْرَ مَا أُلْقِيَ فِي الْقَلْبِ الْيَقِينُ وَ الِارْتِيَابَ مِنَ الْكُفْرِ وَ التَّبَاعُدَ مِنْ عَمَلِ الْجَاهِلِيَّةِ وَ الْغُلُولَ مِنْ جَمْرِ جَهَنَّمَ وَ السُّكْرَ جَمْرُ النَّارِ وَ الشِّعْرَ مِنْ إِبْلِيسَ وَ الْخَمْرَ جِمَاعُ الْإِثْمِ وَ النِّسَاءَ حَبَائِلُ إِبْلِيسَ وَ الشَّبَابَ شُعْبَةٌ مِنَ الْجُنُونِ وَ شَرَّ الْمَكَاسِبِ كَسْبُ الرِّبَا وَ شَرَّ الْمَآكِلِ أَكْلُ مَالِ الْيَتِيمِ

And the best of what is cast into the heart is the certainty, and the suspicions are from the Kufr, and the alienation is from the deeds of the pre-Islamic period, and the sip of wine is from the pus of Hell, and the intoxicant is a pus of the Fire, and the poetry (fiction) is from Iblees[la], and the wine is a sum total of the sins, and the women are ropes of Iblees[la], and the youth is a branch of the insanity, and the evilest of the earning is the earning of the interest, and the evilest of the eating is eating the wealth of the orphan;

وَ السَّعِيدَ مَنْ وُعِظَ بِغَيْرِهِ وَ الشَّقِيَ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ إِنَّمَا يَصِيرُ أَحَدُكُمْ إِلَى مَوْضِعِ أَرْبَعَةِ أَذْرُعٍ وَ الْأَمْرَ إِلَى آخِرِهِ وَ مِلَاكَ الْعَمَلِ خَوَاتِيمُهُ وَ أَرْبَى الرِّبَا الْكَذِبُ وَ كُلَّ مَا هُوَ آتٍ قَرِيبٌ وَ شَنَآنَ الْمُؤْمِنِ فِسْقٌ وَ قِتَالَ الْمُؤْمِنِ كُفْرٌ وَ أَكْلَ لَحْمِهِ مِنْ مَعْصِيَةِ اللَّهِ وَ حُرْمَةَ مَالِهِ كَحُرْمَةِ دَمِهِ

And the fortunate is one who is advised by others, and the wretched is one who is wretched in the belly of his mother, and rather (each) one of you will come to a place of four cubits, and the matter is to its ending, and a framework of the deed is its conclusion, and the most compounding is the interest of the lie, and all was is coming is nearby, and enmity of the Momin is immorality, and killing the Momin is Kufr, and eating his flesh (backbiting) is from the disobeying Allah[azwj], and sanctity of his wealth is like sanctity of his blood;

وَ مَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ وَ مَنْ صَبَرَ ظَفِرَ وَ مَنْ يَعْفُ يَعْفُ اللَّهُ عَنْهُ وَ مَنْ كَظَمَ الْغَيْظَ يَأْجُرْهُ اللَّهُ وَ مَنْ يَصْبِرْ عَلَى الرَّزِيَّةِ يُعَوِّضْهُ اللَّهُ وَ مَنْ يَتَّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ وَ مَنْ يَصُمْ يُضَاعِفِ اللَّهُ لَهُ وَ مَنْ يَعْصِ اللَّهَ يُعَذِّبْهُ

And one who relies upon Allah[azwj], He[azwj] would Suffice him, and one who is patient will win, and one who pardons Allah[azwj] will Pardon him, and one who swallows the anger Allah[azwj] will Reward him, and one who is patient upon the calamity Allah[azwj] will Compensate him, and one who pursues the reputation Allah[azwj] Make him be heard with it, and one who is unheard of Allah[azwj] would Double it for him, and one who disobeys Allah[azwj] He[azwj] would Punish him.

اللَّهُمَّ اغْفِرْ لِي وَ لِأُمَّتِي اللَّهُمَّ اغْفِرْ لِي وَ لِأُمَّتِي أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

O Allah[azwj]! Forgive for me[saww] and my[saww] community! O Allah[azwj]! Forgive for me[saww] and my[saww] community! I[saww] seek Forgiveness of Allah[azwj] for me[saww] and for you all!’

قَالَ فَرَغِبَ النَّاسُ فِي الْجِهَادِ لَمَّا سَمِعُوا هَذَا مِنْ رَسُولِ اللَّهِ ص وَ قَدِمَتِ الْقَبَائِلُ مِنَ الْعَرَبِ مِمَّنِ اسْتَنْفَرَهُمْ وَ قَعَدَ عَنْهُ قَوْمٌ مِنَ الْمُنَافِقِينَ وَ غَيْرِهِمْ وَ لَقِيَ رَسُولُ اللَّهِ الْجَدَّ بْنَ قَيْسٍ فَقَالَ لَهُ يَا بَا وَهْبٍ أَ لَا تَنْفِرُ مَعَنَا فِي هَذِهِ الْقُرَى لَعَلَّكَ أَنْ تَحْتَفِدَ بَنَاتِ الْأَصْفَرِ

He (the narrator) said, ‘The people became desirous regarding the Jihad when they heard this from Rasool-Allah[saww], and tribes from the Arabs came, from the ones he[saww] had mobilised them, and a group from the hypocrites and others sat back from him[saww], and Rasool-Allah[saww] met Al-Jadd Bin Qays and said to him: ‘O Abu Wahab! Will you not come with us regarding this town (Tabuk), perhaps you will attain the yellow daughters (Roman girls)?’

فَقَالَ يَا رَسُولَ اللَّهِ وَ اللَّهِ إِنَّ قَوْمِي لَيَعْلَمُونَ أَنَّهُ لَيْسَ فِيهِمْ أَحَدٌ أَشَدُّ عَجَباً بِالنِّسَاءِ مِنِّي وَ أَخَافُ إِنْ خَرَجْتُ مَعَكَ أَنْ لَا أَصْبِرَ إِذَا رَأَيْتُ بَنَاتِ الْأَصْفَرِ فَلَا تَفْتِنِّي وَ ائْذَنْ لِي أَنْ أُقِيمَ

He said, ‘O Rasool-Allah[saww]! By Allah[azwj], my people know that there isn’t anyone among them more intensely fascinated with the women than me, and I fear that if I go out with you[saww], I will not be patient when I see the yellow daughters, so do not tempt me, and permit me to stay’.

وَ قَالَ لِجَمَاعَةٍ مِنْ قَوْمِهِ لَا تَخْرُجُوا فِي الْحَرِّ فَقَالَ ابْنُهُ تَرُدُّ عَلَى رَسُولِ اللَّهِ ص وَ تَقُولُ لَهُ مَا تَقُولُ ثُمَّ تَقُولُ لِقَوْمِكَ لَا تَنْفِرُوا فِي الْحَرِّ وَ اللَّهِ لَيُنْزِلَنَّ اللَّهُ فِي هَذَا قُرْآناً يَقْرَؤُهُ النَّاسُ إِلَى يَوْمِ الْقِيَامَةِ فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ فِي ذَلِكَ وَ مِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَ لا تَفْتِنِّي أَلا فِي الْفِتْنَةِ سَقَطُوا وَ إِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكافِرِينَ

And he said to a group from his people, ‘Do not go out in the heat. His daughter said, ‘Return to Rasool-Allah[saww] and say to him[saww] what you are saying, then say to your people not to be going out in the heat. By Allah[azwj]! Allah[azwj] will Reveal Quran (Verses) regarding this, the people will be reading it up to the Day of Qiyamah’. Allah[azwj] Revealed regarding that: So Allah[azwj] Revealed unto His[azwj] Rasool[saww] regarding that: ***And from them is one who is saying, ‘Permit me and do not try me’. Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49]***.

ثُمَّ قَالَ الْجَدُّ بْنُ قَيْسٍ أَ يَطْمَعُ مُحَمَّدٌ أَنَّ حَرْبَ الرُّومِ مِثْلُ حَرْبِ غَيْرِهِمْ لَا يَرْجِعُ مِنْ هَؤُلَاءِ أَحَدٌ أَبَداً.

Then Aljad Bin Qays said, ‘Is Muhammad[saww] coveting that a war against Rome is like a war against others? Not one of them would return, ever!’’

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَ إِنْ تُصِبْكَ مُصِيبَةٌ أَمَّا الْحَسَنَةُ فَالْغَنِيمَةُ وَ الْعَافِيَةُ وَ أَمَّا الْمُصِيبَةُ فَالْبَلَاءُ وَ الشِّدَّةُ يَقُولُوا قَدْ أَخَذْنا أَمْرَنا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَ هُمْ فَرِحُونَ إِلَى قَوْلِهِ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in a report of Abu Al-Jaroud,

‘From Abu Ja’far[asws] regarding His[azwj] Words: ***If good befalls you, it grieves them, and if a calamity befalls you [9:50]***. He[asws] said: ‘As for the good so it is the war booty and the health. And as for the calamity, so it is the affliction and the hardship, ***they are saying, ‘We have taken (care of) our affairs from before’, and they are turning around and they are joyful [9:50] Say: ‘It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely’ [9:51]***’.

وَ قَوْلِهِ قُلْ هَلْ تَرَبَّصُونَ بِنا إِلَّا إِحْدَى الْحُسْنَيَيْنِ يَقُولُ الْغَنِيمَةَ وَ الْجَنَّةَ إِلَى قَوْلِهِ إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

And His[azwj] Words: ***Say: 'Are you waiting with us except for one of the two excellent things? [9:52]*** – He[saww] is saying, the booty and the Paradise, up to His[azwj] Words: ***we (too) are waiting along with you' [9:52]***.

وَ نَزَلَ أَيْضاً فِي الْجَدِّ بْنِ قَيْسٍ فِي رِوَايَةِ عَلِيِّ بْنِ إِبْرَاهِيمَ لَمَّا قَالَ لِقَوْمِهِ لَا تَخْرُجُوا فِي الْحَرِّ فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلافَ رَسُولِ اللَّهِ إِلَى قَوْلِهِ وَ ماتُوا وَ هُمْ فاسِقُونَ فَفَضَحَ اللَّهُ الْجَدَّ بْنَ قَيْسٍ وَ أَصْحَابَهُ

It was Revealed as well regarding Al-Jadd Bin Qays, in a report of Ali Bin Ibrahim, 'When he said to his people, 'Do not go out in the heat': ***Those who stayed behind rejoiced with their sitting back from Rasool-Allah [9:81]*** – up to His[azwj] Words: ***and they are dying while they are mischief-makers [9:84]***. So Allah[azwj] Exposed Al-Jadd Bin Qays and his companions.

فَلَمَّا اجْتَمَعَ لِرَسُولِ اللَّهِ ص الْخُيُولُ رَحَلَ مِنْ ثَنِيَّةِ الْوَدَاعِ وَ خَلَّفَ أَمِيرَ الْمُؤْمِنِينَ ع عَلَى الْمَدِينَةِ فَأَرْجَفَ الْمُنَافِقُونَ بِعَلِيٍّ ع فَقَالُوا مَا خَلَّفَهُ إِلَّا تَشَؤُّماً بِهِ

When the cavalry horses gathered to Rasool-Allah[saww], he[saww] departed from the pagan farewell, and made Amir Al-Momineen[asws] a Caliph upon Al-Medina. The hypocrites spread false rumours about Ali[asws] and they said, 'He[asws] did not leave him[asws] behind except he[saww] was annoyed with him[asws]'.

فَبَلَغَ ذَلِكَ عَلِيّاً ع فَأَخَذَ سَيْفَهُ وَ سِلَاحَهُ وَ لَحِقَ بِرَسُولِ اللَّهِ ص بِالْجُرْفِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَ لَمْ أُخَلِّفْكَ عَلَى الْمَدِينَةِ قَالَ نَعَمْ وَ لَكِنِ الْمُنَافِقُونَ زَعَمُوا أَنَّكَ خَلَّفْتَنِي تَشَؤُّماً بِي فَقَالَ كَذَبَ الْمُنَافِقُونَ يَا عَلِيُّ أَ مَا تَرْضَى أَنْ تَكُونَ أَخِي وَ أَنَا أَخُوكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ خَلِيفَتِي فِي أُمَّتِي وَ أَنْتَ وَزِيرِي وَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ فَرَجَعَ عَلِيٌّ ع إِلَى الْمَدِينَةِ.

He[saww] said: 'The hypocrites are lying, O Ali[asws]! But are you[asws] not pleased that you[asws] happen to be my[saww] brother[asws] and I[saww] am your[asws] brother[saww], at the status of Haroun[as] from Musa[as], except there would not be a Prophet[as] after me[saww], and you[asws] are my[saww] Caliph in my[saww] community, and you[asws] are my[saww] Vizier, and my[saww] successor[asws], and my[saww] brother[asws] in the world and the Hereafter?' So Ali[asws] returned to Al-Medina'.

وَ جَاءَ الْبَكَّاءُونَ إِلَى رَسُولِ اللَّهِ وَ هُمْ سَبْعَةٌ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ سَالِمُ بْنُ عُمَيْرٍ فَقَدْ شَهِدَ بَدْراً لَا اخْتِلَافَ فِيهِ وَ مِنْ بَنِي وَاقِفٍ هَرَمِيُّ بْنُ عُمَيْرٍ وَ مِنْ بَنِي حَارِثَةَ عُلَيَّةُ بْنُ زَيْدٍ وَ هُوَ الَّذِي تَصَدَّقَ بِعِرْضِهِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِصَدَقَةٍ فَجَعَلَ النَّاسُ يَأْتُونَ بِهَا فَجَاءَ عُلَيَّةُ فَقَالَ يَا رَسُولَ اللَّهِ وَ اللَّهِ مَا عِنْدِي مَا أَتَصَدَّقُ بِهِ وَ قَدْ جَعَلْتُ عِرْضِي حِلًّا فَقَالَ لَهُ رَسُولُ اللَّهِ ص قَدْ قَبِلَ اللَّهُ صَدَقَتَكَ

And the wailers came to Rasool-Allah[saww], and there were seven from the clan of Amro Bin Awf, Salim Bin Umeys who had attended Badr, there being no differing in it, and from the clan of Waqif Harmiyu Bin Umeyr, and from the clan of Hari Ulya Bin Zayd and he is the who gave his land in charity, and that is that Rasool-Allah[saww] instructed with the giving of charity and the people came with it. Ulya came and said, 'O Rasool-Allah[saww]! By Allah[azwj], there nothing with me I can give in charity with, and I have made my land as settlement'. Rasool-Allah[saww] said to him: 'Allah[azwj] has Accepted your charity'.

وَ مِنْ بَنِي مَازِنِ بْنِ النَّجَّارِ أَبُو لَيْلَى عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ وَ مِنْ بَنِي سَلِمَةَ عُمَرُ بْنُ غَنَمَةَ وَ مِنْ بَنِي زُرَيْقٍ سَلَمَةُ بْنُ صَخْرٍ وَ مِنْ بَنِي الغر [الْعِرْبَاضِ] نَاصِرُ بْنُ سَارِيَةَ السُّلَمِيُّ هَؤُلَاءِ جَاءُوا إِلَى رَسُولِ اللَّهِ ص يَبْكُونَ فَقَالُوا يَا رَسُولَ اللَّهِ لَيْسَ بِنَا قُوَّةٌ أَنْ نَخْرُجَ مَعَكَ

And from the clan of Mazin Bin Al-Najjar, Abu Layli Abdul Rahman Bin Ka'ab, and from the clan of Salima Umar Bin Ghanma, and from the clan of Zureyq Salman Bin Sakhar, and from the clan of Al-Ghar Nasir Bin Sariya Al-Sulmy. They came to Rasool-Allah[saww] wailing and they said, 'O Rasool-Allah[saww]! There isn't any strength with us to be going out with you[saww] (to Tabuk)'.

فَأَنْزَلَ اللَّهُ فِيهِمْ لَيْسَ عَلَى الضُّعَفاءِ وَ لا عَلَى الْمَرْضى وَ لا عَلَى الَّذِينَ لا يَجِدُونَ ما يُنْفِقُونَ حَرَجٌ إِذا نَصَحُوا لِلَّهِ وَ رَسُولِهِ ما عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَ اللَّهُ غَفُورٌ رَحِيمٌ إِلَى قَوْلِهِ أَلَّا يَجِدُوا ما يُنْفِقُونَ قَالَ وَ إِنَّمَا سَأَلُوا هَؤُلَاءِ الْبَكَّاءُونَ نَعْلًا يَلْبَسُونَهَا

Allah[azwj] Revealed regarding them: '***There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91]*** – up to His[azwj] Words: ***not finding what they could be spending [9:92]***. He said, 'And rather these wailers asked him[saww] for slippers they could be wearing.

ثُمَّ قَالَ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَ هُمْ أَغْنِياءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوالِفِ وَ الْمُسْتَأْذِنُونَ ثَمَانُونَ رَجُلًا مِنْ قَبَائِلَ شَتَّى وَ الْخَوَالِفُ النِّسَاءُ.

Then He[azwj] Said: ***But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind [9:93]***, and the seekers of permission were eighty men from various tribes, and the ones staying behind were the women'.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَ تَعْلَمَ الْكاذِبِينَ يَقُولُ تَعْرِفُ أَهْلَ الْعُذْرِ وَ الَّذِينَ جَلَسُوا بِغَيْرِ عُذْرٍ.

And in a report of Abu Al-Jaroud,

'From Abu Ja'far[asws] regarding His[azwj] Words: ***May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars? [9:43]***, saying: 'The people of the excuse (false excuses) and those who sat back without an excuse (not going to fight at Tabuk)'.

قَوْلُهُ لا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ يُجاهِدُوا بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ إِلَى قَوْلِهِ لَوْ خَرَجُوا فِيكُمْ ما زادُوكُمْ إِلَّا خَبالًا أَيْ وَبَالًا وَ لَأَوْضَعُوا خِلالَكُمْ أَيْ يَهْرُبُوا عَنْكُمْ

His[azwj] Words: ***They do not seek your permission, those who are believing in Allah and the Last Day, from striving with their wealth and their selves; and Allah is Knowing the pious [9:44]*** – up to His[azwj] Words: ***Had they gone forth among you, it would not have increased you except for ruination,*** - i.e. woe, ***and they would have been active in your midst [9:47]*** – i.e., fleeing from you[saww].

وَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ قَوْمٌ أَهْلُ نِيَّاتٍ وَ بَصَائِرَ لَمْ يَكُنْ يَلْحَقُهُمْ شَكٌّ وَ لَا ارْتِيَابٌ وَ لَكِنَّهُمْ قَالُوا نَلْحَقُ بِرَسُولِ اللَّهِ مِنْهُمْ أَبُو خَيْثَمَةَ وَ كَانَ لَهُ زَوْجَتَانِ وَ عَرِيشَتَانِ فَكَانَتَا [فَكَانَتْ] زَوْجَتَاهُ قَدْ رَشَّتَا عَرِيشَتَيْهِ وَ بَرَّدَتَا لَهُ الْمَاءَ وَ هَيَّأَتَا لَهُ طَعَاماً فَأَشْرَفَ عَلَى عَرِيشَتَيْهِ

And there stayed back from Rasool-Allah[saww] a group of the people of steadfasted-ness and insight. Neither any doubts adhered with them nor any suspicions, but they said, 'We shall

catch up with Rasool-Allah[saww]. From them were Abu Khaysama, and there were two wives for him and two tents, and they were both his wives who had made his tents, and the water rolled to it, and they prepared food for him. He overlooked to his tents.

فَلَمَّا نَظَرَ إِلَيْهِمَا قَالَ لَا وَ اللَّهِ مَا هَذَا بِإِنْصَافٍ رَسُولُ اللَّهِ ص قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ قَدْ خَرَجَ فِي الضِّحِ وَ الرِّيحِ وَ قَدْ حَمَلَ السِّلَاحَ يُجَاهِدُ فِي سَبِيلِ اللَّهِ وَ أَبُو خَيْثَمَةَ قَوِيٌّ قَاعِدٌ فِي عَرِيشَتِهِ وَ امْرَأَتَيْنِ حَسْنَاوَيْنِ لَا وَ اللَّهِ مَا هَذَا بِإِنْصَافٍ

When he looked that them, he said, 'No, by Allah[azwj]! This is not with fairness to Rasool-Allah[azwj]. Allah[azwj] has Forgiven for him[saww] whatever has preceded from his[saww] sins and what is delayed (and) he[saww] has gone out in the sun (heat) and the (stormy) wind, and he[saww] has carried the weapon fighting in the Way of Allah[azwj], and Abu Khaysama is strong, sitting in his tents and two beautiful wives. No, by Allah[azwj], this is not with fairness'.

ثُمَّ أَخَذَ نَاقَتَهُ فَشَدَّ عَلَيْهَا رَحْلَهُ فَلَحِقَ بِرَسُولِ اللَّهِ ص فَنَظَرَ النَّاسُ إِلَى رَاكِبٍ عَلَى الطَّرِيقِ فَأَخْبَرُوا رَسُولَ اللَّهِ بِذَلِكَ فَقَالَ رَسُولُ اللَّهِ ص كُنْ أَبَا خَيْثَمَةَ- أَقْبَلَ فَأَخْبَرَ النَّبِيَّ ص بِمَا كَانَ فَجَزَاهُ خَيْراً وَ دَعَا لَهُ

Then he grabbed his camel and tightened his saddle and joined up with Rasool-Allah[saww]. The people looked at a rider upon the road and they informed Rasool-Allah[saww] with that. Rasool-Allah[saww] said: 'It will be Abu Khaysama coming'. Thus the Prophet[saww] informed with what was to happen. He[saww] recompensed him goodly and supplicated for him.

وَ كَانَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ص ثَلَاثَةَ أَيَّامٍ وَ ذَلِكَ أَنَّ جَمَلَهُ كَانَ أَعْجَفَ فَلَحِقَ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ وَقَفَ عَلَيْهِ جَمَلُهُ فِي بَعْضِ الطَّرِيقِ فَتَرَكَهُ وَ حَمَلَ ثِيَابَهُ عَلَى ظَهْرِهِ فَلَمَّا ارْتَفَعَ النَّهَارُ نَظَرَ الْمُسْلِمُونَ إِلَى شَخْصٍ مُقْبِلٍ فَقَالَ رَسُولُ اللَّهِ كُنْ أَبَا ذَرٍّ فَقَالُوا هُوَ أَبُو ذَرٍّ

And Abu Zarr[ra] had stayed behind from Rasool-Allah[saww] for three days, and that is that his[ra] was weak, so he[ra] joined up after three days, and his[ra] camel had stopped in one of the roads, so he[ra] had left it and carried his[ra] clothes upon his[ra] back. When the day rose, the Muslims looked at a person coming. Rasool-Allah[saww] said: 'It is be Abu Zarr[ra]'. They said, 'It is Abu Zarr[ra]'.

فَقَالَ رَسُولُ اللَّهِ ص أَدْرِكُوهُ بِالْمَاءِ فَإِنَّهُ عَطْشَانُ فَأَدْرَكُوهُ بِالْمَاءِ وَ وَافَى أَبُو ذَرٍّ رَسُولَ اللَّهِ ص وَ مَعَهُ إِدَاوَةٌ فِيهَا مَاءٌ فَقَالَ رَسُولُ اللَّهِ ص يَا بَا ذَرٍّ مَعَكَ مَاءٌ وَ عَطِشْتَ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي انْتَهَيْتُ إِلَى صَخْرَةٍ عَلَيْهَا مَاءُ السَّمَاءِ فَذُقْتُهُ فَإِذَا هُوَ عَذْبٌ بَارِدٌ فَقُلْتُ لَا أَشْرَبُهُ حَتَّى يَشْرَبَهُ حَبِيبِي رَسُولُ اللَّهِ ص

Rasool-Allah[saww] said: 'Meet him[ra] with the water for he[ra] is thirsty'. They met him[ra] with the water and Abu Zarr[ra] came to Rasool-Allah[saww] and with him[ra] was a container having water in it. Rasool-Allah[saww] said: 'O Abu Zarr[ra]! There is water with you[ra] and you[ra] are thirsty?' He[ra] said, 'Yes, O Rasool-Allah[saww]! May my[ra] father and my[ra] mother (be sacrificed) for you[saww]! I[ra] ended up to a rock which had rain water upon it, so I[ra] tasted it, there it was fresh, cool. I[ra] said, 'I[ra] will not drink it until my[ra] beloved Rasool-Allah[saww] drinks it'.

فَقَالَ رَسُولُ اللَّهِ ص يَا بَا ذَرٍّ رَحِمَكَ اللَّهُ تَعِيشُ وَحْدَكَ وَ تَمُوتُ وَحْدَكَ وَ تُبْعَثُ وَحْدَكَ وَ تَدْخُلُ الْجَنَّةَ وَحْدَكَ يَسْعَدُ بِكَ قَوْمٌ مِنْ أَهْلِ الْعِرَاقِ يَتَوَلَّوْنَ غُسْلَكَ وَ تَجْهِيزَكَ وَ الصَّلَاةَ عَلَيْكَ وَ دَفْنَكَ.

Rasool-Allah[saww] said: 'O Abu Zarr[ra]! May Allah[azwj] have Mercy on you[ra]. You[ra] are living alone and will be dying alone and be resurrected alone and enter the Paradise alone. A group from the people of Iraq will be fortunate with you to be in charge of your[ra] washing and your[ra] preparation (for funeral), and the Salat upon you[asws] and your[ra] burial''.[129]

3- فس، تفسير القمي: كَانَ مَعَ رَسُولِ اللَّهِ ص بِتَبُوكَ رَجُلٌ يُقَالُ لَهُ الْمُضَرَّبُ مِنْ كَثْرَةِ ضَرَبَاتِهِ الَّتِي أَصَابَتْهُ بِبَدْرٍ وَ أُحُدٍ فَقَالَ لَهُ رَسُولُ اللَّهِ ص عُدَّ لِي أَهْلَ الْعَسْكَرِ فَعَدَّدَهُمْ فَقَالَ هُمْ خَمْسَةٌ وَ عِشْرُونَ أَلْفَ رَجُلٍ سِوَى الْعَبِيدِ وَ التَّبَاعِ فَقَالَ عُدَّ الْمُؤْمِنِينَ فَعَدَّدَهُمْ فَقَالَ هُمْ خَمْسَةٌ وَ عِشْرُونَ رَجُلًا

Tafseer Qummi – 'There was a man with Rasool-Allah[saww] at Tabuk called Al-Muzrab (the struck one) due to the frequency of hits he had been hit with at Badr and Ohad. Rasool-Allah[saww] said to him: 'Count the people of the army for me[saww]'. He counted them and said, 'They are twenty five thousand men besides the slaves and the followers'. He[saww] said: 'Count the Momineen'. He counted them and said, 'They are twenty five men'.

وَ قَدْ كَانَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ص قَوْمٌ مِنَ الْمُنَافِقِينَ وَ قَوْمٌ مِنَ الْمُؤْمِنِينَ مُسْتَبْصِرِينَ لَمْ يُعْثَرْ عَلَيْهِمْ فِي نِفَاقٍ مِنْهُمْ كَعْبُ بْنُ مَالِكٍ الشَّاعِرُ وَ مَرَارَةُ بْنُ الرَّبِيعِ وَ هِلَالُ بْنُ أُمَيَّةَ الرَّافِقِيُّ فَلَمَّا تَابَ اللَّهُ عَلَيْهِمْ قَالَ كَعْبٌ مَا كُنْتُ قَطُّ أَقْوَى مِنِّي فِي ذَلِكَ الْوَقْتِ الَّذِي خَرَجَ رَسُولُ اللَّهِ ص إِلَى تَبُوكَ وَ مَا اجْتَمَعَتْ لِي رَاحِلَتَانِ قَطُّ إِلَّا فِي ذَلِكَ الْيَوْمِ فَكُنْتُ أَقُولُ أَخْرُجُ غَداً أَخْرُجُ بَعْدَ غَدٍ فَإِنِّي مُقَوًّي

And a group of the hypocrites had stayed behind from Rasool-Allah[saww], and a group of Momineen had foresight, they did not stumble into hypocrisy, from them was Ka'ab Bin Malik the poet and Marara Bin Al-Rabie and Hilal Bin Umayya Al-Rafiqy. When Allah[azwj] Turned to them, Ka'ab said, 'There was no one stronger than me at all during that time in which Rasool-Allah[saww] went out to Tabuk, and no rides were gathered to me at all except during that day, and I was saying, 'I will go out tomorrow' (and) 'I will go out after tomorrow for I am strong'.

وَ تَوَانَيْتُ وَ بَقِيتُ بَعْدَ خُرُوجِ النَّبِيِّ ص أَيَّاماً أَدْخُلُ السُّوقَ وَ لَا أَقْضِي حَاجَةً فَلَقِيتُ هِلَالَ بْنَ أُمَيَّةَ وَ مَرَارَةَ بْنَ الرَّبِيعِ وَ قَدْ كَانَا تَخَلَّفَا أَيْضاً فَتَوَافَقْنَا أَنْ نُبَكِّرَ إِلَى السُّوقِ فَلَمْ تُقْضَ لَنَا حَاجَةٌ فَمَا زِلْنَا نَقُولُ نَخْرُجُ غَداً وَ بَعْدَ غَدٍ حَتَّى بَلَغَنَا إِقْبَالُ رَسُولِ اللَّهِ ص فَنَدِمْنَا

And I lingered and remain for days after the Prophet[saww] had gone out. I entered the market and I could not fulfil any need. Then I met Hilal Bin Umaya and Marara Bin Al-Rabie, and they had both stayed behind as well. We were co-incidental in that we came to the market early morning and could not fulfil any need of ours. We did not cease saying that we will be going out tomorrow and after tomorrow until the (news) reached of the return of Rasool-Allah[saww], and we regretted.

فَلَمَّا وَافَى رَسُولُ اللَّهِ ص اسْتَقْبَلْنَاهُ نُهَنِّيهِ بِالسَّلَامَةِ فَسَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا السَّلَامَ وَ أَعْرَضَ عَنَّا وَ سَلَّمْنَا عَلَى إِخْوَانِنَا فَلَمْ يَرُدُّوا عَلَيْنَا السَّلَامَ فَبَلَغَ ذَلِكَ أَهْلُونَا فَقَطَعُوا كَلَامَنَا وَ كُنَّا نَحْضُرُ الْمَسْجِدَ فَلَا يُسَلِّمُ عَلَيْنَا أَحَدٌ وَ لَا يُكَلِّمُنَا

When Rasool-Allah[saww] arrived we received him[saww] congratulating him[saww] with the safe return. We greeted unto him[saww] but he[saww] did not return the greeting and turned away from us; and we greeted unto our brothers but they did not return the greeting to us. That reached our families and they cut off speaking to us; and we attend the Masjid but no one greeted to us nor spoke to us.

[129] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 2

فَجِئْنَ نِسَاؤُنَا إِلَى رَسُولِ اللَّهِ ص فَقُلْنَ قَدْ بَلَغَنَا سَخَطُكَ عَلَى أَزْوَاجِنَا أَ فَنَعْتَزِلُهُمْ فَقَالَ رَسُولُ اللَّهِ ص لَا تَعْتَزِلْنَهُمْ وَ لَكِنْ لَا يَقْرَبُونَكُنَّ فَلَمَّا رَأَى كَعْبُ بْنُ مَالِكٍ وَ صَاحِبَاهُ مَا قَدْ حَلَّ بِهِمْ قَالَ مَا يُقْعِدُنَا بِالْمَدِينَةِ وَ لَا يُكَلِّمُنَا رَسُولُ اللَّهِ ص وَ لَا إِخْوَانُنَا وَ لَا أَهْلُونَا فَهَلُمُّوا نَخْرُجْ إِلَى هَذَا الْجَبَلِ فَلَا نَزَالُ فِيهِ حَتَّى يَتُوبَ اللَّهُ عَلَيْنَا أَوْ نَمُوتَ

Our women came to Rasool-Allah[saww] and they said, 'Your[saww] anger upon our husbands has reached us, shall we isolate from them?' Rasool-Allah[saww] said: 'Do not isolate from that, but do not go near them'. When Ka'b Bin Malik and his companions saw what had been released with them, he said, 'No one is sitting with us in Al-Medina, nor does Rasool-Allah[saww] speak to us, nor our brothers, nor our families, so come, let us go out to this mountain, and we will not come down from it until Allah[azwj] Turns to us (with Mercy) or we die'.

فَخَرَجُوا إِلَى ذِنَابِ جَبَلٍ بِالْمَدِينَةِ فَكَانُوا يَصُومُونَ وَ كَانَ أَهْلُوهُمْ يَأْتُونَهُمْ بِالطَّعَامِ فَيَضَعُونَهُ نَاحِيَةً ثُمَّ يُوَلُّونَ عَنْهُمْ فَلَا يُكَلِّمُونَهُمْ فَبَقُوا عَلَى هَذَا أَيَّاماً كَثِيرَةً يَبْكُونَ اللَّيْلَ وَ النَّهَارَ وَ يَدْعُونَ اللَّهَ أَنْ يَغْفِرَ لَهُمْ

They went out to the top of the mountain in Al-Medina, and they were Fasting, and their families used to come to them with the food, and they would place it in a corner, then turning back from them, and not speaking to them. They remained upon this (state) for a lot of days, crying night and day and supplicating to Allah[azwj] that He[azwj] Forgives them.

فَلَمَّا طَالَ عَلَيْهِمُ الْأَمْرُ قَالَ لَهُمْ كَعْبٌ يَا قَوْمُ قَدْ سَخِطَ اللَّهُ عَلَيْنَا وَ رَسُولُهُ قَدْ سَخِطَ عَلَيْنَا وَ إِخْوَانُنَا سَخِطُوا عَلَيْنَا وَ أَهْلُونَا سَخِطُوا عَلَيْنَا فَلَا يُكَلِّمُنَا أَحَدٌ فَلِمَ لَا يَسْخَطُ بَعْضُنَا عَلَى بَعْضٍ فَتَفَرَّقُوا فِي اللَّيْلِ وَ حَلَفُوا أَنْ لَا يُكَلِّمَ أَحَدٌ مِنْهُمْ صَاحِبَهُ حَتَّى يَمُوتَ أَوْ يَتُوبَ اللَّهُ عَلَيْهِ فَبَقُوا عَلَى هَذِهِ ثَلَاثَةَ أَيَّامٍ كُلُّ وَاحِدٍ مِنْهُمْ فِي نَاحِيَةٍ مِنَ الْجَبَلِ لَا يَرَى أَحَدٌ مِنْهُمْ صَاحِبَهُ وَ لَا يُكَلِّمُهُ

When the matter prolonged upon them, Ka'ab said to them, 'O people! Allah[azwj] is Angry upon us and His[azwj] Rasool[saww] is angry upon us, and our brothers are angry upon us, and our families are angry upon us and no one speaks to us, so we should not speak to each other'. They separated during the night and vowed that no one from them would speak to his companion until he dies or Allah[azwj] Turns to him. They remained upon this (state) for three days, each one of them in a corner of the mountain, not one of them could see his companion nor speak to him.

فَلَمَّا كَانَ فِي اللَّيْلَةِ الثَّالِثَةِ وَ رَسُولُ اللَّهِ ص فِي بَيْتِ أُمِّ سَلَمَةَ نَزَلَتْ تَوْبَتُهُمْ عَلَى رَسُولِ اللَّهِ قَوْلُهُ لَقَدْ تَابَ اللَّهُ بِالنَّبِيِّ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

When it was during the third night and Rasool-Allah[saww] was in the house of Umm Salma[ra], their repentance was Revealed unto Rasool-Allah[saww] in His[azwj] Words: ***Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers [9:117]*** – those who had followed him[saww] in the time of difficulties'.

قَالَ الصَّادِقُ ع هَكَذَا نَزَلَتْ وَ هُوَ أَبُو ذَرٍّ وَ أَبُو خَيْثَمَةَ وَ عَمْرُو بْنُ وَهْبٍ الَّذِينَ تَخَلَّفُوا ثُمَّ لَحِقُوا بِرَسُولِ اللَّهِ ص

Al-Sadiq[asws] said: 'That is how it was Revealed, and it was Abu Zarr[ra], and Abu Khaysama, and Amo Bin Wahab, those who had stayed behind then joined up with Rasool-Allah[saww].

ثُمَّ قَالَ فِي هَؤُلَاءِ الثَّلَاثَةِ وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا فَقَالَ الْعَالِمُ إِنَّمَا نَزَلَ وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَالَفُوا وَ لَوْ خُلِّفُوا لَمْ يَكُنْ عَلَيْهِمْ عَتْبٌ حَتَّى إِذا ضاقَتْ عَلَيْهِمُ الْأَرْضُ بِما رَحُبَتْ حَيْثُ لَمْ يُكَلِّمْهُمْ رَسُولُ اللَّهِ ص وَ لَا إِخْوَانُهُمْ وَ لَا أَهْلُوهُمْ فَضَاقَتِ الْمَدِينَةُ عَلَيْهِمْ حَتَّى خَرَجُوا مِنْهَا وَ ضاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ حَيْثُ حَلَفُوا أَنْ لَا يُكَلِّمَ بَعْضُهُمْ بَعْضاً فَتَفَرَّقُوا وَ تَابَ اللَّهُ عَلَيْهِمْ لِمَا عَرَفَ مِنْ صِدْقِ نِيَّاتِهِمْ.

Then He[azwj] Said regarding these three: ***And upon the three, those who stayed behind [9:118]***. The knowledgeable one[asws] said: 'But rather it was Revealed: 'And upon the three who had opposed (Khalafu), and had they (just) stayed behind, there would not have been any fault upon them: ***until when the earth became straitened upon them with (all) its vastness*** – when Rasool-Allah[saww] did not speak to them, nor did their brothers, nor their families, so Medina was straitened upon them until they went out from it: ***and their selves were constricted upon them,*** - when they vowed that they will not speak to each other, so they separated and Allah[azwj] Turned to them due to what He[azwj] Recognised from the truthfulness of their intentions''.[130]

4- فس، تفسير القمي قَوْلُهُ فِي الْمُنَافِقِينَ قُلْ لَهُمْ يَا مُحَمَّدُ أَنْفِقُوا طَوْعاً أَوْ كَرْهاً إِلَى قَوْلِهِ وَ هُمْ كافِرُونَ وَ كَانُوا يَحْلِفُونَ لِرَسُولِ اللَّهِ ص أَنَّهُمْ مُؤْمِنُونَ فَأَنْزَلَ اللَّهُ وَ يَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَ ما هُمْ مِنْكُمْ وَ لكِنَّهُمْ قَوْمٌ يَفْرَقُونَ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغاراتٍ يَعْنِي غَارَاتٍ فِي الْجِبَالِ أَوْ مُدَّخَلًا قَالَ مَوْضِعاً يَلْتَجِئُونَ إِلَيْهِ لَوَلَّوْا إِلَيْهِ وَ هُمْ يَجْمَحُونَ أَيْ يُعْرِضُونَ عَنْكُمْ

Tafseer Qummi – His[azwj] Words regarding the hypocrites: ***Say:*** - to them O Muhammad[saww], ***'Spend willingly or unwillingly [9:53]*** – up to His[azwj] Words: ***while they are Kafirs [9:55]*** – and they were swearing to Rasool-Allah[saww] that they are Momineen, so Allah[azwj] Revealed: ***And they are swearing by Allah they are from you, and they are not from you, but they are a people (who are) different [9:56] If they could find a refuge or caves*** – meaning caves in the mountains, ***or places [9:57]***. He (Ali Bin Ibrahim) said, 'A place they could be taking shelter to, ***they would have turned towards it, rushing [9:57]*** – i.e., turning away from you.

قَوْلُهُ يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ فَإِنَّهَا نَزَلَتْ فِي الْمُنَافِقِينَ الَّذِينَ كَانُوا يَحْلِفُونَ لِلْمُؤْمِنِينَ أَنَّهُمْ مِنْهُمْ لِكَيْ يَرْضَى عَنْهُمُ الْمُؤْمِنُونَ فَقَالَ اللَّهُ وَ اللَّهُ وَ رَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كانُوا مُؤْمِنِينَ

His[azwj] Words: ***They are swearing by Allah to you in order to please you,*** - It was Revealed regarding the hypocrites, those who had been swearing to the Momin that they were from them, perhaps the Momineen would be pleased from them, ***and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62]***.

وَ قَوْلُهُ يَحْذَرُ الْمُنافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِما فِي قُلُوبِهِمْ قُلِ اسْتَهْزِؤُا إِنَّ اللَّهَ مُخْرِجٌ ما تَحْذَرُونَ قَالَ كَانَ قَوْمٌ مِنَ الْمُنَافِقِينَ لَمَّا خَرَجَ رَسُولُ اللَّهِ ص إِلَى تَبُوكَ كَانُوا يَتَحَدَّثُونَ فِيمَا بَيْنَهُمْ وَ يَقُولُونَ أَ يَرَى مُحَمَّدٌ أَنَّ حَرْبَ الرُّومِ مِثْلُ حَرْبِ غَيْرِهِمْ لَا يَرْجِعُ مِنْهُمْ أَحَدٌ أَبَداً

And His[azwj] Words: ***The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. Say: 'Keep mocking! Surely Allah will Bring forth what you are being cautious of' [9:64]***. He (Ali Bin Ibrahim) said, 'There was a group from the hypocrites, when Rasool-Allah[saww] went out to Tabuk they were discussing in what is between them and saying, 'Do you see Muhammad[saww] to battle Rome like he[saww] has battled others? Not one of them will return, ever!'

[130] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 3

فَقَالَ بَعْضُهُمْ مَا أَخْلَقَهُ أَنْ يُخْبِرَ اللَّهُ مُحَمَّداً بِمَا كُنَّا فِيهِ وَ بِمَا فِي قُلُوبِنَا وَ يُنَزِّلَ عَلَيْهِ بِهَذَا قُرْآناً يَقْرَؤُهُ النَّاسُ وَ قَالُوا هَذَا عَلَى حَدِّ الِاسْتِهْزَاءِ

One of them said, 'Do not be swearing, for Allah[azwj] will Inform Muhammad[saww] with what we are (discussing) in and with what is in your hearts, and it will be Revealed to him[saww] regarding this (Verses of) Quran, and the people will be reciting it'. And they said, 'This is a limit of mockery'.

فَقَالَ رَسُولُ اللَّهِ ص لِعَمَّارِ بْنِ يَاسِرٍ الْحَقِ الْقَوْمَ فَإِنَّهُمْ قَدِ احْتَرَقُوا فَلَحِقَهُمْ عَمَّارٌ فَقَالَ مَا قُلْتُمْ قَالُوا مَا قُلْنَا شَيْئاً إِنَّمَا كُنَّا نَقُولُ شَيْئاً عَلَى حَدِّ اللَّعِبِ وَ الْمِزَاحِ فَأَنْزَلَ اللَّهُ وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّما كُنَّا نَخُوضُ وَ نَلْعَبُ قُلْ أَ بِاللَّهِ وَ آياتِهِ وَ رَسُولِهِ كُنْتُمْ تَسْتَهْزِؤُنَ لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمانِكُمْ إِنْ نَعْفُ عَنْ طائِفَةٍ مِنْكُمْ نُعَذِّبْ طائِفَةً بِأَنَّهُمْ كانُوا مُجْرِمِينَ.

Rasool-Allah[saww] said to Ammar Bin Yasser: 'Meet the people, for they have moved (instigated)'. Ammar met them and said, 'What are you all saying?' They said, 'We did not say anything. But rather we are just saying something upon a limit of the playfulness and the joke'. So Allah[azwj] Revealed: ***And if you question them, they would say, 'But rather, we were just talking and playing'. Say: 'Was it Allah and His Signs and His Rasool you were mocking at?' [9:65] Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you, We will Punish a group because they were criminals [9:66]***.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمانِكُمْ قَالَ هَؤُلَاءِ قَوْمٌ كَانُوا مُؤْمِنِينَ صَادِقِينَ ارْتَابُوا وَ شَكُّوا وَ نَافَقُوا بَعْدَ إِيمَانِهِمْ وَ كَانُوا أَرْبَعَةَ نَفَرٍ

And in a report of Abu Al-Jaroud,

'From Abu Ja'far[asws] regarding His[azwj] Words: ***Do not make excuses. You have committed Kufr after your Eman [9:66]***. He[asws] said: 'They were a group who used to be Momineen, but they were suspicious and they doubted, and they became hypocrites after their (having expressed) Eman, and they were four in number.

وَ قَوْلُهُ إِنْ نَعْفُ عَنْ طائِفَةٍ مِنْكُمْ كَانَ أَحَدُ الْأَرْبَعَةِ مُخْتَبِرُ بْنُ الْحُمَيِّرِ فَاعْتَرَفَ وَ تَابَ وَ قَالَ يَا رَسُولَ اللَّهِ أَهْلَكَنِي اسْمِي فَسَمَّاهُ رَسُولُ اللَّهِ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ فَقَالَ يَا رَبِّ اجْعَلْنِي شَهِيداً حَيْثُ لَا يَعْلَمُ أَحَدٌ أَيْنَ أَنَا فَقُتِلَ يَوْمَ الْيَمَامَةِ وَ لَمْ يَعْلَمْ أَحَدٌ أَيْنَ قُتِلَ فَهُوَ الَّذِي عَفَا اللَّهُ عَنْهُ

And His[azwj] Words: ***If We Pardon a group from you [9:66]***. It so happened that one of the four was Mukhsy Bin Humeyr but he acknowledged and repented, and said, 'O Rasool-Allah[saww]! My name (reputation) has destroyed me'. So, Rasool-Allah[saww] named him as Abdullah bin Abdul Rahman, and he said, 'O Lord[azwj]! Make me to be martyred where no one knows where I am!' He was killed on the day (battle of) Yamama, and no one knew where he was killed. Thus, he was one whom Allah[azwj] Forgave'.

قَالَ وَ لَمَّا قَدِمَ النَّبِيُّ ص مِنْ تَبُوكَ كَانَ أَصْحَابُهُ الْمُؤْمِنُونَ يَتَعَرَّضُونَ لِلْمُنَافِقِينَ وَ يُؤْذُونَهُمْ فَكَانُوا يَحْلِفُونَ لَهُمْ أَنَّهُمْ عَلَى الْحَقِّ وَ لَيْسُوا بِمُنَافِقِينَ لِكَيْ يُعْرِضُوا عَنْهُمْ وَ يَرْضَوْا عَنْهُمْ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ الْآيَةَ

He (Ali Bin Ibrahim) said, 'And when the Prophet[saww] arrived from Tabuk, his[saww] companions, the Momineen were presenting to the hypocrites and hurting them. They were swearing to them that they are upon the truth and they were hypocrites, perhaps they would display about them and they would be pleased from them. So Allah[azwj] the Glorious

Revealed: ***They will swear to you by Allah when you return to them so that you may turn aside from them [9:95]*** – the Verse''.[131]

5- ل، الخصال الْعِجْلِيُّ عَنِ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ زِيَادِ بْنِ الْمُنْذِرِ قَالَ حَدَّثَنِي جَمَاعَةٌ مِنَ الْمَشِيخَةِ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ أَنَّهُ قَالَ: الَّذِينَ نَفَرُوا بِرَسُولِ اللَّهِ نَاقَتَهُ فِي مُنْصَرَفِهِ مِنْ تَبُوكَ أَرْبَعَةَ عَشَرَ أَبُو الشُّرُورِ وَ أَبُو الدَّوَاهِي وَ أَبُو الْمَعَازِفِ وَ أَبُوهُ وَ طَلْحَةُ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُبَيْدَةَ وَ أَبُو الْأَعْوَرِ وَ الْمُغِيرَةُ وَ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ وَ خَالِدُ بْنُ الْوَلِيدِ وَ عَمْرُو بْنُ الْعَاصِ وَ أَبُو مُوسَى الْأَشْعَرِيُّ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ هُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ وَ هَمُّوا بِما لَمْ يَنالُوا.

(The book) 'Al-Khisaal' – Al-Ijaly, from Ibn Zakariya Al-Qatan, from Ibn Habeeb, from Ibn Bahlul, from his father, from Abdullah Bin Al-Fazl Al-Hashimy, from his father, from Ziyad Bin Al-Munzar who said, 'A group from our elders narrated to me from Huzeyfa Bin Al-Yaman that he said,

'Those who repelled (scared) the camel of Rasool-Allah[saww] during his[saww] departure from Tabuk were fourteen – Abu Al-Shuroor, and Abu Al-Dawahi, and Abu Al-Ma'azif, and his father, and Talha, and Sa'ad Bin Abu Waqas, and Abu Ubeyda, and Abu Al-Awr, and Al-Mugheira, and Salim Mawla Abu Huzeyfa, and Khalid Bin Al-Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashari, and Abdul Rahman Bin Awf – and they those regarding whom Allah[azwj] Mighty and Majestic Revealed: ***and they planned with what they could not attain [9:74]***''.[132]

6- م، تفسير الإمام عليه السلام ج، الإحتجاج بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: لَقَدْ رَامَتِ الْفَجَرَةُ الْكَفَرَةُ لَيْلَةَ الْعَقَبَةِ قَتْلَ رَسُولِ اللَّهِ ص عَلَى الْعَقَبَةِ وَ رَامَ مَنْ بَقِيَ مِنْ مَرَدَةِ الْمُنَافِقِينَ بِالْمَدِينَةِ قَتْلَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَمَا قَدَرُوا عَلَى مُغَالَبَةِ رَبِّهِمْ حَمَلَهُمْ عَلَى ذَلِكَ حَسَدُهُمْ لِرَسُولِ اللَّهِ ص فِي عَلِيٍّ ع لِمَا فَخَّمَ مِنْ أَمْرِهِ وَ عَظَّمَ مِنْ شَأْنِهِ

Tafseer Imam (Hassan Al-Askari)[asws], (and the book) 'Al-Ihtijaj', by the chain going up to Muhammad Al-Askari[asws] having said: ''And the mischievous Kafirs wished to kill Rasool-Allah[saww] on the night of Al-Aqaba (at Al-Aqaba), and the remaining ones from the renegade hypocrites at Al-Medina wished to kill Ali[asws] Bin Abu Talib[asws]. But they were not able upon overcoming their Lord[azwj]. That which carried them upon that was their envy to Rasool-Allah[saww] regarding Ali[asws] due to the grandness of his[asws] matter and the greatness of his[asws] glory.

مِنْ ذَلِكَ أَنَّهُ لَمَّا خَرَجَ مِنَ الْمَدِينَةِ وَ قَدْ كَانَ خَلَّفَهُ عَلَيْهَا وَ قَالَ لَهُ إِنَّ جَبْرَئِيلَ أَتَانِي وَ قَالَ لِي يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يُقْرِؤُكَ السَّلَامَ وَ يَقُولُ لَكَ يَا مُحَمَّدُ إِمَّا أَنْتَ تَخْرُجُ وَ يُقِيمُ عَلِيٌّ أَوْ تُقِيمُ أَنْتَ وَ يَخْرُجُ عَلِيٌّ لَا بُدَّ مِنْ ذَلِكَ فَإِنَّ عَلِيّاً قَدْ نَدَبْتُهُ لِإِحْدَى اثْنَتَيْنِ لَا يَعْلَمُ أَحَدٌ كُنْهَ جَلَالِ مَنْ أَطَاعَنِي فِيهِمَا وَ عَظِيمَ ثَوَابِهِ غَيْرِي

From that – When he[saww] went out from Al-Medina, and he[saww] had left him[asws] behind upon it, said to him[asws]: 'Jibraeel[as] came to me[saww] and said to me: 'O Muhammad[saww]! The most Exalted Conveys the Greetings and is saying to you[saww]: "O Muhammad[saww]! Either you[saww] go out and Ali[asws] stays, or Ali[asws] goes out and you[saww] stay. It is a must from that, for Ali[asws] has been Mandated with one of the two. No one knows the majesty of the one who obeys Me[azwj] in these two (choices), and the greatness of its Rewards apart from Me[azwj]".

[131] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 4
[132] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 5

فَلَمَّا خَلَّفَهُ أَكْثَرَ الْمُنَافِقُونَ الْأَقَاوِيلَ فِيهِ قَالُوا مَلَّهُ وَ سَئِمَهُ وَ كَرِهَ صُحْبَتَهُ فَتَبِعَهُ عَلِيٌّ ع حَتَّى لَحِقَهُ وَ قَدْ وَجَدَ بِمَا قَالُوا فِيهِ

So when he[saww] left him[asws] behind, most of the hypocrites taunted him[asws] with regards to it and they said, 'He[saww] is fed up with him[asws], and is tired of him[asws], and dislikes his[asws] company'. So Ali[asws] followed him[saww] until he[asws] met him, and he[asws] had found (grief) from what they had said regarding him[asws].

فَقَالَ رَسُولُ اللَّهِ ص مَا أَشْخَصَكَ عَنْ مَرْكَزِكَ قَالَ بَلَغَنِي عَنِ النَّاسِ كَذَا وَ كَذَا فَقَالَ لَهُ أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Rasool-Allah[saww] said: 'What made you[asws] come back from your[asws] position?' He[asws] said: 'It reached me[asws], such and such from the people'. He[saww] said to him[asws]: 'Are you[asws] not pleased that you[asws] happen to be from me[saww] at the status of Haroun[as] from Musa[as], except that there would be no Prophet[as] after me[saww]?'

فَانْصَرَفَ عَلِيٌّ إِلَى مَوْضِعِهِ فَدَبَّرُوا عَلَيْهِ أَنْ يَقْتُلُوهُ وَ تَقَدَّمُوا فِي أَنْ يَحْفِرُوا لَهُ فِي طَرِيقِهِ حَفِيرَةً طَوِيلَةً بِقَدْرِ خَمْسِينَ ذِرَاعاً ثُمَّ غَطَّوْهَا بِخُصُرٍ دِقَاقٍ وَ نَثَرُوا فَوْقَهَا يَسِيراً مِنَ التُّرَابِ بِقَدْرِ مَا غَطَّوْا وُجُوهَ الْخُصُرِ

Ali[asws] left to go (back) to his[asws] place, and they (hypocrites) pondered on killing him[asws], and they preceded in digging a pit for him[asws] (to fall into it) on his[asws] way, a long pit of a measurement of fifty cubits. Then they covered it with palm leaves and spread some soil above it, by a measurement of what was required to cover up the face of the palm leaves.

وَ كَانَ ذَلِكَ عَلَى طَرِيقِ عَلِيٍّ الَّذِي لَا بُدَّ لَهُ مِنْ سُلُوكِهِ لِيَقَعَ هُوَ وَ دَابَّتُهُ فِي الْحَفِيرَةِ الَّتِي قَدْ عَمَّقُوهَا وَ كَانَ مَا حَوَالَيِ الْمَحْفُورِ أَرْضاً ذَاتَ حِجَارَةٍ دَبَّرُوا عَلَى أَنَّهُ إِذَا وَقَعَ مَعَ دَابَّتِهِ فِي ذَلِكَ الْمَكَانِ كَبَسُوهُ بِالْأَحْجَارِ حَتَّى يَقْتُلُوهُ

And that was upon the way of Ali[asws] which was a must for him[asws] from travelling it – so that he[asws] and his[asws] ride would fall into the pit which they had dug deep. And it was so that around the dugout was rocky ground, and they pondered upon that he[asws], when he[asws] does fall along with his[asws] ride into that place, they would pelt him[asws] with the stones until they kill him[asws].

فَلَمَّا بَلَغَ عَلِيٌّ ع قُرْبَ الْمَكَانِ لَوَى فَرَسُهُ عُنُقَهُ وَ أَطَالَهُ اللَّهُ فَبَلَغَتْ جَحْفَلَتُهُ أُذُنَهُ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ حُفِرَ هَاهُنَا وَ دُبِّرَ عَلَيْكَ الْخُتْفُ وَ أَنْتَ أَعْلَمُ لَا تَمُرَّ فِيهِ

When Ali[asws] reached near to the place, his[asws] horse twisted its neck and Allah[azwj] elongated it and it reached to his[asws] ears, and it said, 'O Amir Al-Momineen[asws]! They have dug out over here and contrived a doom upon you[asws] – and you[asws] are more knowing that you[asws] should not be passing therein'.

فَقَالَ لَهُ عَلِيٌّ ع جَزَاكَ اللَّهُ مِنْ نَاصِحٍ خَيْراً كَمَا تُدَبِّرُ تَدْبِيرِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخْلِيكَ مِنْ صُنْعِهِ الْجَمِيلِ وَ سَارَ حَتَّى شَارَفَ الْمَكَانَ فَتَوَقَّفَ الْفَرَسُ خَوْفاً مِنَ الْمُرُورِ عَلَى الْمَكَانِ

Ali[asws] said to it: 'May Allah[azwj] Reward you for good advice. Just as you thought about me[asws], so Allah[azwj] Mighty and Majestic would not let you be bereft of beautiful dealing'.

And it went until it was by the place, and the horse paused, fearing from passing over the place.

فَقَالَ عَلِيٌّ ع سِرْ بِإِذْنِ اللَّهِ سَالِماً سَوِيّاً عَجِيباً شَأْنُكَ بَدِيعاً أَمْرُكَ فَتَبَادَرَتِ الدَّابَّةُ فَإِذَا رَبُّكَ عَزَّ وَ جَلَّ قَدْ مَتَّنَ الْأَرْضَ وَ صَلَّبَهَا وَ لَأَمَ حُفَرَهَا وَ جَعَلَهَا كَسَائِرِ الْأَرْضِ

Ali[asws] said: ‘Pass, by the Permission of Allah[azwj] the Exalted, safely correctly, incredible would be your state, adorable would be your matter!’ So the animal kept coming, and Allah[azwj] Mighty and Majestic had Hardened the ground and Solidified it, and Repaired the pit and Made it to be like the rest of the ground (surrounding it).

فَلَمَّا جَاوَزَهَا عَلِيٌّ ع لَوَى الْفَرَسُ عُنُقَهُ وَ وَضَعَ جَحْفَلَتَهُ عَلَى أُذُنِهِ ثُمَّ قَالَ مَا أَكْرَمَكَ عَلَى رَبِّ الْعَالَمِينَ أَجَازَكَ عَلَى هَذَا الْمَكَانِ الْخَاوِي فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع جَازَاكَ اللَّهُ بِهَذِهِ السَّلَامَةِ عَنْ تِلْكَ النَّصِيحَةِ الَّتِي نَصَحْتَنِي

When Ali[asws] had crossed over it, the horse twisted its neck, and placed its mouth upon his[asws] ears, then said, ‘How prestigious you[asws] are upon the Lord[azwj] of the worlds! He[azwj] Made you[asws] cross upon this empty place!’ Amir Al-Momineen[asws] said: ‘Allah[azwj] Reward you with the safety, for that advice which you advised me[asws] with’.

ثُمَّ قَلَّبَ وَجْهَ الدَّابَّةِ إِلَى مَا يَلِي كَفَلَهَا وَ الْقَوْمُ مَعَهُ بَعْضُهُمْ كَانَ أَمَامَهُ وَ بَعْضُهُمْ خَلْفَهُ وَ قَالَ اكْشِفُوا عَنْ هَذَا الْمَكَانِ فَكَشَفُوا عَنْهُ فَإِذَا هُوَ خَاوٍ وَ لَا يَسِيرُ عَلَيْهِ أَحَدٌ إِلَّا وَقَعَ فِي الْحُفْرَةِ فَأَظْهَرَ الْقَوْمُ الْفَزَعَ وَ التَّعَجُّبَ مِمَّا رَأَوْا

Then he[asws] turned the face of the animal towards its rump, and the group was with him[asws], some of them were in front of him[asws], and some of them behind him[asws], and he[asws] said: ‘Uncover from this place!’ So they uncovered from it, and it was empty, and no one would have travelled upon it except he would have fallen into the pit. The people displayed the panic and astonishment from what they had seen.

فَقَالَ عَلِيٌّ ع لِلْقَوْمِ أَ تَدْرُونَ مَنْ عَمِلَ هَذَا قَالُوا لَا نَدْرِي قَالَ عَلِيٌّ ع لَكِنْ فَرَسِي هَذَا يَدْرِي

Ali[asws] said to the people: ‘Do you know who did this?’ They said, ‘We don’t know’. He[asws] said: ‘But this horse of mine knows’.

يَا أَيُّهَا الْفَرَسُ كَيْفَ هَذَا وَ مَنْ دَبَّرَ هَذَا فَقَالَ الْفَرَسُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذَا كَانَ اللَّهُ عَزَّ وَ جَلَّ يُبْرِمُ مَا يَرُومُ جُهَّالُ الْخَلْقِ نَقْضَهُ أَوْ كَانَ يَنْقُضُ مَا يَرُومُ جُهَّالُ الْخَلْقِ إِبْرَامَهُ فَاللَّهُ هُوَ الْغَالِبُ وَ الْخَلْقُ هُمُ الْمَغْلُوبُونَ

Then he[asws] said: ‘O you horse! How was this (done), and who masterminded this?’ So the horse said, ‘O Amir Al-Momineen[asws]! If it was such that Allah[azwj] Mighty and Majestic Does what the ignorant people want undone, or He[azwj] Undoes what the ignorant people want to be done, then Allah[azwj], He[azwj] is the Conqueror , and they (people) are the defeated ones.

فَعَلَ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ إِلَى أَنْ ذَكَرَ الْعَشَرَةَ بِمُوَاطَاةٍ عَنْ أَرْبَعَةٍ وَ عِشْرِينَ هُمْ مَعَ رَسُولِ اللَّهِ ص فِي طَرِيقِهِ ثُمَّ دَبَّرُوا هُمْ عَلَى أَنْ يَقْتُلُوا رَسُولَ اللَّهِ ص عَلَى الْعَقَبَةِ وَ اللَّهُ عَزَّ وَ جَلَّ مِنْ وَرَاءِ حِيَاطَةِ رَسُولِ اللَّهِ ص وَ وَلِيُّ اللَّهِ لَا يَغْلِبُهُ الْكَافِرُونَ

Amir Al-Momineen[asws]! This was done by so and so, and so and so, and so and so'- until it mentioned the ten colluders from the twenty four who were with Rasool-Allah[saww] in his[saww] way. Then they deliberated upon killing Rasool-Allah[saww] upon Al-Aqaba (a hillock), and Allah[azwj] Mighty and Majestic Protected Rasool-Allah[saww] from behind, and a Guardian[asws] of Allah[azwj] is such that the Kafirs cannot overcome him[asws]'.

فَأَشَارَ بَعْضُ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع عَلَيْهِ بِأَنْ يُكَاتِبَ رَسُولَ اللَّهِ ص فِي ذَلِكَ وَ يَبْعَثَ رَسُولًا مُسْرِعاً فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ إِلَى مُحَمَّدٍ أَسْرَعُ وَ كِتَابَهُ إِلَيْهِ أَسْبَقُ فَلَا يُهِمَّنَّكُمْ

So one of the companions of Amir Al-Momineen[asws] indicated that he[asws] should write to Rasool-Allah[saww] with that (what had happened), and he[asws] should send a messenger quickly, but Amir Al-Momineen[asws] said: 'The messenger of Allah[azwj] to Muhammad[saww] - His[azwj] Rasool[saww] would be quicker, and His[azwj] letter to him[saww] would (get there) earlier, therefore this should not concern you'.

فَلَمَّا قَرُبَ رَسُولُ اللَّهِ ص مِنَ الْعَقَبَةِ الَّتِي بِإِزَائِهَا فَضَائِحُ الْمُنَافِقِينَ وَ الْكَافِرِينَ نَزَلَ دُونَ الْعَقَبَةِ ثُمَّ جَمَعَهُمْ فَقَالَ لَهُمْ هَذَا جَبْرَئِيلُ الرُّوحُ الْأَمِينُ يُخْبِرُنِي أَنَّ عَلِيّاً دُبِّرَ عَلَيْهِ كَذَا وَ كَذَا فَدَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ مِنْ أَلْطَافِهِ وَ عَجَائِبِ مُعْجِزَاتِهِ بِكَذَا وَ كَذَا أَنَّهُ صَلَّبَ الْأَرْضَ تَحْتَ حَافِرِ دَابَّتِهِ وَ أَرْجُلِ أَصْحَابِهِ

When Rasool-Allah[saww] came closer to Al-Aqaba which faced him[saww], he[saww] gathered the hypocrites and the Kafirs who had descended below Al-Aqaba, and he[saww] said to them: 'This is Jibraeel[as], the trustworthy messenger. He[as] is informing me that Ali[asws], such and such colluded against him[asws], but Allah[azwj] Mighty and Majestic Defended him[asws] from it by His[azwj] Kindness and wonders of his[asws] miracles by such and such. He[azwj] Solidified the ground of a pit beneath his[asws] ride and the legs of his[asws] companions.

ثُمَّ انْقَلَبَ عَلَى ذَلِكَ الْمَوْضِعِ عَلِيٌّ ع وَ كَشَفَ عَنْهُ فَرُئِيَتِ الْحُفِيرَةُ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَاءَمَهَا كَمَا كَانَتْ لِكَرَامَتِهِ عَلَيْهِ وَ إِنَّهُ قِيلَ لَهُ كَاتِبْ بِهَذَا وَ أَرْسِلْ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ إِلَى رَسُولِ اللَّهِ أَسْرَعُ وَ كِتَابُهُ إِلَيْهِ أَسْبَقُ

Then Ali[asws] turned back to that place and uncovered from it, and the pit was seen. Then Allah[azwj] Mighty and Majestic Returned it to be just as it was before due to His[azwj] Prestige upon him[asws]. And it was said to him[asws], 'Write with this and send a messenger to Rasool-Allah[saww]'. But Ali[asws] said: 'The messenger of Allah[azwj] to Rasool-Allah[saww] would be quicker and His[azwj] letter to him[saww] would get there earlier'.

وَ لَمْ يُخْبِرْهُمْ رَسُولُ اللَّهِ ص بِمَا قَالَ عَلِيٌّ ع عَلَى بَابِ الْمَدِينَةِ أَنَّ مَعَ رَسُولِ اللَّهِ ص مُنَافِقِينَ سَيَكِيدُونَهُ وَ يَدْفَعُ اللَّهُ تَعَالَى عَنْهُ

And Rasool-Allah[saww] did not inform them with that Ali[asws] had said at the gateway of Al-Medina, that the ones with Rasool-Allah[saww] would be plotting against him[saww], and that Allah[azwj] the Exalted would Defend him[saww]'.

فَلَمَّا سَمِعَ الْأَرْبَعَةُ وَ الْعِشْرُونَ أَصْحَابُ الْعَقَبَةِ مَا قَالَهُ ص فِي أَمْرِ عَلِيٍّ ع قَالَ بَعْضُهُمْ لِبَعْضٍ مَا أَمْهَرَ مُحَمَّداً بِالْمَخْرَقَةِ إِنَّ فَيْحاً مُسْرِعاً أَتَاهُ أَوْ طَيْراً مِنَ الْمَدِينَةِ مِنْ بَعْضِ أَهْلِهِ وَقَعَ عَلَيْهِ أَنَّ عَلِيّاً قُتِلَ بِحِيلَةِ كَذَا فَهُوَ الَّذِي وَاطَأَنَا عَلَيْهِ أَصْحَابُنَا فَهُوَ الْآنَ لَمَّا بَلَغَهُ كَتَمَ الْخَبَرَ وَ قَلَبَهُ إِلَى ضِدِّهِ يُرِيدُ أَنْ يُسَكِّنَ مَنْ مَعَهُ لِئَلَّا يَمُدُّوا أَيْدِيَهُمْ عَلَيْهِ

When the twenty four companions at Al-Aqaba heard what he[saww] said regarding the matter of Ali[asws], some of them said to the others, 'What an expert Muhammad[saww] is with the trickery. A quick pigeon came to him[asws] or a bird from Al-Medina from one of his[saww] family members and fell upon him[saww]! Ali[asws] has already been killed by such and such a ploy – and it is which has occurred upon him[asws] by our companions, but he[saww] at the moment, due to what has reached him[saww], is concealing the news, and facing it to its opposite, intending to calm the ones who are with him[saww], lest they extend their hands against him[saww] (now that Ali[asws] has been killed).

وَ هَيْهَاتَ وَ اللَّهِ مَا لَبَّثَ عَلِيّاً بِالْمَدِينَةِ إِلَّا حِينُهُ وَ لَا أَخْرَجَ مُحَمَّداً إِلَى هَاهُنَا إِلَّا حِينُهُ وَ قَدْ هَلَكَ عَلِيٌّ ع وَ هُوَ هَاهُنَا هَالِكٌ لَا مَحَالَةَ وَ لَكِنْ تَعَالَوْا حَتَّى نَذْهَبَ إِلَيْهِ وَ نُظْهِرَ لَهُ السُّرُورَ بِأَمْرِ عَلِيٍّ لِيَكُونَ أَسْكَنَ لِقَلْبِهِ إِلَيْنَا إِلَى أَنْ نُمْضِيَ فِيهِ تَدْبِيرَنَا

And far be it! However, Allah[azwj] did not Let Ali[asws] remain in Al-Medina except for a while, and He[azwj] did not Let Muhammad[saww] come out to over here except for a while. And Ali[asws] has perished, and he[saww] will be perishing over here inevitably. But, come, until we go to him[saww] and display the cheerfulness to him[asws] with the matter of Ali[asws] (that he[asws] is safe) in order for his[saww] heart to be at rest towards us, until we accomplish our plot regarding him[saww].

فَحَضَرُوهُ وَ هَنَّئُوهُ عَلَى سَلَامَةِ عَلِيٍّ مِنَ الْوَرْطَةِ الَّتِي رَامَهَا أَعْدَاؤُهُ

So they presented themselves to him[asws] and congratulated him[saww] upon the safety of Ali[asws] from the predicament which his[asws] enemies had wished it.

ثُمَّ قَالُوا لَهُ أَخْبِرْنَا عَنْ عَلِيٍّ أَ هُوَ أَفْضَلُ أَمْ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ فَقَالَ رَسُولُ اللَّهِ ص وَ هَلْ شُرِّفَتِ الْمَلَائِكَةُ إِلَّا بِحُبِّهَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ قَبُولِهَا لِوَلَايَتِهِمَا إِنَّهُ لَا أَحَدَ مِنْ مُحِبِّي عَلِيٍّ ع نُظِّفَ قَلْبُهُ مِنْ قَذَرِ الْغِشِّ وَ الدَّغَلِ وَ الْغِلِّ وَ نَجَاسَةِ الذُّنُوبِ إِلَّا كَانَ أَطْهَرَ وَ أَفْضَلَ مِنَ الْمَلَائِكَةِ

Then they said to him[saww], 'O Rasool-Allah[saww]! Inform us about Ali[asws]. Is he[asws] superior or the Angels of Proximity of Allah[azwj]?' So Rasool-Allah[saww] said: 'And are the Angels noble except by their loved for Muhammad[saww] and Ali[asws], and their acceptance of their[asws] *Wilayah*?

There is no one from those that love Ali[asws], and his heart has been cleaned from the filth of the deceit, and malice and corruption and the impurities of the sins – except (even) he would be cleaner and superior than the Angels.

وَ هَلْ أَمْرُ اللَّهِ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ إِلَّا لِمَا كَانُوا قَدْ وَضَعُوهُ فِي نُفُوسِهِمْ أَنَّهُ لَا يَصِيرُ فِي الدُّنْيَا خَلْقٌ بَعْدَهُمْ إِذَا رَفَعُوهُمْ عَنْهَا إِلَّا وَ هُمْ يَعْنُونَ أَنْفُسَهُمْ أَفْضَلَ مِنْهُمْ فِي الدِّينِ فَضْلًا وَ أَعْلَمَ بِاللَّهِ وَ بِدِينِهِ عِلْماً

And was Allah[azwj] Commanding the Angels with the *Sajda* to Adam[as] except due to what they had placed it within themselves that there would be coming into the world, a creature after them when they have been Raised from it – except and they were meaning their own selves – (who would be) superior than him[as] in the Religion excessively, and more knowledgeable with Allah[azwj] and His[azwj] Prophet[saww] in knowledge.

فَأَرَادَ اللَّهُ أَنْ يُعَرِّفَهُمْ أَنَّهُمْ قَدْ أَخْطَئُوا فِي ظُنُونِهِمْ وَ اعْتِقَادَاتِهِمْ فَخَلَقَ آدَمَ وَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهَا عَلَيْهِمْ فَعَجَزُوا عَنْ مَعْرِفَتِهَا فَأَمَرَ آدَمَ أَنْ يُنْبِئَهُمْ بِهَا وَ عَرَّفَهُمْ فَضْلَهُ فِي الْعِلْمِ عَلَيْهِمْ

Allah[azwj] Wanted them to understand that they were mistaken in their thinking and their beliefs. So He[azwj] Created Adam[as] and Taught him[as] the Names, all of them. Then He[azwj] Displayed these to them, but they were unable from recognising these (names). Then He[azwj] Commanded Adam[as] to inform them of these, and they recognised his[as] superiority regarding the knowledge, over them.

ثُمَّ أَخْرَجَ مِنْ صُلْبِ آدَمَ ذُرِّيَّةً مِنْهُمُ الْأَنْبِيَاءُ وَ الرُّسُلُ وَ الْخِيَارُ مِنْ عِبَادِ اللَّهِ أَفْضَلُهُمْ مُحَمَّدٌ ثُمَّ آلُ مُحَمَّدٍ ص وَ مِنَ الْخِيَارِ الْفَاضِلِينَ مِنْهُمْ أَصْحَابُ مُحَمَّدٍ وَ خِيَارُ أُمَّةِ مُحَمَّدٍ

Then He[azwj] Extracted from the forehead of Adam[as], his[as] offspring – from whom were the Prophets[as], and the Rasools[as], and the Chosen ones from the servants of Allah[azwj], the most superior of them being Muhammad[saww], the Progeny[asws] of Muhammad[saww], and from the Chosen ones[asws] from them, the meritorious ones, the companions of Muhammad[saww] and the Chosen ones[asws] of the community of Muhammad[saww].

وَ عَرَّفَ الْمَلَائِكَةَ بِذَلِكَ أَنَّهُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ إِذَا احْتَمَلُوا مَا حَمَلُوهُ مِنَ الْأَثْقَالِ وَ قَاسُوا مَا هُمْ فِيهِ بِعَرَضٍ مِنْ أَعْوَانِ الشَّيَاطِينِ وَ مُجَاهَدَةِ النُّفُوسِ وَ احْتِمَالِ أَذَى ثِقْلِ الْعِيَالِ وَ الِاجْتِهَادِ فِي طَلَبِ الْحَلَالِ وَ مُعَانَاةِ مُخَاطَرَةِ الْخَوْفِ مِنَ الْأَعْدَاءِ مِنْ لُصُوصٍ مُخَوِّفِينَ وَ مِنْ سَلَاطِينَ جَوَرَةٍ قَاهِرِينَ وَ صُعُوبَةِ فِي الْمَسَالِكِ فِي الْمَضَايِقِ وَ الْمَخَاوِفِ وَ الْأَجْرَاعِ وَ الْجِبَالِ وَ التِّلَالِ

And due to that, the Angels recognised that they[asws] are more superior than the Angels (when they[asws] are bearing) what they[asws] are bearing from the load – and they compared what (situations) they[asws] were in from the exposure to the seduction of the Satans[la] and struggles of the selves and bearing the hardship of the weight of the dependants, and the striving in seeking the Permissible (earnings), and the risk of suffering from the enemies, fearing from the thieves, and the coercion from the tyrannical -ruling authorities – and the difficulties of travelling in the narrow and fearful ways, and the valleys, and the mountains and the hills – in order to attain the livelihoods for themselves and their dependants from the good, the Permissible.

لِتَحْصِيلِ أَقْوَاتِ الْأَنْفُسِ وَ الْعِيَالِ مِنَ الطَّيِّبِ الْحَلَالِ عَرَّفَهُمُ اللَّهُ عَزَّ وَ جَلَّ أَنَّ خِيَارَ الْمُؤْمِنِينَ سَيَحْتَمِلُونَ هَذِهِ الْبَلَايَا وَ يَتَخَلَّصُونَ مِنْهَا وَ يُحَارِبُونَ الشَّيَاطِينَ وَ يَهْزِمُونَهُمْ وَ يُجَاهِدُونَ أَنْفُسَهُمْ بِدَفْعِهَا عَنْ شَهَوَاتِهَا وَ يَغْلِبُونَهَا مَعَ مَا رُكِّبَ فِيهِمْ مِنْ شَهْوَةِ الْفُحُولَةِ وَ حُبِّ اللِّبَاسِ وَ الطَّعَامِ وَ الْعِزِّ وَ الرِّئَاسَةِ وَ الْفَخْرِ وَ الْخُيَلَاءِ وَ مُقَاسَاةِ الْعَنَاءِ وَ الْبَلَاءِ

Allah[azwj] Mighty and Majestic Made them recognise that the best of the Momineen – they are bearing these afflictions and are being finished off from these, and they are battling the Satans[la] and are defeating them, and they are fighting against their own selves by defending from their own lustful desires and are overcoming these, along with whatever is within them from the desires of the virility – and the love of the clothes, and the food, and the honour, and the governance, and the pride, and the snobbery, and causing troubles and the afflictions (to others).

مِنْ إِبْلِيسَ لَعَنَهُ اللَّهُ وَ عَفَارِيتِهِ وَ خَوَاطِرِهِمْ وَ إِغْوَائِهِمْ وَ اسْتِهْوَائِهِمْ وَ دَفْعِ مَا يُكَابِدُونَهُ مِنْ أَلَمِ الصَّبْرِ عَلَى سِمَاعِ الطَّعْنِ مِنْ أَعْدَاءِ اللَّهِ وَ سِمَاعِ الْمَلَاهِي وَ الشَّتْمِ لِأَوْلِيَاءِ اللَّهِ

(They are defending against these) from Iblees[la], may Allah[azwj] Curse him[la], and his[la] audacious ones, and their insinuating thoughts, and their straying, and their luring. And they defend against what they make him suffer from the pain of patience – upon hearing the taunts from the enemies of Allah[azwj], and hearing the amusements (noise of parties etc.), and the insults to the friends of Allah[azwj].

وَ مَعَ مَا يُقَاسُونَهُ فِي أَسْفَارِهِمْ لِطَلَبِ أَقْوَاتِهِمْ وَ الْهَرَبِ مِنْ أَعْدَاءِ دِينِهِمْ وَ الطَّلَبِ لِمَا يَأْمُلُونَ مُعَامَلَتَهُ مِنْ مُخَالِفِيهِمْ فِي دِينِهِمْ

And along with (that), they are experiencing during their journeys to seek their livelihoods and the wars from the enemies of their Religion, and seeking (needs) to the one who are office bearers of their affairs, from the adversaries in their Religion.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَائِكَتِي وَ أَنْتُمْ مِنْ جَمِيعِ ذَلِكَ بِمَعْزِلٍ لَا شَهَوَاتُ الْفُحُولَةِ تُزْعِجُكُمْ وَ لَا شَهْوَةُ الطَّعَامِ تَخْفِزُكُمْ وَ لَا خَوْفٌ مِنْ أَعْدَاءِ دِينِكُمْ وَ دُنْيَاكُمْ يَنْخُبُ فِي قُلُوبِكُمْ وَ لَا لِإِبْلِيسَ فِي مَلَكُوتِ سَمَاوَاتِي وَ أَرْضِي شُغُلٌ عَلَى إِغْوَاءِ مَلَائِكَتِيَ الَّذِينَ قَدْ عَصَمْتُهُمْ مِنْهُمْ

Allah[azwj] Mighty and Majestic Said: "O My[azwj] Angels! And you all are aloof from the entirety of that – there are neither any lustful desires of virility bothering you, nor are there any desires for the food making you crave, nor is there any fear from the enemies of your Religion and your world (affairs) a setback in your hearts, nor is Iblees[la], in the kingdoms of My[azwj] skies and My[azwj] earth too pre-occupied upon straying My[azwj] Angels, those from whom I[azwj] have Protected.

يَا مَلَائِكَتِي فَمَنْ أَطَاعَنِي مِنْهُمْ وَ سَلِمَ دِينُهُ مِنْ هَذِهِ الْآفَاتِ وَ النَّكَبَاتِ فَقَدِ احْتَمَلَ فِي جَنْبِ مَحَبَّتِي مَا لَمْ تَحْتَمِلُوا وَ اكْتَسَبَ مِنَ الْقُرْبَاتِ إِلَى مَا لَمْ تَكْتَسِبُوا

O My[azwj] Angels! So the one who obeys Me[azwj] from them (people) – and saves his Religion from these afflictions and calamities – so he has borne regarding a side of My[azwj] Love what you are not bearing, and has earned from the nearness what you are not earning".

فَلَمَّا عَرَّفَ اللَّهُ مَلَائِكَتَهُ فَضْلَ خِيَارِ أُمَّةِ مُحَمَّدٍ ص وَ شِيعَةِ عَلِيٍّ وَ خُلَفَائِهِ ع وَ احْتِمَالَهُمْ فِي جَنْبِ مَحَبَّةِ رَبِّهِمْ مَا لَا تَحْتَمِلُهُ الْمَلَائِكَةُ أَبَانَ بَنِي آدَمَ الْخِيَارَ الْمُتَّقِينَ بِالْفَضْلِ عَلَيْهِمْ

When His[azwj] Angels recognised the merits of the best of the community of Muhammad[saww] and the Shias of Ali[asws], and his[asws] Caliphs upon them, and their bearing regarding a side of the love of their Lord[azwj] – what the Angels are not bearing – it became clear that the sons of Adam[as], the good, the pious are with the superiority over them.

ثُمَّ قَالَ فَلِذَلِكَ فَاسْجُدُوا لِآدَمَ لِمَا كَانَ مُشْتَمِلًا عَلَى أَنْوَارِ هَذِهِ الْخَلَائِقِ الْأَفْضَلِينَ

Then Allah[azwj] Said, for that, "Perform *Sajda* to Adam[as]!" It was due to what was contained (within him[as]) of the lights of these people[asws], the meritorious ones[asws]".

وَ لَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ إِنَّمَا كَانَ آدَمُ قِبْلَةً لَهُمْ يَسْجُدُونَ نَحْوَهُ لِلَّهِ عَزَّ وَ جَلَّ وَ كَانَ بِذَلِكَ مُعَظَّماً لَهُ مُبَجَّلًا وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ مِنْ دُونِ اللَّهِ يَخْضَعُ لَهُ خُضُوعَهُ لِلَّهِ

And their *Sajdas* did not happen to be to Adam[as]. But rather, Adam[as] was a Qiblah (direction) for them – they were doing *Sajdas* towards him[as], (but) to Allah[azwj] Mighty and Majestic – and it was a veneration, a dignity to him[as] with that, and it is not befitting for anyone that he does *Sajda* to anyone besides Allah[azwj], and be humble to him like his humbleness to Allah[azwj], and venerate him – with the *Sajda*s to him – like his veneration to Allah[azwj].

وَ يُعَظِّمُ بِهِ السُّجُودَ كَتَعْظِيمِهِ لِلَّهِ وَ لَوْ أَمَرْتُ أَحَداً أَنْ يَسْجُدَ هَكَذَا لِغَيْرِ اللَّهِ لَأَمَرْتُ ضُعَفَاءَ شِيعَتِنَا وَ سَائِرَ الْمُكَلَّفِينَ أَنْ يَسْجُدُوا لِمَنْ تَوَسَّطَ فِي عُلُومِ عَلِيٍّ وَصِيِّ رَسُولِ اللَّهِ ص وَ مَحْضَ وِدَادَ خَيْرِ خَلْقِ اللَّهِ عَلِيٍّ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ احْتَمَلَ الْمَكَارِهَ وَ الْبَلَايَا فِي التَّصْرِيحِ بِإِظْهَارِ حُقُوقِ اللَّهِ وَ لَمْ يُنْكِرْ عَلَيَّ حَقّاً أَزْقُبُهُ عَلَيْهِ قَدْ كَانَ جَهِلَهُ أَوْ أَغْفَلَهُ

And if I[asws] were to order anyone that he does *Sajda*h like this to other than Allah[azwj], I[asws] would order the weak ones of our[asws] Shias and the rest of the encumbered ones from our[asws] Shias that they do *Sajda* to the one who is the intermediary regarding the teachings of Ali[asws], successor[asws] of Rasool-Allah[saww], and pure cordiality to the best of the creatures of Allah[azwj] - Ali[asws], after Muhammad[saww] – the Rasool-Allah[saww], and endure its abhorrence and the affliction regarding the declarations with the manifesting the rights of Allah[azwj], and not to deny Ali[asws] collared upon him, whether he was ignorant of it or heedless'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص عَصَى اللَّهَ إِبْلِيسُ فَهَلَكَ لِمَا كَانَتْ مَعْصِيَتُهُ بِالْكِبْرِ عَلَى آدَمَ وَ عَصَى اللَّهَ آدَمُ بِأَكْلِ الشَّجَرَةِ فَسَلِمَ وَ لَمْ يَهْلِكْ لِمَا لَمْ يُقَارِنْ بِمَعْصِيَتِهِ التَّكَبُّرَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

Then Rasool-Allah[saww] said: 'Iblees[la] disobeyed Allah[azwj], so he[la] was destroyed due to what his disobedience was with the arrogance upon Adam[as]. And Adam[as] disobeyed Allah[azwj] by eating (from) the tree, but he[as] was safe and was not destroyed due to him[as] not combining his[as] disobedience with the arrogance upon Muhammad[saww] and his[as] goodly Progeny[asws].

وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَالَ لَهُ يَا آدَمُ عَصَانِي فِيكَ إِبْلِيسُ وَ تَكَبَّرَ عَلَيْكَ فَهَلَكَ وَ لَوْ تَوَاضَعَ لَكَ بِأَمْرِي وَ عَظَّمَ عِزَّ جَلَالِي لَأَفْلَحَ كُلَّ الْفَلَاحِ كَمَا أَفْلَحْتَ

And that is (because) Allah[azwj] the Exalted Said to him[as]: "O Adam[as]! Iblees[la] disobeyed Me[azwj] regarding you[as], and was arrogant upon you[as]. So I[azwj] Destroyed him[la]. And had he[la] been humble to you[as] with My[azwj] Command, and magnified the Honour of My[azwj] Majesty, he[la] would have succeeded with every success just as you[as] succeeded.

وَ أَنْتَ عَصَيْتَنِي بِأَكْلِ الشَّجَرَةِ وَ بِالتَّوَاضُعِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ تُفْلِحُ كُلَّ الْفَلَاحِ وَ تَزُولُ عَنْكَ وَصْمَةُ الزَّلَّةِ فَادْعُنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ ع لِذَلِكَ

And (although) you[as] (also) disobeyed Me[azwj] by eating (from) the tree, but the humbleness to Muhammad[saww] and the Progeny[asws] of Muhammad[saww] (made) you[as] victorious with every success, and the stigma of humiliation was removed from you[as]. Therefore, supplicate to Me[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws], for that!"

فَدَعَا بِهِمْ فَأَفْلَحَ كُلَّ الْفَلَاحِ لِمَا تَمَسَّكَ بِعُرْوَتِنَا أَهْلَ الْبَيْتِ

So he[as] supplicated by them[asws], and succeeded with every success – due to having attached with our[asws] handhold, the People[asws] of the Household'.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالرَّحِيلِ فِي أَوَّلِ نِصْفِ اللَّيْلِ الْأَخِيرِ وَ أَمَرَ مُنَادِيَهُ فَنَادَى أَلَا لَا يَسْبِقَنَّ رَسُولَ اللَّهِ ص أَحَدٌ إِلَى الْعَقَبَةِ وَ لَا يَطَؤُهَا حَتَّى يُجَاوِزَهَا رَسُولُ اللَّهِ ص

Then Rasool-Allah[saww] ordered with the departure – during the first half of the last night, and ordered his[saww] caller to call out, 'Indeed! No one should precede Rasool-Allah[saww] to Al-Aqaba (ravine), nor tread upon it until Rasool-Allah[saww] has crossed it'.

ثُمَّ أَمَرَ حُذَيْفَةَ أَنْ يَقْعُدَ فِي أَصْلِ الْعَقَبَةِ فَيَنْظُرَ مَنْ يَمُرُّ بِهِ وَ يُخْبِرَ رَسُولَ اللَّهِ ص وَ كَانَ رَسُولُ اللَّهِ ص أَمَرَهُ أَنْ يَتَشَبَّهَ بِحَجَرٍ

Then he[saww] instructed Huzeyfa that he be seated at the base of Al-Aqaba and look at the ones who pass by it, and he should inform Rasool-Allah[saww]; and Rasool-Allah[saww] had instructed him that he should conceal himself by (behind) the rocks.

فَقَالَ حُذَيْفَةُ يَا رَسُولَ اللَّهِ ص إِنِّي أَتَبَيَّنُ الشَّرَّ فِي وُجُوهِ رُؤَسَاءِ عَسْكَرِكَ وَ إِنِّي أَخَافُ إِنْ قَعَدْتُ فِي أَصْلِ الْجَبَلِ وَ جَاءَ مِنْهُمْ مَنْ أَخَافُ أَنْ يَتَقَدَّمَكَ إِلَى هُنَاكَ لِلتَّدْبِيرِ عَلَيْكَ يُحِسُّ بِي فَيَكْشِفُ عَنِّي فَيَعْرِفُنِي وَ مَوْضِعِي مِنْ نَصِيحَتِكَ فَيَتَّهِمُنِي وَ يَخَافُنِي فَيَقْتُلُنِي

Huzeyfa said, 'O Rasool-Allah[saww]! I can clearly see the evil in the faces of the chiefs of your[saww] soldiers, and I fear that if I were to sit at the base of the mountain, and there comes one whom I fear and precedes you[saww] to over there – in order to plot against you[saww], and he senses me (as being there), and he uncovers from me, so he would recognise me and my position from advising you[saww] – and he would accuse me and would fear from me (that I will inform you[saww]) so he would kill me'.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّكَ إِذَا بَلَغْتَ أَصْلَ الْعَقَبَةِ فَاقْصِدْ أَكْبَرَ صَخْرَةٍ هُنَاكَ إِلَى جَانِبِ أَصْلِ الْعَقَبَةِ وَ قُلْ لَهَا إِنَّ رَسُولَ اللَّهِ ص يَأْمُرُكِ أَنْ تَنْفَرِجِي لِي حَتَّى أَدْخُلَ جَوْفَكِ ثُمَّ يَأْمُرُكِ أَنْ يَنْثَقِبَ فِيكِ ثُقْبَةً أَبْصُرُ مِنْهَا الْمَارِّينَ وَ يَدْخُلُ عَلَيَّ مِنْهَا الرَّوْحُ لِئَلَّا أَكُونَ مِنَ الْهَالِكِينَ فَإِنَّهَا تَصِيرُ إِلَى مَا تَقُولُ لَهَا بِإِذْنِ اللَّهِ رَبِّ الْعَالَمِينَ

Rasool-Allah[saww] said: 'You, when you reach the base of Al-Aqaba, aim for the largest rock over there to the side of the base of Al-Aqaba, and say to it, 'Rasool-Allah[azwj] orders you that you cleave asunder for me until I enter into your inside. Then he[saww] orders you that you make a hole inside you for me to see the passers-by from it, and the air can enter unto me from it, lest I would happen to be from the destroyed ones', so it would come to be what you would be saying to it, by the Permission of Allah[azwj], Lord[azwj] of the worlds!'

فَأَدَّى حُذَيْفَةُ الرِّسَالَةَ وَ دَخَلَ جَوْفَ الصَّخْرَةِ وَ جَاءَ الْأَرْبَعَةُ وَ الْعِشْرُونَ عَلَى جِمَالِهِمْ وَ بَيْنَ أَيْدِيهِمْ رَجَّالَتُهُمْ يَقُولُ بَعْضُهُمْ لِبَعْضٍ مَنْ رَأَيْتُمُوهُ هَاهُنَا كَائِناً مَنْ كَانَ فَاقْتُلُوهُ لِئَلَّا يُخْبِرُوا مُحَمَّداً أَنَّهُمْ قَدْ رَأَوْنَا هُنَا فَيَنْكُصَ مُحَمَّدٌ وَ لَا يَصْعَدَ هَذِهِ الْعَقَبَةَ إِلَّا نَهَاراً فَيَبْطُلَ تَدْبِيرُنَا عَلَيْهِ

Huzeyfa repeated the message and entered into the inside of the rock, and there came twenty four (men) upon their camels, and in front of them were their infantry. Some of them were saying to the others, 'If you see anyone over here, whoever it may be, kill him,

lest he informs Muhammad[saww] that he has seen us over here, and Muhammad[saww] would turn back and will not ascend this Al-Aqaba (ravine) except at daytime, and it would invalidate our plot against him[saww].

فَسَمِعَهَا حُذَيْفَةُ وَ اسْتَقْصَوْا فَلَمْ يَجِدُوا أَحَداً وَ كَانَ اللَّهُ قَدْ سَتَرَ حُذَيْفَةَ بِالْحَجَرِ عَنْهُمْ فَتَفَرَّقُوا فَبَعْضُهُمْ صَعِدَ عَلَى الْجَبَلِ وَ عَدَلَ عَنِ الطَّرِيقِ الْمَسْلُوكِ وَ بَعْضُهُمْ وَقَفَ عَلَى سَفْحِ الْجَبَلِ عَنْ يَمِينٍ وَ شِمَالٍ وَ هُمْ يَقُولُونَ أَ لَا تَرَوْنَ حَيْثُ مُحَمَّدٍ كَيْفَ أَغْرَاهُ بِأَنْ يَمْنَعَ النَّاسَ مِنْ صُعُودِ الْعَقَبَةِ حَتَّى يَقْطَعَهَا هُوَ لِنَخْلُوَ بِهِ هَاهُنَا فَيَمْضِيَ فِيهِ تَدْبِيرُنَا وَ أَصْحَابُهُ عَنْهُ بِمَعْزِلٍ

And they heard Huzeyfa (some noise), and they investigated, but they could not find anyone, and Allah[azwj] had Veiled Huzeyfa from them with the rock. They dispersed, and some of them ascended upon the mountain and altered from the travelled path, and some of them paused at the foot of the mountain, on the right and left, and they were saying, 'Are you not seeing where Muhammad[saww], how he[saww] was lured into preventing the people from ascending Al-Aqaba until he[saww] has crossed it in order to be alone with it over here? So (now) we will accomplish our plot regarding him[saww] and his[saww] companions are away from him[saww]'.

وَ كُلُّ ذَلِكَ يُوصِلُهُ اللَّهُ مِنْ قَرِيبٍ أَوْ بَعِيدٍ إِلَى أُذُنِ حُذَيْفَةَ وَ يَعِيهِ حُذَيْفَةُ فَلَمَّا تَمَكَّنَ الْقَوْمُ عَلَى الْجَبَلِ حَيْثُ أَرَادُوا كَلَّمَتِ الصَّخْرَةُ حُذَيْفَةَ وَ قَالَتِ انْطَلِقِ الْآنَ إِلَى رَسُولِ اللَّهِ فَأَخْبِرْهُ بِمَا رَأَيْتَ وَ مَا سَمِعْتَ قَالَ حُذَيْفَةُ كَيْفَ أَخْرُجُ عَنْكِ وَ إِنْ رَآنِي الْقَوْمُ قَتَلُونِي مَخَافَةً عَلَى أَنْفُسِهِمْ مِنْ نَمِيمَتِي عَلَيْهِمْ

And all of that, Allah[azwj] Transmitted from near or afar – to the ears of Huzeyfa and he retained it. So when the group had settled upon the mountain, wherever they had wanted to, the rock spoke to Huzeyfa and said, 'Go now, to Rasool-Allah[saww], and inform him[saww] with what you have seen and what you heard'. Huzeyfa said, 'How can I exit from you, and if the people were to see me, they would kill me – fearing upon themselves from my informing upon them'.

قَالَتِ الصَّخْرَةُ إِنَّ الَّذِي مَكَّنَكَ فِي جَوْفِي وَ أَوْصَلَ إِلَيْكَ الرَّوْحَ مِنَ الثُّقْبَةِ الَّتِي أَحْدَثَهَا فِيَّ هُوَ الَّذِي يُوصِلُكَ إِلَى نَبِيِّ اللَّهِ وَ يُنْقِذُكَ مِنْ أَعْدَاءِ اللَّهِ

The rock said, 'The One[azwj] Who enables you from my inside, and Transmitted to you the air from aperture which it bore into me – He[azwj] is the One[azwj] Who would Transport you to the Prophet[saww] of Allah[azwj], Saving you from the enemies of Allah[azwj]'.

فَنَهَضَ حُذَيْفَةُ لِيَخْرُجَ وَ انْفَرَجَتِ الصَّخْرَةُ فَحَوَّلَهُ اللَّهُ طَائِراً فَطَارَ فِي الْهَوَاءِ مُحَلِّقاً حَتَّى انْقَضَّ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص ثُمَّ أُعِيدَ إِلَى صُورَتِهِ فَأَخْبَرَ رَسُولَ اللَّهِ ص بِمَا رَأَى وَ سَمِعَ

Huzeyfa got up to exit, and the rock cleft asunder and Allah[azwj] Transformed him into a bird, and it flew in the air, flying until it swooped in front of Rasool-Allah[saww]. Then he returned upon his (original) image, and informed Rasool-Allah[saww] with what he had seen and heard.

فَقَالَ رَسُولُ اللَّهِ ص أَ وَ عَرَفْتَهُمْ بِوُجُوهِهِمْ قَالَ يَا رَسُولَ اللَّهِ كَانُوا مُتَلَثِّمِينَ وَ كُنْتُ أَعْرِفُ أَكْثَرَهُمْ بِجِمَالِهِمْ فَلَمَّا فَتَّشُوا الْمَوْضِعَ فَلَمْ يَجِدُوا أَحَداً أَحْدَرُوا اللِّثَامَ فَرَأَيْتُ وُجُوهَهُمْ فَعَرَفْتُهُمْ بِأَعْيَانِهِمْ وَ أَسْمَائِهِمْ فُلَانٍ وَ فُلَانٍ حَتَّى عَدَّ أَرْبَعَةً وَ عِشْرِينَ

Rasool-Allah[saww] said: 'And did you recognise them by their faces?' He said, 'They were veiled, and I was recognising them by their camels. So when they investigated the place, and

they could not find anyone, they let down their veils, and I saw their faces and recognised them with my eyes – and their names are so and so, and so and so' – until he counted twenty-four.

فَقَالَ رَسُولُ اللَّهِ ص يَا حُذَيْفَةُ إِذَا كَانَ اللَّهُ يُثَبِّتُ مُحَمَّداً لَمْ يَقْدِرْ هَؤُلَاءِ وَ لَا الْخَلْقُ أَجْمَعُونَ أَنْ يُزِيلُوهُ إِنَّ اللَّهَ تَعَالَى بَالِغٌ فِي مُحَمَّدٍ أَمْرَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

Rasool-Allah[saww] said: 'O Huzeyfa! When it was so that Allah[azwj] the Exalted Affirms Muhammad[saww], neither they nor the creatures altogether would not be able to move him[saww]. Allah[azwj] the Exalted will Make the matter of Muhammad[saww] reach its accomplishment, and even if the Kafirs dislike it'.

ثُمَّ قَالَ يَا حُذَيْفَةُ فَانْهَضْ بِنَا أَنْتَ وَ سَلْمَانُ وَ عَمَّارٌ وَ تَوَكَّلُوا عَلَى اللَّهِ فَإِذَا جُزْنَا الثَّنِيَّةَ الصَّعْبَةَ فَأْذَنُوا لِلنَّاسِ أَنْ يَتَّبِعُونَا

Then he[saww] said: 'O Huzeyfa! Arise with us[saww], you, and Salman[ra], and Ammar[ra], and rely upon Allah[azwj]. So when we have crossed the difficult ravine (Al-Aqaba), then (only) permit the people that they should follow us'.

فَصَعِدَ رَسُولُ اللَّهِ ص وَ هُوَ عَلَى نَاقَتِهِ وَ حُذَيْفَةُ وَ سَلْمَانُ أَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَتِهِ يَقُودُهَا وَ الْآخَرُ خَلْفَهَا يَسُوقُهَا وَ عَمَّارٌ إِلَى جَانِبِهَا وَ الْقَوْمُ عَلَى جِمَالِهِمْ وَ رَجَّالَتُهُمْ مُنْبَثُّونَ حَوَالَيِ الثَّنِيَّةِ عَلَى تِلْكَ الْعَقَبَاتِ وَ قَدْ جَعَلَ الَّذِينَ فَوْقَ الطَّرِيقِ حِجَارَةً فِي دِبَابٍ فَدَحْرَجُوهَا مِنْ فَوْقٍ لِيُنَفِّرُوا النَّاقَةَ بِرَسُولِ اللَّهِ ص لِتَقَعَ فِي الْمَهْوَى الَّذِي يَهُولُ النَّاظِرَ النَّظَرُ إِلَيْهِ مِنْ بُعْدِهِ

Rasool-Allah[saww] ascended, and he[saww] was upon his[saww] she-camel; and Huzeyfa and Salman[ra], - one of them grabbed the rein of his[saww] she-camel guiding it, and the other one was behind it, ushering it, and Ammar[ra] was to its side, and the people were upon their camels and their feet (walking), scattered around the bend of Al-Aqaba. And those ones above the path had made stones to be in bags so they could roll these from above in order to frighten the she-camel of Rasool-Allah[saww], and it would fall with him[saww] into the chasm which would terrify the beholder looking into it from afar.

فَلَمَّا قَرُبَتِ الدِّبَابُ مِنْ نَاقَةِ رَسُولِ اللَّهِ ص أَذِنَ اللَّهُ تَعَالَى لَهَا فَارْتَفَعَتْ ارْتِفَاعاً عَظِيماً فَجَاوَزَتْ نَاقَةَ رَسُولِ اللَّهِ ص ثُمَّ سَقَطَتْ فِي جَانِبِ الْمَهْوَى وَ لَمْ يَبْقَ مِنْهَا شَيْءٌ إِلَّا صَارَ كَذَلِكَ وَ نَاقَةُ رَسُولِ اللَّهِ ص كَأَنَّهَا لَا تُحِسُّ بِشَيْءٍ مِنْ تِلْكَ الْقَعْقَعَاتِ الَّتِي كَانَتْ لِلدِّبَابِ

So when they brought the bags (of stones) closer to the she-camel of Rasool-Allah[saww], Allah[azwj] the Exalted Permitted to it, and it arose with a great rising – and the she-camel of Rasool-Allah[saww] crossed over, then it settled by the side of the chasm, and there did not remain anything from it, except it became like that – and the she-camel of Rasool-Allah[saww] was as if it had not felt anything – from that from the rumbling of the stones.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ اصْعَدِ الْجَبَلَ فَاضْرِبْ بِعَصَاكَ هَذِهِ وُجُوهَ رَوَاحِلِهِمْ فَارْمِ بِهَا فَفَعَلَ ذَلِكَ عَمَّارٌ فَنَفَرَتْ بِهِمْ وَ سَقَطَ بَعْضُهُمْ فَانْكَسَرَ عَضُدُهُ وَ مِنْهُمْ مَنِ انْكَسَرَتْ رِجْلُهُ وَ مِنْهُمْ مَنِ انْكَسَرَ جَنْبُهُ وَ اشْتَدَّتْ لِذَلِكَ أَوْجَاعُهُمْ فَلَمَّا جَبَرَتْ وَ انْدَمَلَتْ بَقِيَتْ عَلَيْهِمْ آثَارُ الْكَسْرِ إِلَى أَنْ مَاتُوا

Then Rasool-Allah[saww] said to Ammar[ra]: 'Ascend the mountain, and strike with this staff of yours at the faces of their rides, and toss with it'. Ammar[ra] did that, and they (the rides) were frightened with them, and one of them fell down and broke his arms, and from them was the one who broke his leg, and from them was one who broke his side, and their pains

intensified due to that. So when the bones set and healed, the scars of the breaks remained upon them until they died.

وَ لِذَلِكَ قَالَ رَسُولُ اللَّهِ ص فِي حُذَيْفَةَ وَ أَمِيرِ الْمُؤْمِنِينَ ع إِنَّهُمَا أَعْلَمُ النَّاسِ بِالْمُنَافِقِينَ لِقُعُودِهِ فِي أَصْلِ الْجَبَلِ وَ مُشَاهَدَتِهِ مَنْ مَرَّ سَابِقاً لِرَسُولِ اللَّهِ ص وَ كَفَى اللَّهُ رَسُولَهُ أَمْرَ مَنْ قَصَدَ لَهُ وَ عَادَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ

And for that, Rasool-Allah[saww] said regarding Huzeyfa and Amir Al-Momineen[asws]: 'Both of them are the most knowing of the people with the hypocrites'. (For Huzeyfa) it was due to his being seated at the base of Al-Aqaba and his witnessing the ones who passed by preceding Rasool-Allah[saww]. And Allah[azwj] Sufficed His[azwj] Rasool[saww] of the matter of the ones who had aimed for him[saww]; and Rasool-Allah[saww] returned to Al-Medina.

فَكَسَى اللَّهُ الذُّلَّ وَ الْعَارَ مَنْ كَانَ قَعَدَ عَنْهُ وَ أَلْبَسَ الْخِزْيَ مَنْ كَانَ دَبَّرَ عَلَى عَلِيٍّ ع مَا دَفَعَ اللَّهُ عَنْهُ.

Thus Allah[azwj] Disgraced and Shamed the ones who had sat (in ambush) from him[saww], and Clothed in humiliation the ones who had plotted against Ali[asws], what Allah[azwj] had Defended him[asws] from it''.[133]

7- يج، الخرائج و الجرائح رُوِيَ أَنَّ النَّاسَ فِي غَزَاةِ تَبُوكَ لَمَّا سَارُوا يَوْمَهُمْ نَالَهُمْ عَطَشٌ كَادَتْ تَنْقَطِعُ أَعْنَاقُ الرِّجَالِ وَ الْخَيْلِ وَ الرُّكَّابِ عَطَشاً فَدَعَا بِرَكْوَةٍ فَصَبَّ فِيهَا مَاءً قَلِيلًا مِنْ إِدَاوَةٍ كَانَتْ مَعَهُ وَ وَضَعَ أَصَابِعَهُ عَلَيْهَا فَنَبَعَ الْمَاءُ مِنْ تَحْتِ أَصَابِعِهِ فَاسْتَقَوْا وَ ارْتَوَوْا وَ الْعَسْكَرُ ثَلَاثُونَ أَلْفَ رَجُلٍ سِوَى الْخَيْلِ وَ الْإِبِلِ.

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that in the military expedition of Tabuk, when they travelled during their day the thirst grabbed hold of them and thirst almost cut the necks of the men and the horses and the riders. So, he[saww] called for a container and poured a little water (reserved for) medication which was him[saww] and placed his[saww] fingers upon it, and the water sprang from beneath his[saww] fingers. So, they were quenched and saturated, and the soldiers were thirty thousand men besides the horses and the camels''.[134]

8- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي غَزْوَةِ تَبُوكَ اخْلُفْنِي فِي أَهْلِي فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ إِنِّي أَكْرَهُ أَنْ تَقُولُ الْعَرَبُ خَذَلَ ابْنَ عَمِّهِ وَ تَخَلَّفَ عَنْهُ فَقَالَ أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قَالَ بَلَى قَالَ فَاخْلُفْنِي.

(The book) 'Al-Amaali' of the sheykh Al-Tusy – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Al-Amsh, from Atiya, from Abu Saeed Al-Khudry who said,

'Rasool-Allah[saww] said to Ali[asws] Bin Abu Talib[asws] during the military expedition of Tabuk: 'Take my[saww] place among my[saww] family'. Ali[asws] said: 'O Rasool-Allah[saww]! I[asws] dislike it that the Arabs would be saying, 'He[asws] abandoned his[asws] cousin[saww] and stayed behind from him[saww]'. He[saww] said: 'But are you[asws] not pleased the you[asws] happen to be from me[saww] at

[133] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 6
[134] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 7

the status of Harun[as] from Musa[as]?' He[asws] said: 'Yes'. He[saww] said: 'Then take my[saww] place''.[135]

9- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: خَلَّفَ رَسُولُ اللَّهِ ص عَلِيّاً فِي غَزْوَةِ تَبُوكَ فَقَالَ يَا رَسُولَ اللَّهِ تُخَلِّفُنِي بَعْدَكَ قَالَ أَ لَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Ibn Al-Salt, from Ibn Uqda, from Ali Bin Muhammad Bin Ali, from Ja'far Bin Muhammad Bin Isa, from Abdullah Bin Ali, from Ali Bin Musa, from his father, from his grandfather, from his forefathers,

'From Ali[asws] having said: 'Rasool-Allah[saww] appointed Ali[asws] as Caliph during the military expedition of Tabuk. He[asws] said: 'O Rasool-Allah[saww]! Are you[saww] making me[asws] a Caliph after you[saww]?' He[saww] said: 'Are you[asws] not pleased that you[asws] happen to be from me[saww] at the status of Harun[as] from Musa[as], except that there will be no Prophet[saww] after me[saww]'',[136]

10- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيٍّ عَنِ النَّضْرِ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ: قَالَ بَعْضُ أَصْحَابِنَا لِأَبِي عَبْدِ اللَّهِ ع عَلِمَ رَسُولُ اللَّهِ ص أَسْمَاءَ الْمُنَافِقِينَ فَقَالَ لَا وَ لَكِنَّ رَسُولَ اللَّهِ ص لَمَّا كَانَ فِي غَزْوَةِ تَبُوكَ كَانَ يَسِيرُ عَلَى نَاقَتِهِ وَ النَّاسُ أَمَامَهُ فَلَمَّا انْتَهَى إِلَى الْعَقَبَةِ وَ قَدْ جَلَسَ عَلَيْهَا أَرْبَعَةَ عَشَرَ رَجُلًا سِتَّةٌ مِنْ قُرَيْشٍ وَ ثَمَانِيَةٌ مِنْ أَفْنَاءِ النَّاسِ أَوْ عَلَى عَكْسِ هَذَا

(The book) 'Qasas Al-Anbiya' of Al-Sadouq – From his father, from Sa'ad, from Ibrahim Bin Mahazim, from his brother Ali, from Al-Nazar, from Musa Bin Bakr who said,

'One of our companions said to Abu Abdullah[asws], 'Did Rasool-Allah[saww] know the names of the hypocrites?' He[asws] said: 'No, but when Rasool-Allah[saww] was in the military expedition of Tabuk he[saww] had travelled upon his[saww] camel and the people were in front of him[saww]. When he[saww] ended up to Al-Aqaba, and fourteen men had sat upon it – six from Quraysh and eight from a mixture of (tribes of) people', or upon the reverse of that.

فَأَتَاهُ جَبْرَئِيلُ ع فَقَالَ إِنَّ فُلَاناً وَ فُلَاناً وَ فُلَاناً فَقَدْ قَعَدُوا لَكَ عَلَى الْعَقَبَةِ لِيُنَفِّرُوا نَاقَتَكَ فَنَادَاهُمْ رَسُولُ اللَّهِ ص يَا فُلَانُ وَ يَا فُلَانُ وَ يَا فُلَانُ أَنْتُمُ الْقُعُودُ لِتُنَفِّرُوا نَاقَتِي وَ كَانَ حُذَيْفَةُ خَلْفَهُ فَلَحِقَ بِهِمْ فَقَالَ يَا حُذَيْفَةُ سَمِعْتَ قَالَ نَعَمْ قَالَ اكْتُمْ.

(He[asws] said): 'Jibraeel[as] came to him[saww] and said: 'So and so, and so and so have been sitting in wait for you[saww] upon Al-Aqaba in order to frighten your[saww] camel'. Rasool-Allah[saww] called out to them: 'O so and so, and so and so, and so and so! You are the ones sitting in order to frighten my[saww] camel!' And Huzeyfa was behind it, and he joined up with them (him[saww]). He[saww] said: 'O Huzeyfa! Did you hear?' He said, 'Yes'. He[saww] said: 'Conceal''.[137]

[135] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 8
[136] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 9
[137] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 10

11- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زَالَ الْقُرْآنُ يَنْزِلُ بِكَلَامِ الْمُنَافِقِينَ حَتَّى تَرَكُوا الْكَلَامَ وَ اقْتَصَرُوا بِالْحَوَاجِبِ يَغْمِزُونَ فَقَالَ بَعْضُهُمْ تَأْمَنُونَ أَنْ تُسَمَّوْا فِي الْقُرْآنِ فَتَفْتَضِحُوا أَنْتُمْ وَ عَقِبُكُمْ هَذِهِ عَقَبَةٌ بَيْنَ أَيْدِينَا لَوْ رَمَيْنَا بِهِ مِنْهَا يَنْقَطِعُ فَقَعَدُوا عَلَى الْعَقَبَةِ وَ يُقَالُ لَهَا عَقَبَةُ ذِي فَتْقٍ

(The book) 'Al-Kharaij Wa Al-Jaraih' – it is reported from Abu Abdullah[asws] having said: 'The Quran did not cease to be revealed with the talk of the hypocrites until they left the talking and they were limited to winking with their eyebrows. Some of them said, 'There is no safety that you will be named in the Quran then you will be exposed and (so will) your posterity, this posterity in front of us. If we were to shoot (arrows) we would be terminated with it'. They sat upon the Aqaba, and it is called 'Aqaba with crevice'.

وَ قَالَ حُذَيْفَةُ كَانَ رَسُولُ اللَّهِ إِذَا أَرَادَ النَّوْمَ عَلَى نَاقَتِهِ اقْتَصَدَتْ فِي السَّيْرِ فَقَالَ حُذَيْفَةُ قُلْتُ لَيْلَةً مِنَ اللَّيَالِي لَا وَ اللَّهِ لَا أُفَارِقُ رَسُولَ اللَّهِ ص قَالَ فَجَعَلْتُ أَحْبِسُ نَاقَتِي عَلَيْهِ

And Huzeyfa said, 'When Rasool-Allah[saww] wanted to sleep upon his[saww] camel, he[saww] became moderate in the travel'. Huzeyfa said, 'I said on a night from the nights, 'No by Allah[azwj]! I will not separate from Rasool-Allah[saww]'. So I went on to withhold my camel upon it.

فَنَزَلَ جَبْرَئِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ هَذَا فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ حَتَّى عَدَّهُمْ قَدْ قَعَدُوا يَنْفِرُونَ بِكَ فَقَالَ رَسُولُ اللَّهِ يَا فُلَانُ يَا فُلَانُ يَا فُلَانُ يَا أَعْدَاءَ اللَّهِ حَتَّى سَمَّاهُمْ بِأَسْمَائِهِمْ كُلِّهِمْ

Jibraeel[as] descended unto Rasool-Allah[saww] and said: 'This so and so, and so and so, and so and so' – until he[as] counted them – 'have sat to frighten (the camel) with you[saww]'. Rasool-Allah[saww] said: 'O so and so! O so and so! O so and so! O enemies of Allah[azwj]!' – until he[saww] named them with their names, all of them.

ثُمَّ نَظَرَ فَإِذَا حُذَيْفَةُ فَقَالَ عَرَفْتَهُمْ قُلْتُ نَعَمْ بِرَوَاحِلِهِمْ وَ هُمْ مُتَلَثِّمُونَ فَقَالَ لَا تُخْبِرْ بِهِمْ أَحَداً فَقُلْتُ يَا رَسُولَ اللَّهِ أَ فَلَا تَقْتُلُهُمْ قَالَ إِنِّي أَكْرَهُ أَنْ يَقُولَ النَّاسُ قَاتَلَ بِهِمْ حَتَّى ظَفِرَ فَقَتَلَهُمْ فَكَانُوا مِنْ قُرَيْشٍ.

Then he[saww] looked and there was Huzeyfa, so he[saww] said: 'Did you recognise them?' I said, 'Yes, by their camels, and they were masked'. He[saww] said: 'Do not inform anyone about them'. I said, 'O Rasool-Allah[saww]! So, shall I kill them?' He[saww] said: 'I[saww] dislike it that the people would say, 'He[saww] fought with them (their help) until he[saww] achieved victory, then he[saww] killed them'. They were from Quraysh''.[138]

12- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ ص لَمَّا تَوَجَّهَ إِلَى تَبُوكَ ضَلَّتْ نَاقَتُهُ الْقُصْوَى وَ عِنْدَهُ عُمَارَةُ بْنُ حَزْمٍ قَالَ كَالْمُسْتَهْزِئِ يُخْبِرُنَا مُحَمَّدٌ بِخَبَرِ السَّمَاءِ وَ لَا يَدْرِي أَيْنَ نَاقَتُهُ

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that when he[saww] headed to Tabuk, his[saww] camel Al-Qaswa strayed, and in his[saww] presence was Umarah Bin Hazam. He said like mockingly, 'Muhammad[saww] informs us with news of the sky and does not know where his[saww] camel is'.

[138] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 11

فَقَالَ ع إِنِّي لَا أَعْلَمُ إِلَّا مَا عَلَّمَنِيَ اللَّهُ وَ قَدْ أَخْبَرَنِي الْآنَ أَنَّهَا بِشِعْبِ كَذَا وَ كَذَا وَ زِمَامُهَا مُلْتَفٌّ بِشَجَرَةٍ فَكَانَ كَمَا قَالَ.

He[saww] said: 'I[saww] do not know except what Allah[azwj] Teaches me[saww], and He[azwj] has Informed me[saww] now that it is at such and such mountain pass and its rein is stuck in a tree'. It was just as he[saww] said''.[139]

13- يج، الخرائج و الجرائح مِنْ مُعْجِزَاتِهِ أَنَّهُ لَمَّا غَزَا بِتَبُوكَ كَانَ مَعَهُ مِنَ الْمُسْلِمِينَ خَمْسَةٌ وَ عِشْرُونَ أَلْفاً سِوَى خَدَمِهِمْ فَمَرَّ ص فِي مَسِيرِهِ بِجَبَلٍ يَرْشَحُ الْمَاءُ مِنْ أَعْلَاهُ إِلَى أَسْفَلِهِ مِنْ غَيْرِ سَيَلَانٍ فَقَالُوا مَا أَعْجَبَ رَشْحَ هَذَا الْجَبَلِ

(The book) 'Al-Kharaij Wa Al-Jaraih' – From his[saww] miracles is that when the military of Tabuk occurred, there were twenty five thousand from the Muslims with him[saww] besides their servants. He[saww] passed in his[saww] journey by a mountain, the water was trickling from its top to its bottom without a torrent. They said, 'How strange is the trickle of this mountain'.

فَقَالَ إِنَّهُ يَبْكِي قَالُوا وَ الْجَبَلُ يَبْكِي قَالَ أَ تُحِبُّونَ أَنْ تَعْلَمُوا ذَلِكَ قَالُوا نَعَمْ قَالَ أَيُّهَا الْجَبَلُ مِمَّ بُكَاؤُكَ فَأَجَابَهُ الْجَبَلُ وَ قَدْ سَمِعَهُ الْجَمَاعَةُ بِلِسَانٍ فَصِيحٍ يَا رَسُولَ اللَّهِ ص مَرَّ بِي عِيسَى ابْنُ مَرْيَمَ وَ هُوَ يَتْلُو نَارٌ وَقُودُهَا النَّاسُ وَ الْحِجارَةُ فَأَنَا أَبْكِي مُنْذُ ذَلِكَ الْيَوْمِ خَوْفاً مِنْ أَنْ أَكُونَ مِنْ تِلْكَ الْحِجَارَةِ

He[saww] said: 'It is crying'. They said, 'And the mountain cries?' He[saww] said: 'Would you like to learn that?' They said, 'Yes'. He[saww] said: 'O you mountain! What are you crying from?' The mountain answered, and the gathering heard, in an eloquent tongue, 'O Rasool-Allah[saww]! Isa[as] Bin Maryam[as] passed by me and he[as] was reciting: ***the Fire the fuel of which are the people and stones; [2:24]***, so I have been crying since that day fearing from me being from those stones'.

فَقَالَ اسْكُنْ مَكَانَكَ فَلَسْتَ مِنْهَا إِنَّمَا تِلْكَ الْحِجَارَةُ الْكِبْرِيتُ فَجَفَّ ذَلِكَ الرَّشْحُ مِنَ الْجَبَلِ فِي الْوَقْتِ حَتَّى لَمْ يُرَ شَيْءٌ مِنْ ذَلِكَ الرَّشْحِ وَ مِنْ تِلْكَ الرُّطُوبَةِ الَّتِي كَانَتْ.

He[saww] said: 'Calm down in your place, for you aren't from it. But rather, those are the stones of sulphur'. That trickle from the mountain dried up at that time until nothing trickled from that, and from that wetness which it used to''.[140]

14- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ صَارَ بِتَبُوكَ فَاخْتَلَفَ الرُّسُلُ بَيْنَ رَسُولِ اللَّهِ ص وَ مَلِكِ الرُّومِ فَطَالَتْ فِي ذَلِكَ الْأَيَّامُ حَتَّى نَفِدَ الزَّادُ فَشَكَوْا إِلَيْهِ نَفَادَهُ فَقَالَ مَنْ كَانَ مَعَهُ شَيْءٌ مِنَ الدَّقِيقِ أَوِ التَّمْرِ أَوِ السَّوِيقِ فَلْيَأْتِنِي فَجَاءَ أَحَدٌ بِدَقِيقٍ وَ الْآخَرُ بِكَفِّ تَمْرٍ وَ الْآخَرُ بِكَفِّ سَوِيقٍ فَبَسَطَ رِدَاءَهُ وَ جَعَلَ ذَلِكَ عَلَيْهِ وَ وَضَعَ يَدَهُ عَلَى كُلِّ وَاحِدٍ مِنْهَا ثُمَّ قَالَ نَادُوا فِي النَّاسِ مَنْ أَرَادَ الزَّادَ فَلْيَأْتِ

(The book) 'Al-Kharaij Wa Al-Jaraih' – It became such at Tabuk, the messengers were exchanged between Rasool-Allah[saww] and the king of Rome, and the days were prolonged during that until the provisions were depleted. They complained to him[saww] of its depletion. He[saww] said: 'One who has something with him from the flour, or dates, or sauce, so let him bring it to me[saww]'. One came with flour, and another came with a handful of dates, and another with a handful of sauce. He[saww] spread out his[saww] cloak and made (all) that to be

[139] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 12
[140] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 13

upon it and place his[saww] upon each one from it, then said: 'Call out among the people, one who wants the provision then let him come'.

فَأَقْبَلَ النَّاسُ يَأْخُذُونَ الدَّقِيقَ وَ التَّمْرَ وَ السَّوِيقَ حَتَّى مَلَئُوا جَمِيعَ مَا كَانَ مَعَهُمْ مِنَ الْأَوْعِيَةِ وَ ذَلِكَ الدَّقِيقُ وَ التَّمْرُ وَ السَّوِيقُ عَلَى حَالِهِ مَا نَقَصَ مِنْ وَاحِدٍ مِنْهَا شَيْءٌ وَ لَا زَادَ عَمَّا كَانَ

The people came taking the flour and the dates and the sauce until they all filled up whatever was with them from the containers, and that flour and dates and sauce was upon its (original) state, nothing was reduced from any one from it, nor increased upon what it had been.

ثُمَّ سَارَ إِلَى الْمَدِينَةِ فَنَزَلَ يَوْماً عَلَى وَادٍ كَانَ يُعْرَفُ فِيهِ الْمَاءُ فِيمَا تَقَدَّمَ فَوَجَدُوهُ يَابِساً لَا مَاءَ فِيهِ فَقَالُوا لَيْسَ فِي الْوَادِي مَاءٌ يَا رَسُولَ اللَّهِ ص فَأَخَذَ سَهْماً مِنْ كِنَانَتِهِ فَقَالَ لِرَجُلٍ خُذْهُ فَانْصِبْهُ فِي أَعْلَى الْوَادِي فَنَصَبَ فَتَفَجَّرَتْ مِنْ حَوْلِ السَّهْمِ اثْنَتَا عَشْرَةَ عَيْناً تَجْرِي فِي الْوَادِي مِنْ أَعْلَاهُ إِلَى أَسْفَلِهِ وَ ارْتَوَوْا وَ مَلَئُوا الْقِرَبَ.

Then he[saww] travelled to Al-Medina, and one day he[saww] descended at a valley which was known to have water in it in the past, but they found it to be dry, there being no water in it. They said, 'There isn't any water in the valley, O Rasool-Allah[saww]!' He[saww] grabbed an arrow from his[saww] quiver and said to a man: 'Take it and install it in the top part of the valley'. He installed it and twelve springs burst forth from around the arrow flowing into the valley from its top to its bottom, and they were watered and filled the containers''.[141]

15- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطانُ بِبَعْضِ ما كَسَبُوا قَالَ هُمْ أَصْحَابُ الْعَقَبَةِ.

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

'From Abu Abdullah[asws] regarding His[azwj] Words: ***but rather the Satan caused them to lose heart (and flee) due to something what they had earned, [3:155]***, he[asws] said: 'They are the companions of Al-Aqaba''.[142]

16- شي، تفسير العياشي عَنْ زُرَارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ لَوْ كانَ عَرَضاً قَرِيباً وَ سَفَراً قاصِداً لَاتَّبَعُوكَ الْآيَةَ إِنَّهُمْ يَسْتَطِيعُونَ وَ قَدْ كَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَوْ كَانَ عَرَضاً قَرِيباً وَ سَفَراً قَاصِداً لَفَعَلُوا.

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far[asws] and Abu Abdullah[asws]: '***If it had been a nearby gain and an easy journey, they would have followed you [9:42]*** – the Verse: 'They did have the capacity, and it was in the Knowledge of Allah[azwj] and it there had been a nearby gain and an easy journey, they would have done so''.[143]

17- شي، تفسير العياشي عَنِ الْمُغِيرَةِ قَالَ سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ وَ لَوْ أَرادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً قَالَ يَعْنِي بِالْعُدَّةِ النِّيَّةَ يَقُولُ لَوْ كَانَ لَهُمْ نِيَّةٌ لَخَرَجُوا.

[141] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 21 H 14
[142] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 15
[143] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 16

Tafseer Al Ayyashi, from Al Mugheira who said,

'I heard him[asws] saying regarding the Words of Allah[azwj]: ***And had they intended the going forth, they would have prepared for it with a preparation [9:46]***. He[asws] said: 'It means by the preparation – the intention. He[azwj] is Saying: "If they had the intention for it, they would have gone forth''.[144]

18- شي، تفسير العياشي عَنْ جَابِرٍ الْجُعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع نَزَلَتْ هَذِهِ الْآيَةُ وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ إِلَى قَوْلِهِ نُعَذِّبْ طائِفَةً قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع تَفْسِيرُ هَذِهِ الْآيَةِ قَالَ تَفْسِيرُهَا وَ اللَّهِ مَا نَزَلَتْ آيَةٌ قَطُّ إِلَّا وَ لَهَا تَفْسِيرٌ

Tafseer Al Ayyashi – From Jabir Al Jufy who said,

'Abu Ja'far[asws] said: 'This Verse was Revealed: ***And if you question them, they would say, 'But rather, we were just talking and playing'. [9:65]*** – up to His[azwj] Words: ***We will Punish a group [9:66]***'. I said to Abu Ja'far[asws], '(What about) the interpretation of this Verse?' He[asws] said: 'It's interpretation – by Allah[azwj] – there was not Revealed a Verse at all except that there is an interpretation for it'.

ثُمَّ قَالَ نَعَمْ نَزَلَتْ فِي عَدَدِ بَنِي أُمَيَّةَ وَ الْعَشَرَةِ مَعَهُمْ إِنَّهُمْ اجْتَمَعُوا اثْنَا عَشَرَ فَكَمَنُوا لِرَسُولِ اللَّهِ ص فِي الْعَقَبَةِ وَ ائْتَمَرُوا بَيْنَهُمْ لِيَقْتُلُوهُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنْ فَطَنَ نَقُولُ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ وَ إِنْ لَمْ يَفْطُنْ لَنَقْتُلَنَّهُ

Then he[asws] said: 'Yes, this was Revealed regarding Al-Taymi (Abu Bakr) and Al-Udayy (Umar) and the family of these two. Twelve of them gathered in order to ambush Rasool-Allah[saww] in Al-Aqaba, and they conferred among them to murder him[saww]. So some of them said to the others, 'If we are caught out we would say, 'But rather we were just talking idly and playing'. And if we are not caught out, we would murder him[saww]'.

فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ فَقَالَ اللَّهُ لِنَبِيِّهِ ص قُلْ أَ بِاللَّهِ وَ آياتِهِ وَ رَسُولِهِ يَعْنِي مُحَمَّداً ص كُنْتُمْ تَسْتَهْزِؤُنَ لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمانِكُمْ إِنْ نَعْفُ عَنْ طائِفَةٍ مِنْكُمْ يَعْنِي عَلِيّاً إِنْ يَعْفُ عَنْهُمَا فِي أَنْ يَلْعَنَهُمَا عَلَى الْمَنَابِرِ وَ يَلْعَنَ غَيْرَهُمَا فَذَلِكَ قَوْلُهُ تَعَالَى إِنْ نَعْفُ عَنْ طائِفَةٍ مِنْكُمْ نُعَذِّبْ طائِفَةً.

Thus, Allah[azwj] Revealed this Verse: ***And if you question them, they would say, 'But rather, we were just talking and playing' [9:65]***. So Allah[azwj] Said to His[azwj] Prophet[saww]: ***Say: 'Was it Allah and His Signs and His Rasool you were mocking at?' [9:65] Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you [9:66]*** - Meaning (their cursing of) Ali[asws] if he[asws] were to tolerate them regarding their cursing upon the Pulpit (on Ali[asws]) as well as cursing others (companions of Ali[asws]), so these are the Words of the Exalted: ***If We Pardon a group from you, We will Punish a group [9:66]***''.[145]

19- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوالِفِ قَالَ مَعَ النِّسَاءِ.

Tafseer Al Ayyashi – 'From Jabir,

[144] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 17
[145] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 18

'From Abu Ja'far[asws] regarding the Words of the Exalted: ***They are pleased to be with those who stay behind, [9:87]***, he[asws] said: 'With the women''.[146]

20- شي، تفسير العياشي عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوالِفِ فَقَالَ النِّسَاءُ إِنَّهُمْ قَالُوا إِنَّ بُيُوتَنا عَوْرَةٌ وَ كَانَتْ بُيُوتُهُمْ فِي أَطْرَافِ الْبُيُوتِ حَيْثُ يَتَقَرَّرُ النَّاسُ فَأَكْذَبَهُمُ اللَّهُ قَالَ وَ ما هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِراراً وَ هِيَ رَفِيعَةُ السَّمْكِ حَصِينَةٌ.

Tafseer Al Ayyashi – From Ubeydullah Al Halby who said,

'I asked him[asws] about His[azwj] Words: '***They are pleased to be with those who stay behind, [9:87]***, he[asws] said: 'The women. They said, 'Our houses are exposed'. And their houses were on the outskirts where the people were attached to them. So, Allah[azwj] Belied them by Saying: ***and these were not exposed. They were only intending to flee [33:13]***. And these were fortified''.[147]

21- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا قَالَ كَعْبٌ وَ مُرَارَةُ بْنُ الرَّبِيعِ وَ هِلَالُ بْنُ أُمَيَّةَ.

Tafseer Al Ayyashi – From Ali Bin Abu Hamza,

'From Abu Abdullah[asws], he (the narrator) said, 'I asked him[asws] about the Words of Allah[azwj]: ***And upon the three, those who stayed behind [9:118]***, he[asws] said: 'Ka'ab and Marara Bin Al-Rabie and Hilal Bin Umayya''.[148]

22- شي، تفسير العياشي عَنْ فَيْضِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ فِي التَّوْبَةِ وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا قَالَ قُلْتُ خُلِّفُوا قَالَ لَوْ خُلِّفُوا لَكَانُوا فِي حَالِ طَاعَةٍ

Tafseer Al Ayyashi, from Fayz Bin Al Mukhtar who said,

'Abu Abdullah[asws] said: 'How do you[asws] recited this Verse in (Surah) Al Tawba: ***And upon the three, those who stayed behind [9:118]***?' He (the narrator) said, 'I asked about, 'خُلِّفُوا' (Khullifu) '***stayed behind***'. He[asws] said: 'Had they (just) stayed behind they would have (still) been in a state of obedience'.

وَ زَادَ الْحُسَيْنُ بْنُ الْمُخْتَارِ عَنْهُ لَوْ كَانُوا خُلِّفُوا مَا كَانَ عَلَيْهِمْ مِنْ سَبِيلٍ وَ لَكِنَّهُمْ خَالَفُوا عُثْمَانُ وَ صَاحِبَاهُ أَمَا وَ اللَّهِ مَا سَمِعُوا صَوْتَ حَافِرٍ وَ لَا قَعْقَعَةَ سِلَاحٍ إِلَّا قَالُوا أُتِينَا فَسَلَّطَ اللَّهُ عَلَيْهِمُ الْخَوْفَ حَتَّى أَصْبَحُوا

And Al-Husayn Bin Al-Mukhtar increased from him[asws]: 'Had they (just) stayed behind there would not have been any way (to blame) upon them, but they opposed (khalafu) – Usman and his two companions. But, by Allah[azwj], they did not hear the sound of hooves, or the rumble of the pebbles except that they said, 'They are coming for us!' Allah[azwj] Made fear to overcome them until the morning'.

[146] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 19
[147] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 20
[148] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 21

قَالَ صَفْوَانُ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ كَانَ أَبُو لُبَابَةَ أَحَدَهُمْ يَعْنِي فِي وَ عَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا.

Safwan said, 'Abu Abdullah[asws] said: 'Abu Lubaba was one of them – meaning regarding: ***And upon the three, those who stayed behind [9:118]***''.[149]

23- شي، تفسير العياشي عَنْ سَلَّامٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ ثُمَّ تابَ عَلَيْهِمْ لِيَتُوبُوا قَالَ أَقَالَهُمْ فَوَ اللَّهِ مَا تَابُوا.

Tafseer Al Ayyashi – From Sallam,

'From Abu Ja'far[asws] regarding His[azwj] Words: ***Then He Turned to them so they would repent. [9:118]***. He[asws] said: 'He[azwj] Dismissed them. By Allah[azwj], they did not repent''.[150]

24- م، تفسير الإمام عليه السلام قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَقَدْ كَانَ مِنَ الْمُنَافِقِينَ وَ الضُّعَفَاءِ مِنْ أَشْبَاهِ الْمُنَافِقِينَ مَعَ رَسُولِ اللَّهِ ص أَيْضاً قَصْدٌ إِلَى تَخْرِيبِ الْمَسَاجِدِ بِالْمَدِينَةِ وَ إِلَى تَخْرِيبِ مَسَاجِدِ الدُّنْيَا كُلِّهَا بِمَا هَمُّوا بِهِ مِنْ قَتْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْمَدِينَةِ وَ مِنْ قَتْلِ رَسُولِ اللَّهِ ص فِي طَرِيقِهِمْ إِلَى الْعَقَبَةِ

Tafseer Al-Imam (Hassan Al-Askari)[asws] – 'Ali[asws] Bin Al-Husayn[asws] said: 'And there were from the hypocrites and the weak ones resembling the hypocrites – with Rasool-Allah[saww] as well – aiming to ruin the Masjids in Al-Medina, and (aiming) to ruin the Masjids of the world, all of them, due to what they planned with from killing Amir Al-Momineen Ali[asws] in Al-Medina, and from killing Rasool-Allah[saww] in their[asws] way to Al-Aqaba.

وَ لَقَدْ زَادَ اللَّهُ فِي ذَلِكَ السَّيْرِ إِلَى تَبُوكَ فِي بَصَائِرِ الْمُسْتَبْصِرِينَ وَ فِي قَطْعِ مَعَاذِيرِ مُتَمَرِّدِيهِمْ زِيَادَاتٍ تَلِيقُ بِجَلَالِ اللَّهِ وَ طَوْلِهِ عَلَى عِبَادِهِ

And Allah[azwj] the Exalted had Increased in the insight of the insightful ones during that journey to Tabuk, and in cutting off the excuses of their obstinate ones – with Increases befitting the Majesty of Allah[azwj] and His[azwj] Leniency upon His[azwj] servants.

مِنْهَا لَمَّا كَانُوا مَعَ رَسُولِ اللَّهِ ص فِي مَسِيرِهِ إِلَى تَبُوكَ قَالُوا لَنْ نَصْبِرَ عَلى طَعامٍ واحِدٍ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى ع وَ كَانَتْ آيَةُ رَسُولِ اللَّهِ ص الظَّاهِرَةُ لَهُمْ فِي ذَلِكَ أَعْظَمَ مِنَ الْآيَةِ الظَّاهِرَةِ لِقَوْمِ مُوسَى

From that - when they were with Rasool-Allah[saww] during his[saww] journey to Tabuk, they (also) said, '***We can never be patient upon one food [2:61]***, just as the Children of Israel had said to Musa[as], and a Sign of Rasool-Allah[saww] was Manifested to them regarding that – one greater than the Sign Manifested for the people of Musa[as].

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أُمِرَ بِالْمَسِيرِ إِلَى تَبُوكَ أُمِرَ بِأَنْ يُخَلِّفَ عَلِيّاً بِالْمَدِينَةِ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ مَا كُنْتُ أُحِبُّ أَنْ أَتَخَلَّفَ عَنْكَ فِي شَيْءٍ مِنْ أُمُورِكَ وَ أَنْ أَغِيبَ عَنْ مُشَاهَدَتِكَ وَ النَّظَرِ إِلَى هَدْيِكَ وَ سَمْتِكَ

And that is when Rasool-Allah[saww] ordered with the journeying to Tabuk, he[saww] instructed with leaving Ali[asws] behind in Al-Medina. So Ali[asws] said: 'O Rasool-Allah[saww]! I[asws] never liked to be left behind from you[saww] regarding anything from your[saww] affairs, and that I[asws] should be absent from witnessing you, and looking at your[saww] guidance and hearing you[saww],

[149] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 22
[150] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 23

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنَّ لَكَ فِي مُقَامِكَ مِنَ الْأَجْرِ مِثْلَ الَّذِي يَكُونُ لَكَ لَوْ خَرَجْتَ مَعَ رَسُولِ اللَّهِ ص وَ لَكَ مِثْلَ أُجُورِ كُلِّ مَنْ خَرَجَ مَعَ رَسُولِ اللَّهِ ص مُوفِياً طَائِعاً وَ أَنَّ لَكَ عَلَى اللَّهِ

Rasool-Allah[saww] said: 'O Ali[asws]! Are you[asws] not pleased that you[asws] happen to be from me[saww] at the status of Haroun[as] from Musa[as], except that there would be no Prophet[as] after me[saww]? Stay, O Ali[asws], for there would be for you[asws] in your[asws] staying, from the Recompense, similar to that which would have happened to be for you[asws] if you[asws] had come out along with Rasool-Allah[saww], and for you[asws] would be similar to the Recompenses of every one who is with Rasool-Allah[saww], convinced, obedient, and that would be for you[asws] upon Allah[azwj].

يَا عَلِيُّ لِمَحَبَّتِكَ أَنْ تُشَاهِدَ مِنْ مُحَمَّدٍ سَمْتَهُ فِي سَائِرِ أَحْوَالِهِ إِنَّ اللَّهَ يَأْمُرُ جَبْرَئِيلَ فِي جَمِيعِ مَسِيرِنَا هَذَا أَنْ يَرْفَعَ الْأَرْضَ الَّتِي نَسِيرُ عَلَيْهَا وَ الْأَرْضَ الَّتِي تَكُونُ أَنْتَ عَلَيْهَا وَ يُقَوِّيَ بَصَرَكَ حَتَّى تُشَاهِدَ مُحَمَّداً وَ أَصْحَابَهُ فِي سَائِرِ أَحْوَالِكَ وَ أَحْوَالِهِ فَلَا يَفُوتُكَ الْأُنْسُ مِنْ رُؤْيَتِهِ وَ رُؤْيَةِ أَصْحَابِهِ وَ يُغْنِيكَ ذَلِكَ عَنِ الْمُكَاتَبَةِ وَ الْمُرَاسَلَةِ

O Ali[asws], I[saww] shall ask Allah[azwj] by your[asws] Love that you[asws] should witness from Muhammad[saww], in his[saww] way in the rest of his[saww] states. Allah[azwj] should Command Jibraeel[as] in the entirety of this journey of ours[saww] that he[as] raises the ground which we[saww] travel upon, and the ground which you[asws] happen to be upon, and strengthen your[asws] vision until you[asws] witness Muhammad[saww] and his[saww] companions, in the rest of your[asws] situations and their situations. Therefore, no closeness would be lost from your[asws] visualising him[saww] and visualising his[saww] companions, and that would make you[asws] needless from the letter-writing and messages'.

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ مَجْلِسِ زَيْنِ الْعَابِدِينَ ع لَمَّا ذَكَرَ هَذَا وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ يَكُونُ هَذَا لِعَلِيٍّ إِنَّمَا يَكُونُ هَذَا لِلْأَنْبِيَاءِ دُونَ غَيْرِهِمْ

So a man from the gathering of Zayn Al-Abideen[asws] stood up, when he[asws] mentioned this, and said to him[asws], 'O son[asws] of Rasool-Allah[saww]! How can this happen to be for Ali[asws]? But rather, this happens for the Prophets[as], not for others!'

فَقَالَ زَيْنُ الْعَابِدِينَ ع هَذَا هُوَ مُعْجِزَةٌ لِمُحَمَّدٍ رَسُولِ اللَّهِ ص لَا لِغَيْرِهِ لِأَنَّ اللَّهَ لَمَّا رَفَعَهُ بِدُعَاءِ مُحَمَّدٍ زَادَ فِي نُورِهِ وَ ضِيَائِهِ بِدُعَاءِ مُحَمَّدٍ حَتَّى شَاهَدَ مَا شَاهَدَ وَ أَدْرَكَ مَا أَدْرَكَ

Zayn Al-Abideen[asws] said: 'This, it is a miracle for Muhammad[saww], Rasool[saww] of Allah[azwj], not for other than him[saww], because Allah[azwj] the Exalted, when He[azwj] Raised him[asws] by the supplication of Muhammad[saww], Increased in his[asws] light by the supplication of Muhammad[saww] until he[asws] witnessed what he[asws] witnessed, and realised what he[asws] realised'.

ثُمَّ قَالَ الْبَاقِرُ ع يَا عِبَادَ اللَّهِ مَا أَكْثَرَ ظُلْمَ كَثِيرٍ مِنْ هَذِهِ الْأُمَّةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَقَلَّ إِنْصَافَهُمْ لَهُ يَمْنَعُونَ هَذَا مَا يُعْطُونَهُ سَائِرَ الصَّحَابَةِ وَ عَلِيٌّ ع أَفْضَلُهُمْ فَكَيْفَ يُمْنَعُ مَنْزِلَةً يُعْطُونَهَا غَيْرُهُ

Then Al-Baqir[asws] said: 'O Abdullah! How often so many from this community are unjust to Ali[asws] Bin Abu Talib[asws], and how little is their fairness to him[asws]! They are denying Ali[asws]

what they are accepting for the rest of the companions, and (although) Ali[asws] is the most superior of them. So how can they be denying a status which they are accepting for others?'

قِيلَ وَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ ص قَالَ إِنَّكُمْ تَتَوَلَّوْنَ مُحِبِّي أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ وَ تَتَبَرَّءُونَ مِنْ أَعْدَائِهِ كَائِناً مَنْ كَانَ وَ تَتَوَلَّوْنَ مُحِبِّي عُمَرَ بْنِ الْخَطَّابِ وَ تَتَبَرَّءُونَ مِنْ أَعْدَائِهِ كَائِناً مَنْ كَانَ وَ تَتَوَلَّوْنَ مُحِبِّي عُثْمَانَ بْنِ عَفَّانَ وَ تَتَبَرَّءُونَ مِنْ أَعْدَائِهِ كَائِناً مَنْ كَانَ حَتَّى إِذَا صَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالُوا نَتَوَلَّى مُحِبِّيهِ وَ لَنْ نَتَبَرَّأَ مِنْ أَعْدَائِهِ بَلْ نُحِبُّهُمْ

It was said, 'And how is that so, O son[asws] of Rasool-Allah[saww]?' He[asws] said: 'Because they are befriending the ones who love Abu Bakr Bin Abu Qohafa and they are disavowing from his enemies, whoever he may be. And similar to that, they are befriending Umar Bin Khattab and are disavowing from his enemies, whoever it may be. And they are befriending Usman Bin Affan and they are disavowing from his enemies whoever it may be, until when they come to Ali[asws] Bin Abu Talib[asws], they are saying, 'We love those that love him[asws], and (but) we do not disavow from his[asws] enemies. But, (instead) we love them!'

وَ كَيْفَ يَجُوزُ هَذَا لَهُمْ وَ رَسُولُ اللَّهِ يَقُولُ اللَّهُمَّ وَالِ مَنْ وَالاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ فَتَرَوْنَهُمْ لَا يُعَادُونَ مَنْ عَادَاهُ وَ لَا يَخْذُلُونَ مَنْ خَذَلَهُ لَيْسَ هَذَا بِإِنْصَافٍ

And how can this be allowable for them, and Rasool-Allah[saww] is saying regarding Ali[asws]: 'O Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws], and Abandon the one who abandons him[asws]'! So, are you not seeing that they are not being inimical to the one who is inimical to him[asws], nor are they abandoning the one who abandoned him[asws]! This is not with fairness!

ثُمَّ أُخْرَى إِنَّهُمْ إِذَا ذُكِرَ لَهُمْ مَا اخْتَصَّ اللَّهُ بِهِ عَلِيّاً ع بِدُعَاءِ رَسُولِ اللَّهِ ص وَ كَرَامَتِهِ عَلَى رَبِّهِ عَزَّ وَ جَلَّ جَحَدُوهُ وَ هُمْ يَقْبَلُونَ مَا يُذْكَرُ لَهُمْ فِي غَيْرِهِ مِنَ الصَّحَابَةِ فَمَا الَّذِي مَنَعَ عَلِيّاً ع مَا جَعَلُوهُ لِأَصْحَابِ رَسُولِ اللَّهِ ص

Then, another (thing). They, when it is mentioned to them what Allah[azwj] Particularised Ali[asws] with by the supplication of Rasool-Allah[saww] and his[asws] prestige to his[asws] Lord[azwj] the Exalted, they are rejecting it, and they are accepting what is mentioned to them regarding others from the companions. So what is that which prevents Ali[asws] what is made to be for the rest of the companions of Rasool-Allah[saww]?

هَذَا عُمَرُ بْنُ الْخَطَّابِ إِذَا قِيلَ لَهُمْ إِنَّهُ كَانَ عَلَى الْمِنْبَرِ بِالْمَدِينَةِ يَخْطُبُ إِذْ نَادَى فِي خِلَالِ خُطْبَتِهِ يَا سَارِيَةُ الْجَبَلَ وَ عَجِبَتِ الصَّحَابَةُ وَ قَالُوا مَا هَذَا الْكَلَامُ الَّذِي فِي هَذِهِ الْخُطْبَةِ فَلَمَّا قَضَى الْخُطْبَةَ وَ الصَّلَاةَ قَالُوا مَا قَوْلُكَ فِي خُطْبَتِكَ يَا سَارِيَةُ الْجَبَلَ

This is Umar Bin Al-Khattab. When it is said to them that he was upon the pulpit, addressing (the people) in Al-Medina, when he called out in the middle of his sermon, 'O battalion of the mountain!' And the companions wondered and they said, 'This is not from the speech of this sermon!' So when they finished the sermon and the *Salat*, they said, 'What was your speech in your sermon, 'O battalion of the mountain!'?'

فَقَالَ اعْلَمُوا أَنِّي كُنْتُ أَخْطُبُ رَمَيْتُ بِبَصَرِي نَحْوَ النَّاحِيَةِ الَّتِي خَرَجَ فِيهَا إِخْوَانُكُمْ إِلَى غَزْوِ الْكَافِرِينَ بِنَهَاوَنْدَ وَ عَلَيْهِمْ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَفَتَحَ اللَّهُ لِيَ الْأَسْتَارَ وَ الْحُجُبَ وَ قَوَّى بَصَرِي حَتَّى رَأَيْتُهُمْ وَ قَدِ اصْطَفُّوا بَيْنَ يَدَيْ جَبَلٍ هُنَاكَ وَ قَدْ جَاءَ بَعْضُ الْكُفَّارِ لِيَدُورَ خَلْفَ سَارِيَةٍ فَيَهْجُمُوا عَلَيْهِ وَ عَلَى سَائِرِ مَنْ مَعَهُ مِنَ الْمُسْلِمِينَ فَيُحِيطُوا بِهِمْ فَيَقْتُلُونَهُمْ

So he said, ‘Know that I – and while I was addressing – I glanced with my sight towards the area wherein your brethren went out to attack the *Kafirs* at Nahawand, and upon them (as a commander) was Sa’ad Bin Abu Waqas. So Allah[azwj] Opened for me the coverings and the veils and Strengthened my vision until I saw them – and they had lined upon in front of the mountain over there. And some of the *Kafirs* had come to encircle behind the battalion and the rest of the ones who were with him from the Muslims, so they could encompass them and kill them.

فَقُلْتُ يَا سَارِيَةُ الْجَبَلَ لِيَتَنَحَّى عَنْهُمْ فَيَمْنَعَهُمْ ذَلِكَ مِنْ أَنْ يُحِيطُوا بِهِمْ ثُمَّ يُقَاتِلُوا وَ مَنَحَ اللَّهُ إِخْوَانَكُمُ الْمُؤْمِنِينَ أَكْتَافَ الْكَافِرِينَ وَ فَتَحَ اللَّهُ عَلَيْهِمْ بِلَادَهُمْ فَاحْفَظُوا هَذَا الْوَقْتَ فَسَيَرِدُ عَلَيْكُمُ الْخَبَرُ بِذَلِكَ

I said, ‘O battalion of the mountain!’ in order to (tell him to seek) shelter, thus preventing them from encompassing him, then he could fight back. And Allah[azwj] Prevented your Momineen brethren of being defeated by the *Kafirs*, and Allah[azwj] Made them victorious upon their cities. So, memorise this time, and Allah[azwj] would be Returning the news of that to you all’.

وَ كَانَ بَيْنَ الْمَدِينَةِ وَ نَهَاوَنْدَ مَسِيرَةُ أَكْثَرِ مِنْ خَمْسِينَ يَوْماً

And between Al-Medina and Nahawand was a travel distance of more than fifty days.

قَالَ الْبَاقِرُ ع فَإِذَا كَانَ مِثْلُ هَذَا لِعُمَرَ فَكَيْفَ لَا يَكُونُ مِثْلُ هَذَا الْآخَرِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ لَكِنَّهُمْ قَوْمٌ لَا يُنْصِفُونَ بَلْ يُكَابِرُونَ

Al-Baqir[asws] said: ‘So what this can happen for Umar, then how can similar to this not happen to be for Ali[asws] Bin Abu Talib[asws]? But they are a people who are not being fair. But they are being stubborn’.

ثُمَّ عَادَ الْبَاقِرُ ع إِلَى حَدِيثِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَ كَانَ تَعَالَى يَرْفَعُ الْبِقَاعَ الَّتِي كَانَ عَلَيْهَا مُحَمَّدٌ ص وَ يَسِيرُ فِيهَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع حَتَّى يُشَاهِدَهُمْ عَلَى أَحْوَالِهِمْ

Then Al-Baqir[asws] returned to his[asws] Hadeeth from Ali[asws] Bin Al-Husayn[asws]. He[asws] said: ‘It was so that Allah[azwj] the Exalted Raised the spot upon which was Muhammad[saww] and he[saww] travelled in it, for Ali[asws] Bin Abu Talib[asws], until he[asws] witnessed them upon their situations.

قَالَ عَلِيٌّ ع وَ إِنَّ رَسُولَ اللَّهِ كَانَ كُلَّمَا أَرَادَ غَزْوَةً وَرَّى بِغَيْرِهَا إِلَّا غَزَاةَ تَبُوكَ فَإِنَّهُ عَرَّفَهُمْ أَنَّهُ يُرِيدُهَا وَ أَمَرَهُمْ أَنْ يَتَزَوَّدُوا لَهَا

Ali[asws] said: ‘And it was so that whenever Rasool-Allah[saww] intended a military expedition, concealed (his[saww] intended target) with something else, except for the military expedition of Tabuk, for he[saww] made them recognise that it was what he[saww] intended, and he[saww] ordered them that they should make provisions for it.

فَتَزَوَّدُوا لَهَا دَقِيقاً كَثِيراً يَخْتَبِزُونَهُ فِي طَرِيقِهِمْ وَ لَحْماً مَالِحاً وَ عَسَلًا وَ تَمْراً وَ كَانَ زَادُهُمْ كَثِيراً لِأَنَّ رَسُولَ اللَّهِ كَانَ حَثَّهُمْ عَلَى التَّزَوُّدِ لِبُعْدِ الشُّقَّةِ وَ صُعُوبَةِ الْمَفَاوِزِ وَ قِلَّةِ مَا بِهَا مِنَ الْخَيْرَاتِ

So, they provided flour for it to make bread in their way, and salted meat, and honey, and dates. And their provisions were a lot, because Rasool-Allah[saww] had urged them upon the

provisions due to the difficulties of the distance and difficulties of the environment, and scarcity of what is therein from the goodness.

فَسَارُوا أَيَّاماً وَ عَتَقَ طَعَامُهُمْ وَ ضَاقَتْ مِنْ بَقَايَاهُ صُدُورُهُمْ فَأَحَبُّوا طَعَاماً طَرِيّاً فَقَالَ قَوْمٌ مِنْهُمْ يَا رَسُولَ اللَّهِ قَدْ بَشِمْنَا هَذَا الَّذِي مَعَنَا مِنَ الطَّعَامِ فَقَدْ عَتَقَ وَ صَارَ يَابِساً وَ كَادَ يُرِيحُ وَ لَا صَبْرَ لَنَا عَلَيْهِ

They travelled for days, and their foodstuff started going off and their chests were constricted from its remaining, and they loved fresh food. A group from them said, 'O Rasool-Allah[saww]! We are fed up from this which is with us, from the foodstuff, for it has gone off and become bad, and it smells, and there is no patience for us upon it'.

فَقَالَ رَسُولُ اللَّهِ ص مَا مَعَكُمْ قَالُوا خُبْزٌ وَ لَحْمٌ قَدِيدٌ مَالِحٌ وَ عَسَلٌ وَ تَمْرٌ

Rasool-Allah[saww] said: 'And what is with you?' They said, 'Bread, and cured salted meat, and honey and dates'.

فَقَالَ رَسُولُ اللَّهِ ص فَأَنْتُمُ الْآنَ كَقَوْمِ مُوسَى لَمَّا قَالُوا لَنْ نَصْبِرَ عَلى طَعامٍ واحِدٍ فَمَا الَّذِي تُرِيدُونَ قَالُوا نُرِيدُ لَحْماً طَرِيّاً قَدِيداً وَ لَحْماً مَشْوِيّاً مِنْ لَحْمِ الطُّيُورِ وَ مِنَ الْحَلْوَاءِ الْمَعْمُولِ

Rasool-Allah[saww] said: 'Then you at the moment, are like the people of Musa[as], when they said, '***We can never be patient upon one food [2:61]***. So what is that which you desire?' They said, 'We want fresh cured meat, and grilled meat from the flesh of the birds, and from the sweets, the (freshly) made'.

قَالَ رَسُولُ اللَّهِ ص وَ لَكِنَّكُمْ تُخَالِفُونَ فِي هَذِهِ الْوَاحِدَةِ بَنِي إِسْرَائِيلَ لِأَنَّهُمْ أَرَادُوا الْبَقْلَ وَ الْقِثَّاءَ وَ الْفُومَ وَ الْعَدَسَ وَ الْبَصَلَ فَاسْتَبْدَلُوا الَّذِي هُوَ أَدْنى بِالَّذِي هُوَ خَيْرٌ وَ أَنْتُمْ تَسْتَبْدِلُونَ الَّذِي هُوَ أَفْضَلُ بِالَّذِي هُوَ دُونَهُ وَ سَوْفَ أَسْأَلُهُ لَكُمْ رَبِّي

Rasool-Allah[saww] said: 'But you are differing in this one (from) the Children of Israel, because they wanted the herbs and the cucumbers, and the garlic, and the lentils, and the onions. Thus, they (wanted to) replace that which was good by that which was worse, and you are (desire to) replace that which is superior by that which is below it, and soon I[saww] shall ask my[saww] Lord[azwj] for you all'.

قَالُوا يَا رَسُولَ اللَّهِ فَإِنَّ فِينَا مَنْ يَطْلُبُ مِثْلَ مَا طَلَبُوا مِنْ بَقْلِهَا وَ قِثَّائِهَا وَ فُومِهَا وَ عَدَسِهَا وَ بَصَلِهَا فَقَالَ رَسُولُ اللَّهِ ص سَوْفَ يُعْطِيكُمُ اللَّهُ ذَلِكَ بِدُعَاءِ رَسُولِ اللَّهِ ص

They said, 'O Rasool-Allah[saww]! Among us (also) are ones who seek similar to what they sought ***of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions [2:61]***'. So Rasool-Allah[saww] said: 'Soon Allah[azwj] would Give you that, by a supplication of Rasool-Allah[saww]'.

يَا عِبَادَ اللَّهِ إِنَّ قَوْمَ عِيسَى لَمَّا سَأَلُوا عِيسَى أَنْ يُنَزِّلَ عَلَيْهِمْ مَائِدَةً مِنَ السَّمَاءِ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذاباً لا أُعَذِّبُهُ أَحَداً مِنَ الْعالَمِينَ

Then Rasool-Allah[saww] said to them: 'O servants of Allah[azwj]! The people of Isa[as], when they asked Isa[as] that he[as] descends food to them from the sky, Allah[azwj] the Exalted Said: '***Allah said: Surely I will Send it down to you, but whoever shall disbelieve afterwards from among you, surely I will Punish him with such a Punishment with which I have not Punished anyone from among the nations [5:115]***.

فَأَنْزَلَهَا عَلَيْهِمْ فَمَنْ كَفَرَ بَعْدُ مِنْهُمْ مَسَخَهُ اللَّهُ إِمَّا خِنْزِيراً وَ إِمَّا قِرْداً وَ إِمَّا دُبّاً وَ إِمَّا هِرّاً وَ إِمَّا عَلَى صُورَةِ بَعْضِ الطُّيُورِ وَ الدَّوَابِّ الَّتِي فِي الْبَرِّ وَ الْبَحْرِ حَتَّى مُسِخُوا عَلَى أَرْبَعِمِائَةِ نَوْعٍ مِنَ الْمَسْخِ

He[azwj] did Send it down upon them, and the one from who committed *Kufr* afterwards, Allah[azwj] Transformed him to either a pig, or a monkey, or a bear, or a cat, or upon an image of some of the birds and the animals which are in the land and the sea, to the extent that He[azwj] Transformed (them) upon a variety of four hundred transformations.

وَ إِنَّ مُحَمَّداً رَسُولَ اللَّهِ ص لَا يَسْتَنْزِلُ لَكُمْ مَا سَأَلْتُمُوهُ مِنَ السَّمَاءِ حَتَّى يَحِلَّ بِكَافِرِكُمْ مَا حَلَّ بِكُفَّارِ قَوْمِ عِيسَى ع وَ إِنَّ مُحَمَّداً أَرْأَفُ بِكُمْ مِنْ أَنْ يُعَرِّضَكُمْ لِذَلِكَ

Muhammad[saww] is a Rasool[saww] of Allah[azwj]. He[saww] will not cause to descend from the sky what you are asking for, until it gets released with your *Kafirs* what was released with the *Kafirs* of the people of Isa[as], and that Muhammad[saww] is more understanding with you all than that he[saww] should expose you all to that'.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ ص إِلَى طَائِرٍ فِي الْهَوَاءِ فَقَالَ لِبَعْضِ أَصْحَابِهِ قُلْ لِهَذَا الطَّائِرِ إِنَّ رَسُولَ اللَّهِ يَأْمُرُكَ أَنْ تَقَعَ عَلَى الْأَرْضِ فَقَالَهَا فَوَقَعَ

Then Rasool-Allah[saww] looked at the birds in the air, and he[saww] said to one of his[saww] companions: 'Say to this bird that Rasool-Allah[saww] is ordering you to fall upon the ground'. So he said it, and it fell down.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا الطَّائِرُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَكْبُرَ فَازْدَادَ عِظَماً حَتَّى صَارَ كَالتَّلِّ الْعَظِيمِ

Then Rasool-Allah[saww] said: 'O you bird! Allah[azwj] is Commanding you that you to be bigger and increase in bones'. So it became bigger and increased bones until it became like a large hill.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَحِيطُوا بِهِ فَأَحَاطُوا بِهِ وَ كَانَ عِظَمُ ذَلِكَ الطَّيْرِ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ وَ هُمْ فَوْقَ عَشَرَةِ آلَافٍ اصْطَفُّوا حَوْلَهُ فَاسْتَدَارَ صَفُّهُمْ

Then Rasool-Allah[saww] said to his[saww] companions: 'Encircle it'. So they encircled it, and the greatness of that bird was such that the companions of Rasool-Allah[saww] – and (although) they were above ten thousand – they lined upon around it and their rows encircled it.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا الطَّائِرُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُفَارِقَكَ أَجْنِحَتُكَ وَ زَغَبُكَ وَ رِيشُكَ فَفَارَقَهُ ذَلِكَ أَجْمَعُ وَ بَقِيَ الطَّائِرُ لَحْماً عَلَى عَظْمٍ وَ جِلْدُهُ فَوْقَهُ

Then Rasool-Allah[saww] said: ‘O you bird! Allah[azwj] Commands you that you should separate your wings, and your fluff and your feathers’. So it separated all that, and the bird remained as flesh upon bones, and its skin was above it.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُفَارِقَ عِظَامُ بَدَنِكَ وَ رِجْلَيْكَ وَ مِنْقَارُكَ فَفَارَقَهُ ذَلِكَ أَجْمَعُ وَ صَارَ حَوْلَ الطَّائِرِ وَ الْقَوْمُ حَوْلَ ذَلِكَ أَجْمَعَ

Rasool-Allah[saww] said: ‘Allah[azwj] Commands you, O you bird, that you separate the bones of your body, and your feet, and your beak’. So it separated all that, and these became around the bird, and the people were around all that.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى يَأْمُرُ هَذِهِ الْعِظَامَ أَنْ تَعُودَ قِثَّا [قِثَّاءً] فَعَادَتْ كَمَا قَالَ ثُمَّ قَالَ إِنَّ اللَّهَ يَأْمُرُ هَذِهِ الْأَجْنِحَةَ وَ الزَّغَبَ وَ الرِّيشَ أَنْ يَعُودَ بَقْلًا وَ بَصَلًا وَ فُوماً وَ أَنْوَاعَ الْبُقُولِ فَعَادَتْ كَمَا قَالَ

Then Rasool-Allah[saww] said: ‘Allah[azwj] the Exalted Commands these bones that they become cucumbers’. So they became just as he[saww] said. Then he[saww] said: ‘Allah[azwj] the Exalted Commands these wings, and the fluff, and the feathers that they become herbs, and onions, and garlic, and a variety of vegetables’. So they became just as he[saww] said.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ ضَعُوا الْآنَ أَيْدِيَكُمْ عَلَيْهَا فَمَزِّقُوا مِنْهَا بِأَيْدِيكُمْ وَ قَطِّعُوا مِنْهَا بِسَكَاكِينِكُمْ فَكُلُوهُ فَفَعَلُوا

Then Rasool-Allah[saww] said: ‘O servants of Allah[azwj]! Now place your hands upon it, and tear off from it with your hands, and cut from it with your knives, and eat it!’ So they did.

فَقَالَ بَعْضُ الْمُنَافِقِينَ وَ هُوَ يَأْكُلُ إِنَّ مُحَمَّداً يَزْعُمُ أَنَّ فِي الْجَنَّةِ طُيُوراً يَأْكُلُ مِنْهُ الْجَنَانِيُّ مِنْ جَانِبٍ لَهُ قَدِيداً وَ مِنْ جَانِبٍ مَشْوِيّاً فَهَلَّا أَرَانَا نَظِيرَ ذَلِكَ فِي الدُّنْيَا

One of the hypocrites said, and he was eating, ‘Muhammad[saww] claims that in the Paradise would be such birds, the inhabitants of it would be eating cured meat from it from one side of it, and grilled meat from (another) side of it. But we cannot see a match of that in the world!’

فَأَوْصَلَ اللَّهُ تَعَالَى عِلْمَ ذَلِكَ إِلَى قَلْبِ مُحَمَّدٍ ص فَقَالَ عِبَادَ اللَّهِ لِيَأْخُذْ كُلُّ وَاحِدٍ مِنْكُمْ لُقْمَتَهُ وَ لْيَقُلْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ لْيَضَعْ لُقْمَتَهُ فِي فِيهِ فَإِنَّهُ يَجِدُ طَعْمَ مَا شَاءَ قَدِيداً وَ إِنْ شَاءَ مَشْوِيّاً وَ إِنْ شَاءَ مَرَقاً طَبِيخاً وَ إِنْ شَاءَ سَائِرَ مَا شَاءَ مِنْ أَلْوَانِ الطَّبِيخِ أَوْ مَا شَاءَ مِنْ أَلْوَانِ الْحُلْوَاءِ

Allah[azwj] Transmitted the knowledge of that to the heart of Muhammad[saww], and he[saww] said: ‘Servants of Allah[azwj]! Let each one of you take a morsel and let him say, ‘In the Name of Allah[azwj] the Beneficent, the Merciful, and may Allah[azwj] Send *Salawat* upon Muhammad[saww] and his[saww] goodly Progeny[asws]’, and let him place the morsel in his mouth, so he would find the taste of whatever he so desires – cured (meat), and if he so desire, grilled, and if he so desires cooked broth, and if he so desires, the rest of whatever he desired from the types of the cooking, of whatever he desires from the types of the sweets’.

فَفَعَلُوا فَوَجَدُوا الْأَمْرَ كَمَا قَالَ رَسُولُ اللَّهِ ص حَتَّى شَبِعُوا فَقَالُوا يَا رَسُولَ اللَّهِ ص شَبِعْنَا وَ نَحْتَاجُ إِلَى مَاءٍ نَشْرَبُهُ

They did that, and they found the matter – just as Rasool-Allah[saww] said, until they were satiated. Then they said, 'O Rasool-Allah[saww]! Allah[azwj] Satiated us, and we are needy to water we can drink it'.

فَقَالَ رَسُولُ اللَّهِ ص أَ وَ لَا تُرِيدُونَ اللَّبَنَ أَ وَ لَا تُرِيدُونَ سَائِرَ الْأَشْرِبَةِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ فِينَا مَنْ يُرِيدُ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ص لِيَأْخُذْ كُلُّ وَاحِدٍ مِنْكُمْ لُقْمَةً مِنْهَا فَيَضَعُ فِي فِيهِ وَ لْيَقُلْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَإِنَّهُ يَسْتَحِيلُ فِي فِيهِ مَا يُرِيدُ إِنْ أَرَادَ لَبَناً وَ إِنْ أَرَادَ شَرَاباً آخَرَ مِنَ الْأَشْرِبَةِ

Rasool-Allah[saww] said: 'And don't you fancy the milk? And don't you fancy the rest of the drinks?' They said, 'Yes, O Rasool-Allah[saww]! Among us are ones who want that'. Rasool-Allah[saww] said: 'Let each one of you take a morsel from it, and place it in his mouth, and let him say, 'In the Name of Allah[azwj] the Beneficent, the Merciful, and may Allah Send *Salawat* upon Muhammad[saww] and his[saww] goodly Progeny[asws]', so it would be released in his mouth whatever he wants – if he wants water, or milk, or another drink from the drinks'.

فَفَعَلُوا فَوَجَدُوا الْأَمْرَ عَلَى مَا قَالَ رَسُولُ اللَّهِ ص

So they did, and they found the matter to be as what Rasool-Allah[saww] said.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى يَأْمُرُكَ أَيَّتُهَا الطَّائِرُ أَنْ تَعُودَ كَمَا كُنْتَ وَ يَأْمُرُ هَذِهِ الْأَجْنِحَةَ وَ الْمَنَاقِيرَ وَ الرِّيشَ وَ الزَّغَبَ الَّتِي قَدِ اسْتَحَالَتْ إِلَى الْبَقْلِ وَ الْقِثَّاءِ وَ الْبَصَلِ وَ الْفُومِ أَنْ تَعُودَ جَنَاحاً وَ رِيشاً وَ عَظْماً كَمَا كَانَتْ عَلَى قَدْرِ قِلَّتِهَا فَانْقَلَبَتْ وَ عَادَتْ أَجْنِحَةً وَ رِيشاً وَ زَغَباً وَ عَظْماً ثُمَّ تَرَكَّبَتْ عَلَى قَدْرِ الطَّائِرِ كَمَا كَانَتْ

Then Rasool-Allah[saww] said: 'Allah[azwj] Commands you – O you bird – that you become just as you were (beforehand), and Commands these wings, and the beak, and the feathers, and the fluff which had converted to the vegetables, and the cucumbers, and the onions, and the garlic – that they should return to be wings, and feathers, and bones – just as they were upon a measurement of its moulding'. So, it was converted, and its wings, and its feathers, and its fluff, and its bones returned, then they mounted upon a measurement of the bird, just as they had been.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيَّتُهَا الطَّائِرُ إِنَّ اللَّهَ يَأْمُرُ الرُّوحَ الَّتِي كَانَتْ فِيكَ فَخَرَجَتْ أَنْ تَعُودَ إِلَيْكَ فَعَادَتْ رُوحُهُ فِي جَسَدِهِ ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيَّتُهَا الطَّائِرُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقُومَ وَ تَطِيرَ كَمَا كُنْتَ تَطِيرُ

Then Rasool-Allah[saww] said: 'O you bird! Allah[azwj] Commands the soul which was inside you which exited, that it should return back to you'. So its soul returned inside its body. Then he[saww] said: 'O you bird! Allah[azwj] Commands you that you should arise and fly away just as you used to fly'.

فَقَامَ وَ طَارَ فِي الْهَوَاءِ وَ هُمْ يَنْظُرُونَ إِلَيْهِ ثُمَّ نَظَرُوا إِلَى مَا بَيْنَ أَيْدِيهِمْ فَإِذَا لَمْ يَبْقَ هُنَاكَ مِنْ ذَلِكَ الْبَقْلِ وَ الْقِثَّاءِ وَ الْبَصَلِ وَ الْفُومِ شَيْءٌ.

So, the bird flew into the air and they were looking on at it. Then they looked at what was in front of them, and there had not remained over there anything from the herbs, and the cucumbers, and the onions, and the garlic''.

ج، الإحتجاج بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ يَوْماً فِي مَجْلِسِهِ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُمِرَ بِالْمَسِيرِ إِلَى تَبُوكَ أُمِرَ بِأَنْ يُخَلِّفَ عَلِيّاً ع بِالْمَدِينَةِ.

(The book) 'Al-Ihtijaj' with the chain going up to Muhammad Al Askari[asws] having said: 'Ali Bin Al Husayn[asws] had said one day in his[asws] gathering: 'When Rasool-Allah[saww] ordered with the travelling to Tabuk, he[saww] instructed that Ali[asws] stay behind at Al Medina''.[151]

25- عم، إعلام الورى تهيأ رسول الله ص في رجب لغزو الروم و كتب إلى قبائل العرب ممن قد دخل في الإسلام و بعث إليهم الرسل يرغبهم في الجهاد و الغزو و كتب إلى تميم و غطفان و طيئ و بعث إلى عتّاب بن أسيد عامله على مكة يستنفرهم لغزو الروم

(The book) 'Alaam Al Wara' – 'Rasool-Allah[saww] prepared to battle Rome during Rajab and wrote to the Arab tribes from the ones who had entered into Al-Islam and sent messengers to them to encourage them regarding the Jihad and the military expedition; and he[saww] wrote to (clans of) Tameem and Gatfan and Taie, and sent a message to Attab Bin Aseyd, his[saww] governor upon Makkah to mobilise them for battling Rome.

فلما تهيأ للخروج قام خطيبا فحمد الله تعالى و أثنى عليه و رغب في المواساة و تقوية الضعيف و الإنفاق فكان أول من أنفق فيها عثمان بن عفان جاء بأواقي من فضة فصبها في حجر رسول الله ص فجهز ناسا من أهل الضعف و هو الذي يقال إنه جهز جيش العسرة و قدم العباس على رسول الله ص فأنفق نفقة حسنة و جهز و سارع فيها الأنصار و أنفق عبد الرحمن و الزبير و طلحة و أنفق ناس من المنافقين رياء و سمعة

When he[saww] had prepared for the going, he[saww] stood to address. He[saww] praised Allah[azwj] and extolled upon Him[azwj] and incited them upon the consoling, and strengthening the weak, and the spending. The first one to spend regarding it was Usman Bin Affan.

He came with a basket of silver and poured it in the lap of Rasool-Allah[saww]. So, he[saww] equipped the people of the weak ones and it is which is said that he equipped the army (with) difficulty; and Al-Abbas arrived to Rasool-Allah[saww] and spent a good spending, and equipment, and the helpers hastened, and Abdul Rahman and Al-Zubeyr and Talha spent, and some people from the hypocrites spent to show-off and to be heard.

فنزل القرآن بذلك و ضرب رسول الله ص عسكره فوق ثنية الوداع بمن تبعه من المهاجرين و قبائل العرب و بني كنانة و أهل تهامة و مزينة و جهينة و طيئ و تميم و استعمل على المدينة عليا و قال إنه لا بد للمدينة مني أو منك و استعمل الزبير على راية المهاجرين و طلحة بن عبيد الله على الميمنة و عبد الرحمن بن عوف على الميسرة

The Quran (Verses) were Revealed with that and Rasool-Allah[saww] established his[saww] army at the top of the valley with the ones from the Emigrants and the Arab tribes who followed him[saww], and the clans of Kanana, and the people of Tahama, and Muzeyna, and Juheyna, and Taie, and Tameem; and he[saww] utilised Ali[asws] upon Al-Medina and said: 'There is no escape for Al-Medina from either me[saww] or you[asws]', and he[saww] utilised Al-Zubeyr upon the flag of the Emigrants, and Talha Bin Ubeydullah upon the right flank, and Abdul Rahman Bin Awf upon the left flank.

[151] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 24

و سار رسول الله ص حتى نزل الجرف فرجع عبد الله بن أبي بغير إذن فقال ع حسبي الله هو الذي أيدني بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ وَ أَلَّفَ بَيْنَ قُلُوبِهِمْ الآية فلما انتهى إلى الجرف لحقه علي ع و أخذ بغرز رحله و قال يا رسول الله زعمت قريش أنك إنما خلفتني استثقالا لي

And Rasool-Allah[saww] travelled until he[saww] descended at Al-Jarf. Abdullah Bin Abay returned without permission. He[saww] said: 'Allah[azwj] Suffices me[saww]. He[azwj] is the One[azwj] Who Aided me[saww] ***with His Help and with the Momineen [8:62] And He United their hearts. [8:63]*** – the Verse. When he[saww] ended up to Al-Jarf, Ali[asws] joined up with him[saww] and grabbed a rein of his[saww] ride and said: 'O Rasool-Allah[saww]! Quraysh are alleging that you[saww] rather left me[asws] behind as resignation to (fed up with) me[asws]'.

فقال ع طال ما آذت الأمم أنبياءها أ ما ترضى أن تكون مني بمنزلة هارون من موسى فقال قد رضيت قد رضيت ثم رجع إلى المدينة و قدم رسول الله ص تبوك في شعبان يوم الثلاثاء و أقام بقية شعبان و أياما من شهر رمضان

He[saww] said: 'Protracted was the harm which the communities caused their Prophets[as]. Are you[asws] not pleased that you[asws] happen to be from me[saww] at the status of Harun[as] from Musa[as]?' He[asws] said: 'I[asws] am pleased, I[asws] am pleased!' Then he[asws] returned to Al-Medina, and Rasool-Allah[saww] arrived at Tabuk on the day of Tuesday and stayed the remainder of Shaban and some days from the month of Ramazan.

و أتاه و هو بتبوك نخبة بن روبة صاحب أيلة فأعطاه الجزية و كتب رسول الله ص له كتابا و الكتاب عندهم و كتب أيضا لأهل جرباء و أذرح كتابا و بعث رسول الله ص و هو بتبوك أبا عبيدة بن الجراح إلى جمع من جذام مع زنباع بن روح الجذامي فأصاب منهم طرفا و أصاب منهم سبايا

And Nahba Bin Rawba, a ruler of Eilat came to him[saww] while he[saww] was at Tabuk, and gave him[saww] the tax (tribute), and Rasool-Allah[saww] wrote a letter for him, and the letter is with them, and he[saww] wrote as well to the people of Jarba'a and perfumed the letter, and Rasool-Allah[saww], when he[saww] was at Tabuk, sent Abu Ubeyda Bin Al-Jarrah to the forces from Jazam along with Zaba'a Bin Rawh Al-Jazamy, and attained weapons and captives.

و بعث سعد بن عبادة إلى ناس من بني سليم و جموع من بلي فلما قارب القوم هربوا و بعث خالدا إلى الأكيدر صاحب دومة الجندل و قال له لعل الله يكفيكه بصيد البقر فتأخذه فبينا خالد و أصحابه في ليلة إضحيان إذ أقبلت البقر تنتطح فجعلت تنتطح باب حصن أكيدر و هو مع امرأتين له يشرب الخمر فقام

And he[saww] send Sa'ad Bin Abada to some people from the clan of Suleym and the crowds. When they went near the people, they fled; and he[saww] send Khalid to Al-Akeydar, ruler of Dowmat Al-Jandal and said to him: 'Perhaps Allah[azwj] will Suffice with hunting the cow, so seize him'. While Khalid and his companions were in a moonlit night when the cow came and rubbed against the door of the fort of Akeydar, and he was with his two wives of his drinking the wine.

فركب هو و حسان أخوه و ناس من أهله فطلبوها و قد كمن له خالد و أصحابه فتلقاه أكيدر و هو يتصيد البقر فأخذوه و قتلوا حسانا أخاه و عليه قباء مخوص بالذهب و أفلت أصحابه فدخلوا الحصن و أغلقوا الباب دونهم فأقبل خالد بأكيدر و سار معه أصحابه فسألهم أن يفتحوا له فأبوا

He and his brother Hasaan and some people from his family rode and sought it, and Khalid and his companions had been lying in wait for him. They met Akeydar while he was hunting the cow. He seized him and they killed his brother Hasaan, and upon him (Akeydar) was a

golden robe, and his companions fled and entered the fort and locked the door below them. Khalid came with Akeydar and his companions came with him, and they asked them to open (the door) for him, but they refused.

فقال أرسلني فإني أفتح الباب فأخذ عليه موثقا و أرسله فدخل و فتح الباب حتى دخل خالد و أصحابه و أعطاه ثمانمائة رأس و ألفي بعير و أربعمائة درع و أربعمائة رمح و خمسمائة سيف فقبل ذلك منه و أقبل به إلى رسول الله ص فحقن دمه و صالحه على الجزية.

He (Akeydar) said, 'Send me and I will open the door'. He took a covenant upon him and sent him. He entered and opened the door until Khalid and his companions entered, and he gave eight hundred heads, and two thousand camel, and four hundred armours, and four hundred spears, and five hundred swords. He accepted that from him and came with it to Rasool-Allah[saww], and saved his blood and reconciled with him upon the tribute'.

و في كتاب دلائل النبوة للشيخ أبي بكر أحمد البيهقي أخبرنا أبو عبد الله الحافظ و ذكر الإسناد مرفوعا إلى أبي الأسود عن عروة قال لما رجع رسول الله ص قافلا من تبوك إلى المدينة حتى إذا كان ببعض الطريق مكر به ناس من أصحابه فتأمروا أن يطرحوه من عقبة في الطريق أرادوا أن يسلكوها معه فأخبر رسول الله ص خبرهم فقال من شاء منكم أن يأخذ بطن الوادي فإنه أوسع لكم فأخذ النبي ص العقبة و أخذ الناس بطن الوادي إلا النفر الذين أرادوا المكر به استعدوا و تلثموا

And in the book 'Dalail Al Nabuwwah' of the sheykh Abu Bakr Ahmad Al Bayhaqi – 'We are informed by Abu Abdullah Al Hafiz and he mentioned the unbroken chain up to Abu Al Aswad from Urwa who said,

'When Rasool-Allah[saww] returned as a convoy from Tabuk to Al-Medina until when he[saww] was in one of the roads some people from his[saww] companions plotted with him[saww] and they consulted each other that they will push him[saww] from Aqaba in the road they wanted to travel with him[saww]. Rasool-Allah[saww] informed their news and he[saww] said: 'One from you who desired that he takes with the middle of the valley, it would be more capacious for you all'. The Prophet[saww] took to Al-Aqaba and the people took to the middle of the valley, except the persons, those who wanted to plot with him[saww], got ready and wore masks.

و أمر رسول الله ص حذيفة بن اليمان و عمار بن ياسر فمشيا معه مشيا و أمر عمارا أن يأخذ بزمام الناقة و أمر حذيفة بسوقها فبينا هم يسيرون إذ سمعوا وكزة القوم من ورائهم قد غشوه فغضب رسول الله ص و أمر حذيفة أن يراهم

And Rasool-Allah[saww] instructed Huzeyfa Bin Al-Yaman and Ammar Bin Yasser, and they both walked with him[saww], and he[saww] instructed Ammar to grab the rein of his[saww] camel, and instructed Huzeyfa to usher it. While they were travelling when they heard the jostling of the people from behind them to deceive him[saww]. Rasool-Allah[saww] was angered and instructed Huzeyfa to see them.

فرجع و معه محجن فاستقبل وجوه رواحلهم و ضربها ضربا بالمحجن و أبصر القوم و هم متلثمون فرعبهم الله حين أبصروا حذيفة و ظنوا أن مكرهم قد ظهر عليه فأسرعوا حتى خالطوا الناس و أقبل حذيفة حتى أدرك رسول الله ص فلما أدركه قال اضرب الراحلة يا حذيفة و امش أنت يا عمار

He turned back and with him was a stick, and faced the faces of their rides and struck them with a strike with the stick and he saw the group and they were wearing masks. Allah[azwj] Frightened them when they saw Huzeyfa and they thought that their plot had been successful upon him[saww] until they mingled with the people, and Huzeyfa came until he met

Rasool-Allah[saww]. When he[saww] met him, he[saww] said: 'Strike the ride, O Huzeyfa and O Ammar, you walk'.

فأسرعوا فخرجوا من العقبة ينتظرون الناس فقال النبي ص يا حذيفة هل عرفت من هؤلاء الرهط أو الركب أحدا فقال حذيفة عرفت راحلة فلان و فلان و كان ظلمة الليل غشيتهم و هم متلثمون فقال ص هل علمتم ما شأن الركب و ما أرادوا قالوا لا يا رسول الله

They hastened and came out from Al-Aqaba awaiting the people. The Prophet[saww] said: 'O Huzeyfa! Did you recognise who the group was, or the rider, anyone?' Huzeyfa said, 'I recognised the ride of so and so, and so and so, and the dark night had covered them and they were wearing masks'. He[saww] said: 'Do you know what the riders were doing and what they intended?' He said, 'No, O Rasool-Allah[saww]'.

قال فإنهم مكروا ليسيروا معي حتى إذا أظلمت بي العقبة طرحوني منها قالوا أ فلا تأمر بهم يا رسول الله إذا جاءوك الناس فتضرب أعناقهم قال أكره أن يتحدث الناس و يقولون إن محمدا قد وضع يده في أصحابه فسماهم لهما ثم قال اكتماهم.

He[saww] said: 'They had plotted that they would be travelling with me[saww] until when Al-Aqab was dark with me[saww], they would throw me[saww] down from it'. He said, 'So why don't you[saww] order with them, O Rasool-Allah[saww], when the people come to you[saww], and you[saww] can strike off their neck'. He[saww] said: 'I[saww] dislike it that the people will be narrating and saying that Muhammad[saww] has placed his[saww] hand among his[saww] companion, and he[saww] named them to them'. Then he[saww] said: 'Conceal them (their identities)'.

و في كتاب أبان بن عثمان قال الأعمش و كانوا اثني عشر سبعة من قريش قال و قدم رسول الله ص المدينة وَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ اسْتَقْبَلَ بِالْحَسَنِ وَ الْحُسَيْنِ ع فَأَخَذَهُمَا إِلَيْهِ وَ حَفَّ الْمُسْلِمُونَ بِهِ حَتَّى يَدْخُلَ عَلَى فَاطِمَةَ ع وَ يَقْعُدُونَ بِالْبَابِ وَ إِذَا خَرَجَ مَشَوْا مَعَهُ وَ إِذَا دَخَلَ مَنْزِلَهُ تَفَرَّقُوا عَنْهُ.

And in the book of Aban Bin Usman – 'Al-Amsh said, 'And they were twelve, seven being from Quraysh. And Rasool-Allah[saww] arrived at Al-Medina, and it was so that whenever he[saww] arrived from a journey he[saww] was received by Al-Hassan[asws] and Al-Husayn[asws], and he[saww] would grab them[asws] to him[saww], and the Muslims would crowd around him[saww] until he[asws] entered to see (Syeda) Fatima[asws] and they would sit by the door, and when he[saww] would come out, they would walk with him[saww], and when he[saww] entered his[saww] house, they would disperse from him[saww]'.

وَ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ص مِنْ غَزْوَةِ تَبُوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ هَذِهِ طَابَةُ وَ هَذَا أُحُدٌ جَبَلٌ يُحِبُّنَا وَ نُحِبُّهُ.

And from Abu Humeyd Al-Sa'idy who said, 'We came back with Rasool-Allah[saww] from the military expedition of Tabuk until when we overlooked upon Al-Medina, he[saww] said: 'This is Tabah, and this is Ohad a mountain which loves us and we love it'.

وَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ص لَمَّا دَنَا مِنَ الْمَدِينَةِ قَالَ إِنَّ بِالْمَدِينَةِ لَأَقْوَاماً مَا سِرْتُمْ مِنْ مَسِيرٍ وَ لَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا كَانُوا مَعَكُمْ فِيهِ قَالُوا يَا رَسُولَ اللَّهِ وَ هُمْ بِالْمَدِينَةِ قَالَ نَعَمْ وَ هُمْ بِالْمَدِينَةِ حَبَسَهُمُ الْعُذْرُ.

And Anas Bin Malik (the Ahadith fabricator) said, 'When Rasool-Allah[saww] was near from Al-Medina, he[saww] said: 'There are a people at Al-Medina, you do not travel any journey nor do you cut through any valley except they would be with you in it'. They said, 'O Rasool-

Allah[saww], and they are at Al-Medina?' He[saww] said: 'Yes, and they are at Al-Medina, the (valid) excuse withholds them'.

و كان تبوك آخر غزوات رسول الله ص و مات عبد الله بن أبي بعد رجوع رسول الله ص من غزوة تبوك.

And Tabuk was the last of the military expeditions of Rasool-Allah[saww], and Abdullah Bin Abay died after the return of Rasool-Allah[saww] from the military expedition of Tabuk''.[152]

26- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ ابْنِ يَزِيدَ عَنْ عَبْدِ الْحَمِيدِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا نَفَّرُوا بِرَسُولِ اللَّهِ ص نَاقَتَهُ قَالَتْ لَهُ النَّاقَةُ وَ اللَّهِ لَا أَزَلْتُ خُفّاً عَنْ خُفٍّ وَ لَوْ قُطِّعْتُ إِرْباً إِرْباً.

Al Kafi – 'The number, from Sahl, from Ibn Yazeed, from Abdul Hameed, from the one who mentioned it,

'From Abu Abdullah[asws] having said: 'When they frightened the camel of Rasool-Allah[saww], the camel said to him[saww], 'I will not slip a hoof from (my) hooves, and even if I am cut into pieces and pieces''.[153]

27- أَقُولُ قَالَ فِي الْمُنْتَقَى كَانَ النَّبِيُّ ص فِي غَزْوَةِ تَبُوكَ قَدْ ظَهَرَ مِنْهُ مُعْجِزَاتٌ شَتَّى فَمِنْهَا أَنَّهُ لَمَّا وَصَلَ إِلَى وَادِي الْقُرَى وَ قَدْ أَمْسَى بِالْحِجْرِ قَالَ إِنَّهَا سَتَهُبُّ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلَا يَقُومَنَّ مِنْكُمْ أَحَدٌ إِلَّا مَعَ صَاحِبِهِ وَ مَنْ كَانَ لَهُ بَعِيرٌ فَلْيُوثِقْهُ بِعِقَالِهِ

I (Majlisi) am saying, 'He said in (the book) 'Al-Mantaqa', 'The Prophet[saww] was in the military expedition of Tabuk, and various miracles had been manifested from him[saww]. From these is that when he[saww] arrived at the valley of Al-Qura and spent the evening at Al-Hijr. He[saww] said: 'A severe strong wind will be blowing so no one from you will be safe except with his companions, and one who has a camel for him so let him tie it with its shackles'.

فَهَاجَتْ رِيحٌ شَدِيدَةٌ أَفْزَعَتِ النَّاسَ فَلَمْ يَقُمْ أَحَدٌ إِلَّا مَعَ صَاحِبِهِ إِلَّا رَجُلَيْنِ مِنْ بَنِي سَاعِدَةَ خَرَجَ أَحَدُهُمَا لِحَاجَتِهِ وَ آخَرُ لِطَلَبِ بَعِيرٍ لَهُ فَأَمَّا الْخَارِجُ لِحَاجَتِهِ فَقَدْ خُنِقَ فِي مَذْهَبِهِ وَ أَمَّا الَّذِي خَرَجَ فِي طَلَبِ الْبَعِيرِ فَاحْتَمَلَتْهُ الرِّيحُ فَطَرَحَتْهُ فِي جَبَلَيْ طَيِّئٍ ثُمَّ دَعَا ص لِلَّذِي أُصِيبَ فِي مَذْهَبِهِ فَعَادَ إِلَيْهِ وَ أَمَّا الَّذِي وَقَعَ بِجَبَلَيْ [بِجَبَلِ] طَيِّئٍ فَإِنَّ طَيِّئاً أَهْدَتْهُ لِلنَّبِيِّ ص حِينَ قَدِمَ الْمَدِينَةَ.

A severe wind attacked and the people panicked, and no one could stand except with his companion, except for two men from the clan of Saida. One of them went out for his need and the other to search for a camel of his. As for the one who had gone out for his need, he suffocated in his place, and as for the one who had gone out in search for the camel, the wind carried him and dropped him in mount Taie. Then he[saww] supplicated for the one who was injured in his place and he returned to him[saww], and as for the one who fell in mount Taie, Taie gifted him to the Prophet[saww] when he[saww] arrived at Al-Medina.

وَ مِنْهَا أَنَّهُ لَمَّا ارْتَحَلَ عَنِ الْحِجْرِ أَصْبَحَ وَ لَا مَاءَ مَعَهُ وَ لَا مَعَ أَصْحَابِهِ وَ نَزَلُوا عَلَى غَيْرِ مَاءٍ فَشَكَوْا إِلَيْهِ الْعَطَشَ فَاسْتَقْبَلَ الْقِبْلَةَ وَ دَعَا وَ لَمْ تَكُنْ فِي السَّمَاءِ سَحَابَةٌ فَمَا زَالَ يَدْعُو حَتَّى اجْتَمَعَتِ السَّحَائِبُ مِنْ كُلِّ نَاحِيَةٍ فَمَا بَرِحَ مِنْ مَقَامِهِ حَتَّى سَحَّتْ بِالرَّوَاءِ

And from it is that when he[saww] departed from Al-Hijr, morning came and there was no water for him nor with his[saww] companions, and they had descended at (a place) without

[152] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 25
[153] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 26

water. They complained to him[saww] of the thirst. He[saww] faced towards the Qiblah and supplicated and there did not happen to be any cloud in the sky. He[saww] did not cease supplicating until the clouds gathered from every direction. He[saww] did not moved from his[saww] position until they were saturated.

فَانْكَشَفَتِ السَّحَابَةُ مِنْ سَاعَتِهَا فَسُقِيَ النَّاسُ وَ ارْتَوَوْا وَ مَلَئُوا الْأَسْقِيَةَ قَالَ بَعْضُ الصَّحَابَةِ قُلْتُ لِرَجُلٍ مِنَ الْمُنَافِقِينَ وَيْلَكَ أَ بَعْدَ هَذَا شَيْءٌ فَقَالَ سَحَابَةٌ مَارَّةٌ

The clouds moved away from its time and the people were quenched and saturated and they filled up their container. One of the companions said, 'I said to a man from the hypocrites, 'Woe be unto you! Is there anything after this?' The companion said, 'A cloud passed by'.

ثُمَّ ارْتَحَلَ النَّبِيُّ ص مُتَوَجِّهاً إِلَى تَبُوكَ فَأَصْبَحَ فِي مَنْزِلٍ فَضَلَّتْ نَاقَةُ النَّبِيِّ ص فَقَالَ مُنَافِقٌ يَزْعُمُ مُحَمَّدٌ أَنَّهُ نَبِيٌّ وَ يُخْبِرُكُمْ بِخَبَرِ السَّمَاءِ وَ لَا يَدْرِي أَيْنَ نَاقَتُهُ

Then the Prophet[saww] departed heading to Tabuk. In the morning a camel of the Prophet[saww] strayed. A hypocrite said, 'Muhammad[saww] alleges that he[saww] is a Prophet[saww] and informs you all with news from the sky and he[saww] does not know where his[saww] camel is?'

فَخَرَجَ ص فَقَالَ يَزْعُمُ مُنَافِقٌ أَنَّ مُحَمَّداً ص يَقُولُ إِنَّهُ نَبِيٌّ وَ يُخْبِرُكُمْ بِخَبَرِ السَّمَاءِ وَ لَا يَدْرِي أَيْنَ نَاقَتُهُ وَ إِنِّي وَ اللَّهِ لَا أَعْلَمُ إِلَّا مَا عَلَّمَنِيَ اللَّهُ وَ لَقَدْ أَعْلَمَنِيَ الْآنَ وَ دَلَّنِي عَلَيْهَا وَ أَنَّهَا فِي الْوَادِي فِي شِعْبِ كَذَا وَ أَشَارَ إِلَى الشِّعْبِ حَبَسَتْهَا شَجَرَةٌ بِزِمَامِهَا فَذَهَبُوا وَ جَاءُوا بِهَا.

He[saww] came out and said: 'A hypocrite claims that Muhammad[saww] is saying he[saww] is a Prophet[saww] and informs you all with news of the sky and he[saww] does not know where his[saww] camel is, and by Allah[azwj], I[saww] do not know except what Allah[azwj] Teaches me[saww], and now He[azwj] has Taught me[saww] and Pointed me[saww] upon it, and it is in a valley in such and such mountain pass' – and he[saww] gestured to the cave – 'its rein is tangle in a tree'. So, they went and came with it.

وَ مِنْهَا أَنَّهُ ص قَالَ: إِنَّكُمْ سَتَأْتُونَ غَداً إِنْ شَاءَ اللَّهُ عَيْنَ تَبُوكَ وَ إِنَّكُمْ لَنْ تَأْتُوهَا إِلَّا حِينَ يَضْحَى النَّهَارُ فَمَنْ جَاءَهَا فَلَا يَمَسَّ مِنْ مَائِهَا شَيْئاً حَتَّى آتِيَ

And from it is that he[saww] said: 'Tomorrow you will be coming to a spring of Tabuk, if Allah[azwj] so Desire, and you will never come to it except when the day illuminates. So the one who comes to is, he should not touch anything from its water until I[saww] come over'.

قَالَ مُعَاذٌ فَجِئْنَاهَا وَ قَدْ سَبَقَ إِلَيْهَا رَجُلَانِ وَ الْعَيْنُ مِثْلُ الشِّرَاكِ يَبِضُ بِشَيْءٍ يَسِيرٍ مِنَ الْمَاءِ فَسَأَلَهُمَا هَلْ مَسِسْتُمَا مِنْ مَائِهَا شَيْئاً فَقَالا نَعَمْ فَقَالَ لَهُمَا مَا شَاءَ أَنْ يَقُولَ ثُمَّ أَمَرَ فَغَرَفُوا مِنَ الْعَيْنِ قَلِيلًا قَلِيلًا حَتَّى اجْتَمَعَ شَيْءٌ ثُمَّ غَسَلَ النَّبِيُّ ص فِيهِ وَجْهَهُ وَ يَدَيْهِ ثُمَّ أَعَادَهُ فِيهَا فَجَاءَتِ الْعَيْنُ بِمَاءٍ كَثِيرٍ فَاسْتَقَى النَّاسُ وَ كَفَاهُمْ.

Muaz said, 'We came to it and two men preceded to it, and the spring was like a laid trap with something little from the water. He[saww] asked them both, 'Did you touch anything from its water?' They said, 'Yes'. He[saww] said to them whatever he[saww] desired to say, then instructed, so they scooped from the spring little by little until something gathered. Then the Prophet[saww] washed his[saww] face in it and his[saww] hands, then repeated in it, and the spring came with a lot of water, and the people were quenched and it suffice them.

وَ مِنْهَا أَنَّ ذَا الْبِجَادَيْنِ لَمَّا أَسْلَمَ وَ لَبِثَ زَمَاناً وَ تَعَلَّمَ الْقُرْآنَ خَرَجَ مَعَهُ ص إِلَى تَبُوكَ فَلَمَّا حَصَلَ بِتَبُوكَ قَالَ يَا رَسُولَ اللَّهِ ص ادْعُ اللَّهَ لِي بِالشَّهَادَةِ فَقَالَ ائْتِنِي بِلِحَاءِ سَمُرَةٍ فَأَتَاهُ بِهِ فَرَبَطَهُ رَسُولُ اللَّهِ ص عَلَى عَضُدِهِ وَ قَالَ اللَّهُمَّ حَرِّمْ دَمَهُ عَلَى الْكُفَّارِ

And from it is that when Zul Bijadeyn became a Muslim and remained for a time and learnt the Quran, went out with him[saww] to Tabuk. When he arrived at Tabuk, he said, 'O Rasool-Allah[saww]! Supplicate to Allah[azwj] for me with the martyrdom'. He[saww] said: 'Bring me a bark of Samura (tree)'. He came with it. Rasool-Allah[saww] tied it upon his upper arm and said: 'O Allah[azwj]! Prohibit his blood upon the Kafirs'.

فَقَالَ يَا رَسُولَ اللَّهِ مَا هَذَا أَرَدْتُ فَقَالَ النَّبِيُّ ص إِنَّكَ إِذْ خَرَجْتَ غَازِياً فِي سَبِيلِ اللَّهِ فَأَخَذَتْكَ الْحُمَّى وَ قَتَلَتْكَ فَأَنْتَ شَهِيدٌ فَلَمَّا أَقَامُوا بِتَبُوكَ أَيَّاماً أَخَذَتْهُ الْحُمَّى فَتُوُفِّيَ.

He said, 'O Rasool-Allah[saww]! What is this you[saww] are intending?' The Prophet[saww] said: 'When you go out to battle in the Way of Allah[azwj], the fever will seize you and you will be killed, so you will be a martyr'. When they stayed at Tabuk for days, (and) the fever seized him and he died'.

وَ مِنْهَا أَنَّهُ ص فِي تَبُوكَ دَعَا مِرَاراً كَثِيرَةً بِالطَّعَامِ فَجَاءَهُ بِلَالٌ بِبَقِيَّةٍ مِنَ الطَّعَامِ قَلِيلَةٍ وَ كَانَتْ عِنْدَهُ جَمَاعَةٌ كَثِيرَةٌ فَمَسَّ بِيَدِهِ الطَّعَامَ وَ كَانَ تَمْراً وَ غَيْرَهُ فَأَكَلُوا مِنْهُ جَمِيعاً حَتَّى شَبِعُوا وَ بَقِيَ مِنَ الطَّعَامِ أَكْثَرُ مِمَّا كَانَ أَوَّلًا.

And from it is that in Tabuk he[saww] supplicated many times for the food. Bilal came to him[saww] with little left-overs of the food, and there was a large gathering with him[saww]. He[saww] touched the food with his[saww] hand, and it was dates and other such, and they all ate from it until they were satiated and there (still) remained from the food more than what had been there before'.

و لما نزل النبي ص تبوك أقام بها شهرين و كان ما أخبر به النبي ص من بعث هرقل أصحابه و دنوه إلى أدنى الشام و عزمه على قتال النبي ص و المسلمين باطلا و بعث هرقل رجلا من غسان إلى النبي ص ينظر إلى صفته و علاماته و إلى حمرة في عينيه و إلى خاتم النبوة و سأل فإذا هو لا يقبل الصدقة فوعى أشياء من صفات النبي ص

And when the Prophet[saww] descended at Tabuk and stayed at it for two months, and what the Prophet[saww] had been informed with from the sending of Hercules and his companions, and his approaching to near Syrian and his determination upon fighting the Prophet[saww] and the Muslims was false; and Hercules sent men from Gasaan to the Prophet[saww] to look at his[saww] description and his[saww] signs and at the redness in his[saww] eyes and to the seal of the Prophet-hood and ask that he does not accept the charities. So, he retained (some) things from the attributes of the Prophet[saww].

ثم انصرف إلى هرقل فذكرها له فدعا هرقل قومه إلى التصديق به فأبوا عليه حتى خافهم على ملكه و أسلم هو سرا منهم و امتنع من قتال النبي ص فلم يؤذن النبي ص لقتاله فرجع قالوا و هاجت ريح شديدة بتبوك فقال رسول الله ص هذا لموت منافق عظيم النفاق فقدموا المدينة فوجدوا منافقا قد مات ذلك اليوم.

Then he left to go to Hercules and mentioned them to him. Hercules called his people to the verification with it, but they refused to him until he scared them upon his kingdom; and he secretly became a Muslim and prohibited from fighting the Prophet[saww], and the Prophet[saww]

did not permit to fight him, and returned. They said, ‘And a severe wind blew at Tabuk and Rasool-Allah[saww] said: ‘This is for the death of a hypocrite of big hypocrisy. They arrived at Al-Medina and found a hypocrite to have died that day’’.[154]

28- مِنَ الدِّيوَانِ الْمَنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

أَلَا بَاعَدَ اللَّهُ أَهْلَ النِّفَاقِ وَ أَهْلَ الْأَرَاجِيفِ وَ الْبَاطِلِ
يَقُولُونَ لِي قَدْ قَلَاكَ الرَّسُولُ فَخَلَّاكَ فِي الْخَالِفِ الْخَاذِلِ
وَ مَا ذَاكَ إِلَّا لِأَنَّ النَّبِيَ جَفَاكَ وَ مَا كَانَ بِالْفَاعِلِ
فَسِرْتُ وَ سَيْفِي عَلَى عَاتِقِي إِلَى الرَّاحِمِ الْحَاكِمِ الْفَاضِلِ
فَلَمَّا رَآنِي هَفَا قَلْبُهُ وَ قَالَ مَقَالَ الْأَخِ السَّائِلِ
أَ مِمَّ ابْنَ عَمِّي فَأَنْبَأْتُهُ بِإِرْجَافِ ذِي الْحَسَدِ الدَّاغِلِ
فَقَالَ أَخِي أَنْتَ مِنْ دُونِهِمْ كَهَارُونَ مُوسَى وَ لَمْ يَأْتَلِ.

From the register attributed to Amir Al-Momineen[asws] (a poem): ‘*Indeed! Allah[azwj] has distanced the people of hypocrisy, and the people of false rumours and the falsehood. They were saying to me[asws] the Rasool[saww] hates you[asws], so he[saww] has left you[asws] behind, forsaken. And what is that except that the Prophet[saww] has abandoned you[asws], but he[saww] had not done so. When he[saww] saw me[asws] his[saww] heart was calm, and he[saww] said words of the questioning brother: ‘From where is it, O cousin[asws]?’ So I[asws] informed him[saww] with the trembling of the ones with envy, the obscure of identity. He[saww] said: ‘My[saww] brother[asws]! You[asws] are from besides them like Haroun[as] (from) Musa[as]’, and was not offended*’’.[155]

[154] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 27
[155] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 29 H 28

باب 30 قصة أبي عامر الراهب و مسجد الضرار و فيه ما يتعلق بغزوة تبوك

CHAPTER 30 – STORY OF ABU AAMIR THE MONK, AND MASJID AL ZARAR (THE HARMFUL MOSQUE), AND IN IT IS WHAT LEATES WITH THE MILITARY EXPEDITION OF TABUK

الآيات التوبة وَ الَّذِينَ اتَّخَذُوا مَسْجِداً ضِراراً وَ كُفْراً وَ تَفْرِيقاً بَيْنَ الْمُؤْمِنِينَ وَ إِرْصاداً لِمَنْ حارَبَ اللَّهَ وَ رَسُولَهُ مِنْ قَبْلُ وَ لَيَحْلِفُنَّ إِنْ أَرَدْنا إِلَّا الْحُسْنى وَ اللَّهُ يَشْهَدُ إِنَّهُمْ لَكاذِبُونَ

The Verses – (Surah) Al Tawba: ***And those who took a Masjid for harm, and Kufr, and to cause dissent between the Momineen, and as an outpost for the ones who made war against Allah and his Rasool from before, and they are swearing, 'We only wanted the good'. And Allah Testifies that they are liars [9:107]***

لا تَقُمْ فِيهِ أَبَداً لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَّهِّرِينَ

Do not stand in it, ever, for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. Therein are men who love to be purified, and Allah Loves the purifying ones [9:108]

أَ فَمَنْ أَسَّسَ بُنْيانَهُ عَلى تَقْوى مِنَ اللَّهِ وَ رِضْوانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيانَهُ عَلى شَفا جُرُفٍ هارٍ فَانْهارَ بِهِ فِي نارِ جَهَنَّمَ وَ اللَّهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109]

لا يَزالُ بُنْيانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

The building which they have built will not cease to be a (source of) doubt in their hearts, until their hearts are cut into pieces; and Allah is Knowing, Wise [9:110]

قال الطبرسي قدس الله روحه في قوله تعالى وَ الَّذِينَ اتَّخَذُوا مَسْجِداً قال المفسرون إن بني عمرو بن عوف اتخذوا مسجد قباء و بعثوا إلى رسول الله ص أن يأتيهم فأتاهم فصلى فيه فحسدهم جماعة من المنافقين من بني غنم بن عوف فقالوا نبني مسجدا نصلي فيه و لا نحضر جماعة محمد ص

Al-Tabarsy said regarding the Words of the Exalted: ***And those who took a Masjid for harm [9:107]***, 'The interpreters said that the clan of Amro Bin Awf took Masjid Quba and sent a message to Rasool-Allah[saww] to come to them. He[saww] came to them and prayed Salat in it. A group of hypocrites from the clan of Ghanam Bin Awf envied them and they said: We shall build a Masjid to pray Salat in it and we will not attend the congregation of Muhammad[saww]'.

و كانوا اثني عشر رجلا و قيل خمسة عشر رجلا منهم ثعلبة بن حاطب و معتب بن قشير و نبتل بن الحارث فبنوا مسجدا إلى جنب مسجد قباء فلما فرغوا منه أتوا رسول الله ص و هو يتجهز إلى تبوك فقالوا يا رسول الله ص إنا قد بنينا مسجدا لذي العلة و الحاجة و الليلة المطيرة و الليلة الشاتية و إنا نحب أن تأتينا فتصلي لنا فيه و تدعو بالبركة

And they were twelve men, and it is said fifteen men, from them was Sa'lba Bin Hatib and Ma'tab Bin Qasheyr and Nabtal Bin Al-Haris. They built a Masjid to the side of Masjid Quba. When they were free from (building) it, Rasool-Allah[saww] came, and he[saww] was preparing to go to Tabuk. They said, 'O Rasool-Allah[saww]! We have built, and the reason for it is the rainy night and the cold night, and we would love it if you[saww] could come to us and pray Salat in it for us and supplicate for the Blessings'.

فقال ص إني على جناح السفر و لو قدمنا أتيناكم إن شاء الله فصلينا لكم فلما انصرف رسول الله من تبوك نزلت عليه الآية في شأن المسجد ضِراراً.

He[saww] said: 'I[saww] am upon the wings of the journey, and when we arrive, I[saww] shall come to you if Allah[azwj] so Desires and pray for you all'. When Rasool-Allah[saww] left from Tabuk the Verse was Revealed regarding the affair of ***Masjid for harm [9:107]***.

فَوَجَّهَ رَسُولُ اللَّهِ ص عِنْدَ قُدُومِهِ مِنْ تَبُوكَ عَاصِمَ بْنَ عَوْفٍ الْعَجْلَانِيَّ وَ مَالِكَ بْنَ الدُّخْشُمِ وَ كَانَ مَالِكٌ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ فَقَالَ لَهُمَا انْطَلِقَا إِلَى هَذَا الْمَسْجِدِ الظَّالِمِ أَهْلُهُ فَاهْدِمَاهُ وَ حَرِّقَاهُ.

So, Rasool-Allah[saww], on his[saww] arrival from Tabuk, sent Aasim Bin Awf Al-Ajlany and Malik Bin Al-Dakhsham, and Malik was from the clan of Amro Bin Awf, and said to them: 'Go to this Masjid whose people are unjust and demolish it and burn it down'.

وَ رُوِيَ أَنَّهُ بَعَثَ عَمَّارَ بْنَ يَاسِرٍ وَ وَحْشِيّاً فَحَرَّقَاهُ وَ أَمَرَ بِأَنْ يُتَّخَذَ كُنَاسَةً تُلْقَى فِيهِ الْجِيَفُ.

And it is reported that he[saww] sent Ammar Bin Yasser and a savage and they burnt it, and he[saww] ordered that it be taken as a dump-yard and the carcass be thrown in it.

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِأَهْلِ قُبَاءَ مَا ذَا تَفْعَلُونَ فِي طُهْرِكُمْ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الثَّنَاءَ قَالُوا نَغْسِلُ أَثَرَ الْغَائِطِ فَقَالَ أَنْزَلَ اللَّهُ فِيكُمْ وَ اللَّهُ يُحِبُّ الْمُطَّهِّرِينَ.

And it is reported from the Prophet[saww] having said to the people of Quba: 'What is that which you are doing during your cleansing, for Allah[azwj] the Exalted has Extolled goodly upon you'. They said, 'We are washing the traces of the faeces (after toilet)'. He[saww] said: 'Allah[azwj] has Revealed regarding you: ***and Allah Loves the purifying ones [9:108]***.

1- فس، تفسير القمي قَوْلُهُ الَّذِينَ اتَّخَذُوا مَسْجِداً ضِراراً وَ كُفْراً فَإِنَّهُ كَانَ سَبَبُ نُزُولِهَا أَنَّهُ جَاءَ قَوْمٌ مِنَ الْمُنَافِقِينَ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ أَ تَأْذَنُ لَنَا فَنَبْنِيَ مَسْجِداً فِي بَنِي سَالِمٍ لِلْعَلِيلِ وَ اللَّيْلَةِ الْمَطِيرَةِ وَ الشَّيْخِ الْفَانِي فَأَذِنَ لَهُمْ رَسُولُ اللَّهِ ص وَ هُوَ عَلَى الْخُرُوجِ إِلَى تَبُوكَ

Tafseer Qummi – 'His[azwj] Words: ***And those who took a Masjid for harm, and Kufr, [9:107]*** – The reason for its Revelation was that a group from the hypocrites came to Rasool-Allah[saww] and they said, 'O Rasool-Allah[saww]! Can you permit us to build a Masjid among the clan of Salim for the reason of the rainy nights and the aged old men'. So, Rasool-Allah[saww] permitted for them and he[saww] was upon going out to Tabuk.

فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَتَيْتَنَا فَصَلَّيْتَ فِيهِ قَالَ أَنَا عَلَى جَنَاحِ الطَّيْرِ فَإِذَا وَافَيْتُ إِنْ شَاءَ اللَّهُ أَتَيْتُهُ فَصَلَّيْتُ فِيهِ فَلَمَّا أَقْبَلَ رَسُولُ اللَّهِ ص مِنْ تَبُوكَ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ فِي شَأْنِ الْمَسْجِدِ وَ أَبِي عَامِرٍ الرَّاهِبِ

They said, 'O Rasool-Allah[saww]! If you[saww] could come to us and pray Salat in it'. He[saww] said: '(At the moment) I[saww] upon the wings of the bird (travelling). When I[saww] come back, if Allah[azwj] so Desires, I[saww] will come to it and pray Salat in it'. When Rasool-Allah[saww] returned from Tabuk, this Verse was Revealed unto him[saww] regarding the affair of the Masjid and Abu Aamir the Monk.

وَ قَدْ كَانُوا حَلَفُوا لِرَسُولِ اللَّهِ ص أَنَّهُمْ يَبْنُونَ ذَلِكَ لِلصَّلَاحِ وَ الْحُسْنَى فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَ الَّذِينَ اتَّخَذُوا مَسْجِداً إِلَى قَوْلِهِ تَعَالَى وَ إِرْصاداً لِمَنْ حارَبَ اللَّهَ وَ رَسُولَهُ مِنْ قَبْلُ يَعْنِي أَبَا عَامِرٍ الرَّاهِبَ كَانَ يَأْتِيهِمْ

And they had vowed to Rasool-Allah[saww] that they were building that for the correct and the good (reasons). Allah[azwj] Revealed unto His[azwj] Rasool[saww]: ***And those who took a Masjid for harm [9:107]*** – up to the Word of the Exalted: ***and as an outpost for the ones who made war against Allah and his Rasool from before, [9:107]*** – meaning Abu Aamir the Monk who had come to them.

فَيَذْكُرُ رَسُولَ اللَّهِ وَ أَصْحَابُهُ قَوْلُهُ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوى يَعْنِي مَسْجِدَ قُبَاءَ قَوْلُهُ فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا قَالَ كَانُوا يَتَطَهَّرُونَ بِالْمَاءِ.

Rasool-Allah[saww] and his[saww] companions recalled His[azwj] Words: ***for a Masjid founded upon the piety*** – meaning Masjid Quba. His[azwj] Words: ***Therein are men who love to be purified [9:108]***. He said, 'They were cleaning with the water.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَسْجِدُ الضِّرَارِ الَّذِي أُسِّسَ عَلى شَفا جُرُفٍ هارٍ فَانْهارَ بِهِ فِي نارِ جَهَنَّمَ قَوْلُهُ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ إِلَّا فِي مَوْضِعٍ حَتَّى فَبَعَثَ رَسُولُ اللَّهِ ص مَالِكَ بْنَ دَخْشَمٍ الْخُزَاعِيَّ وَ عَامِرَ بْنَ عَدِيٍّ أَخَا بَنِي عَمْرِو بْنِ عَوْفٍ عَلَى أَنْ يَهْدِمُوهُ وَ يُحْرِقُوهُ فَجَاءَ مَالِكٌ فَقَالَ لِعَامِرٍ انْتَظِرْنِي حَتَّى أُخْرِجَ ناراً مِنْ مَنْزِلِي فَدَخَلَ وَ جَاءَ بِنَارٍ وَ أَشْعَلَ فِي سَعَفِ النَّخْلِ ثُمَّ أَشْعَلَهُ فِي الْمَسْجِدِ فَتَفَرَّقُوا وَ قَعَدَ زَيْدُ بْنُ حَارِثَةَ حَتَّى احْتَرَقَتِ الْبِنْيَةُ ثُمَّ أَمَرَ بِهَدْمِ حَائِطِهِ.

And in a report of Abu Al Jaroud,

'From Abu Ja'far[asws] having said: 'Masjid Zaraar is that which is founded on ***the brink of a cliff so it collapses with him into the Fire of Hell? [9:109]***. His[azwj] Words: ***until their hearts are cut into pieces [9:110]***, except in a place, until Rasool-Allah[saww] sent Dakhsham Al-Khuzaie and Aamir Bin Adayy brother of clan of Amro Bin Awf upon (the task) that they should demolish it and burn it. Malik came and said to Aamir, 'Wat for me until I bring fire from my house'. He entered and came with fire and the flam was in a branch of the palm tree, then inflamed it in the Masjid, and they dispersed, and Zayd Bin Haris sat until the building was burnt down, then instructed with demolishing its walls''.[156]

كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَدَعْ إِتْيَانَ الْمَشَاهِدِ كُلِّهَا مَسْجِدِ قُبَاءَ فَإِنَّهُ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوى مِنْ أَوَّلِ يَوْمٍ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya and Ibn Yahya and Ibn Abu Umeyr altogether from Muawiya Bin Ammar who said,

[156] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 30 H 1

‘Abu Abdullah[asws] said: ‘Do not leave going to the Monuments, all of them, (including) Masjid Quba, for it is ***a Masjid founded upon the piety from the first day [9:108]***’’.[157]

3- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ابْدَأْ بِقُبَا فَصَلِّ فِيهِ وَ أَكْثِرْ فَإِنَّهُ أَوَّلُ مَسْجِدٍ صَلَّى فِيهِ رَسُولُ اللَّهِ ص فِي هَذِهِ الْعَرْصَةِ.

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid,

‘From Abu Abdullah[asws] having said: ‘Begin with (visiting Masjid) Quba and pray Salat in it and frequently, for it is the first Masjid Rasool-Allah[saww] prayed Salat in it in this land’’.[158]

4- شي، تفسير العياشي عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوى مِنْ أَوَّلِ يَوْمٍ فَقَالَ مَسْجِدُ قُبَاءَ.

Tafseer Al Ayyashi – ‘From Al Halby,

‘From Abu Abdullah[asws], he (the narrator) said, ‘I asked him[asws] about the Masjid which ***Masjid founded upon the piety from the first day [9:108]***. He[asws] said: ‘Masjid Quba’’.[159]

5- شي، تفسير العياشي عَنْ زُرَارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوى مِنْ أَوَّلِ يَوْمٍ قَالَ مَسْجِدُ قُبَاءَ

Tafseer Al Ayyashi – ‘From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far[asws] and Abu Abdullah[asws] about His[azwj] Words: ***Masjid founded upon the piety from the first day [9:108]***. He[asws] said: ‘Masjid Quba.

وَ أَمَّا قَوْلُهُ أَحَقُّ أَنْ تَقُومَ فِيهِ يَعْنِي مِنْ مَسْجِدِ النِّفَاقِ وَ كَانَ عَلَى طَرِيقِهِ إِذَا أَتَى مَسْجِدَ قُبَاءَ فَكَانَ يَنْضَحُ بِالْمَاءِ وَ السِّدْرِ وَ يَرْفَعُ ثِيَابَهُ عَنْ سَاقَيْهِ وَ يَمْشِي عَلَى حَجَرٍ فِي نَاحِيَةِ الطَّرِيقِ وَ يُسْرِعُ الْمَشْيَ وَ يَكْرَهُ أَنْ يُصِيبَ ثِيَابَهُ مِنْهُ شَيْءٌ

And as for His[azwj] Words: ***is more rightful that you should be standing in it [9:108]***, he[asws] said: ‘It Means – (rather) than a Masjid of hypocrisy. And it was upon his[saww] was when he[saww] came to Masjid Quba. So he[saww] would sprinkle with the water and the lotus, and he[saww] would raise his[saww] clothes from his[saww] ankles, and he[saww] would walk upon a rock in the side of the road, and quicken the walk, and he[saww] disliked it that his[saww] clothes be hit by something from it’.

فَسَأَلْتُهُ هَلْ كَانَ النَّبِيُّ ص يُصَلِّي فِي مَسْجِدِ قُبَاءَ قَالَ نَعَمْ كَانَ مَنْزِلُهُ عَلَى سَعْدِ بْنِ خَيْثَمَةَ الْأَنْصَارِيِ.

I asked him[asws], ‘Did the Prophet[saww] used to pray Salat in Masjid Quba?’ He[asws] said: ‘Yes, it was his[saww] pausing place, at Sa’ad Bin Khaysama Al-Ansary’’.[160]

[157] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 30 H 2
[158] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 30 H 3
[159] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 30 H 4
[160] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 30 H 5

6- شي، تفسير العياشي عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا قَالَ الَّذِينَ يُحِبُّونَ أَنْ يَتَطَهَّرُوا نُظْفَ الْوُضُوءِ وَ هُوَ الِاسْتِنْجَاءُ بِالْمَاءِ وَ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَ.

Tafseer Al Ayyashi – from Al Halby,

'From Abu Abdullah[asws], he (the narrator) said, 'I asked him[asws] about the Words of Allah[azwj]: ***Therein are men who love to be purified [9:108]***. He[asws] said: 'The ones who loved that they should purify with clean Wudu, and it is the cleaning with the water (after toilet)'. And he[asws] said: 'This Verse was Revealed regarding the people of (Masjid) Quba''.

وَ فِي رِوَايَةِ ابْنِ سِنَانٍ عَنْهُ ع قَالَ: قُلْتُ مَا ذَلِكَ الطُّهُرُ قَالَ نُظْفُ الْوُضُوءِ إِذَا خَرَجَ أَحَدُهُمْ مِنَ الْغَائِطِ فَمَدَحَهُمُ اللَّهُ بِتَطَهُّرِهِمْ.

And in a report of Ibn Sinan,

'From him[asws], he (the narrator) said, 'I said, 'What is what cleansing?' He[asws] said: 'Cleaning for the Wudu'u when one of you comes out from the toilet. Allah[azwj] Praised them for their cleanliness''. [161]

7- م، تفسير الإمام عليه السلام لَمَّا مَاتَ سَعْدُ بْنُ مُعَاذٍ بَعْدَ أَنْ شُفِيَ مِنْ بَنِي قُرَيْظَةَ بِأَنْ قُتِلُوا أَجْمَعِينَ قَالَ رَسُولُ اللَّهِ ص يَرْحَمُكَ اللَّهُ يَا سَعْدُ فَلَقَدْ كُنْتَ شَجًا فِي حُلُوقِ الْكَافِرِينَ لَوْ بَقِيتَ لَكَفَفْتَ الْعِجْلَ الَّذِي يُرَادُ نَصْبُهُ فِي بَيْضَةِ الْإِسْلَامِ كَعِجْلِ قَوْمِ مُوسَى

Tafseer Imam (Hassan Al-Askari)[asws] - when Sa'ad Bin Muaz died after recuperating from the clan of Qureyza being killed in their entirety, Rasool-Allah[saww] said: 'May Allah[azwj] have Mercy on you, O Sa'ad, for you have been brave in the circles of the Kafirs. Had you remained (alive), you would have prevented the calf, which they intended to appoint among the Muslims like the calf of the people of Musa[as].

قَالُوا يَا رَسُولَ اللَّهِ ص أَ وَ عِجْلٌ يُرَادُ أَنْ يُتَّخَذَ فِي مَدِينَتِكَ هَذِهِ قَالَ بَلَى وَ اللَّهِ يُرَادُ وَ لَوْ كَانَ لَهُمْ سَعْدٌ حَيّاً مَا اسْتَمَرَّ تَدْبِيرُهُمْ وَ يَسْتَمِرُّونَ بِبَعْضِ تَدْبِيرِهِمْ ثُمَّ اللَّهُ يُبْطِلُهُ

They said, 'O Rasool-Allah[saww]! And a calf is intended to be take in this city of yours[saww]?' He[saww] said: 'Yes, by Allah[azwj] they do intend to. And if Sa'ad had been alive among them, they would not have continued with their plan, and they would have continued with part of their plans. Then Allah[azwj] the Exalted would be Invalidating it'.

قَالُوا أَ تُخْبِرُنَا كَيْفَ يَكُونُ ذَلِكَ قَالَ دَعُوا ذَلِكَ لِمَا يُرِيدُ اللَّهُ أَنْ يُدَبِّرَهُ.

They said, 'Inform us how that would happen'. He[saww] said: 'Leave that! Whenever Allah[azwj] Intends, He[azwj] would Plan it'.

قَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ لَقَدِ اتَّخَذَ الْمُنَافِقُونَ مِنْ أُمَّةِ مُحَمَّدٍ ص بَعْدَ مَوْتِ سَعْدِ بْنِ مُعَاذٍ وَ بَعْدَ انْطِلَاقِ مُحَمَّدٍ ص إِلَى تَبُوكَ أَبَا عَامِرٍ الرَّاهِبَ أَمِيراً وَ رَئِيساً وَ بَايَعُوا لَهُ وَ تَوَاطَئُوا عَلَى إِنْهَابِ الْمَدِينَةِ وَ سَبْيِ ذَرَارِيِّ رَسُولِ اللَّهِ ص وَ سَائِرِ أَهْلِهِ وَ صَحَابَتِهِ

[161] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 30 H 6

And Musa[asws] Bin Ja'far[asws] said: 'And they had taken, the hypocrites from the community of Muhammad[saww], after the death of Sa'ad Bin Muaz, and after departure of Muhammad[saww] to (the military expedition of) Tabuk, Abu Aamir the Rabbi, taking him as an Emir and a leader, and pledged allegiance to him, and colluded upon plundering Al-Medina and imprisoning the offspring of Rasool-Allah[saww] and the rest of his[saww] family members, and his[saww] companions.

وَ دَبَّرُوا التَّبْيِيتَ عَلَى مُحَمَّدٍ لِيَقْتُلُوهُ فِي طَرِيقِهِ إِلَى تَبُوكَ فَأَحْسَنَ اللَّهُ الدِّفَاعَ عَنْ مُحَمَّدٍ ص وَ فَضَحَ الْمُنَافِقِينَ وَ أَخْزَاهُمْ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَتَسْلُكُنَّ سُبُلَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ النَّعْلِ بِالنَّعْلِ وَ الْقُذَّةِ بِالْقُذَّةِ حَتَّى لَوْ أَنَّ أَحَدَهُمْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ

And they masterminded the premeditation against Muhammad[saww] to kill him[saww] in his[saww] way to Tabuk. But, excellent was the defending of Allah[azwj] of Muhammad[saww] and unmasking of the hypocrites and disgracing them, and that is that Rasool-Allah[saww] said: 'You will be travelling the way of the ones who were before you – like the slipper following the slipper, and the step by step – to the extent that if one of them had entered the hole of a lizard, you would be entering it'.

قَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَنْ كَانَ هَذَا الْعِجْلُ وَ مَا ذَا كَانَ هَذَا التَّدْبِيرُ

They said, 'O son[asws] of Rasool-Allah[saww]! And what was this calf, and what was this plan?'

فَقَالَ ع اعْلَمُوا أَنَّ رَسُولَ اللَّهِ ص كَانَ يَأْتِيهِ الْأَخْبَارُ عَنْ صَاحِبِ دُومَةِ الْجَنْدَلِ وَ كَانَ مَلِكُ تِلْكَ النَّوَاحِي لَهُ مَمْلَكَةٌ عَظِيمَةٌ مِمَّا يَلِي الشَّامَ وَ كَانَ يُهَدِّدُ رَسُولَ اللَّهِ ص بِأَنَّهُ يَقْصِدُهُ وَ يَقْتُلُ أَصْحَابَهُ وَ يُبِيدُ خَضْرَاءَهُمْ وَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ خَائِفِينَ وَجِلِينَ مِنْ قِبَلِهِ حَتَّى كَانُوا يَتَنَاوَبُونَ عَلَى رَسُولِ اللَّهِ ص كُلَّ يَوْمٍ عِشْرُونَ مِنْهُمْ

He[asws] said: Know, that Rasool-Allah[saww] used to get the news about the leader of Dowmat Al-Jandal, and that area was a great kingdom of his, from what follows Syria. And he used to restrict Rasool-Allah[saww] by aiming for him[saww] and killing his[saww] companions and distance the ones present with him[saww]. And the companions of Rasool-Allah[saww] were fearful and apprehensive from facing him, to the extent that twenty of them used to take turns every day (guarding) Rasool-Allah[saww].

وَ كُلَّمَا صَاحَ صَائِحٌ ظَنُّوا أَنَّهُ قَدْ طَلَعَ أَوَائِلُ رِجَالِهِ وَ أَصْحَابِهِ وَ أَكْثَرَ الْمُنَافِقُونَ الْأَرَاجِيفَ وَ الْأَكَاذِيبَ وَ جَعَلُوا يَتَخَلَّلُونَ أَصْحَابَ مُحَمَّدٍ ص وَ يَقُولُونَ إِنَّ أُكَيْدِرَ قَدْ أَعَدَّ مِنَ الرِّجَالِ كَذَا وَ مِنَ الْكُرَاعِ كَذَا وَ مِنَ الْمَالِ كَذَا وَ قَدْ نَادَى فِيمَا يَلِيهِ مِنْ وِلَايَتِهِ أَلَا قَدْ أَبَحْتُكُمُ النَّهْبَ وَ الْغَارَةَ فِي الْمَدِينَةِ

And every time someone shouted a scream, they thought that the foreword infantry and companions of his had emerged. And the hypocrites used to frequently spread rumours and lies, and they went on interfering with the companions of Muhammad[saww], and they were saying, 'Akeydar (Bin Abdul Malik – leader of Dowmat Al-Jandal) has prepared (an army) of such and such (a number of) men, and such and such weapons, and such and such wealth, and he has called out – in what (areas) which follows his from his rule – 'I shall be attacking and pillaging, and raiding in Al-Medina!'

ثُمَّ يُوَسْوِسُونَ إِلَى ضُعَفَاءِ الْمُسْلِمِينَ يَقُولُونَ لَهُمْ فَأَيْنَ يَقَعُ أَصْحَابُ مُحَمَّدٍ مِنْ أَصْحَابِ أُكَيْدِرَ يُوشِكُ أَنْ يَقْصِدَ الْمَدِينَةَ فَيَقْتُلَ رِجَالَهَا وَ يَسْبِيَ ذَرَارِيَّهَا وَ نِسَاءَهَا حَتَّى آذَى ذَلِكَ قُلُوبَ الْمُؤْمِنِينَ فَشَكَوْا إِلَى رَسُولِ اللَّهِ ص مَا هُمْ عَلَيْهِ مِنَ الْخِذْعِ

Then they would be insinuating to the weak Muslims, saying to them, ‘And where can the companions of Muhammad[saww] save from the companions of Akeydar? There is no doubt that he is aiming for Al-Medina, so he would kill its men, and imprison its offspring and its women’ – until that hurt the hearts of the Momineen. They complained to Rasool-Allah[saww] of what panic they were upon.

ثُمَّ إِنَّ الْمُنَافِقِينَ اتَّقَفُوا وَ بَايَعُوا أَبَا عَامِرٍ الرَّاهِبَ الَّذِي سَمَّاهُ رَسُولُ اللَّهِ ص الْفَاسِقَ وَ جَعَلُوهُ أَمِيراً عَلَيْهِمْ وَ بَخَعُوا لَهُ بِالطَّاعَةِ فَقَالَ لَهُمُ الرَّأْيُ أَنْ أَغِيبَ عَنِ الْمَدِينَةِ لِئَلَّا أُتَّهَمَ بِتَدْبِيرِكُمْ وَ كَاتَبُوا أُكَيْدِرَ فِي دُومَةِ الْجَنْدَلِ لِيَقْصِدَ الْمَدِينَةَ لِيَكُونُوا هُمْ عَلَيْهِ وَ هُوَ يَقْصِدُهُمْ فَيَصْطَلِمُوهُ

Then the hypocrites feared, and they pledged their allegiance to Aamir the Rabbi, the one who Rasool-Allah[saww] had named as ‘the mischief maker’, and they made him as emir upon them, and they thronged to him with the obedience. So he said to them, ‘The view is that I should disappear from Al-Medina lest I get accused by them, until your plans are completed’. And they wrote to Akeydar in Dowmat Al-Jandal to aim for Al-Medina for them to be upon it, and he would aim for them (companions of Rasool-Allah[saww]), and they would be helping him.

فَأَوْحَى اللَّهُ إِلَى مُحَمَّدٍ ص وَ عَرَّفَهُ مَا اجْتَمَعُوا عَلَيْهِ مِنْ أَمْرِهِمْ وَ أَمَرَهُ بِالْمَسِيرِ إِلَى تَبُوكَ

Allah[azwj] the Exalted Revealed unto Muhammad[saww] and Caused him[saww] to recognise what had been gathered against him[saww] from their matter, and Commanded him[saww] with the travelling to Tabuk.

وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ غَزْواً وَرَّى بِغَيْرِهِ إِلَّا غَزَاةَ تَبُوكَ فَإِنَّهُ أَظْهَرَ مَا كَانَ يُرِيدُهُ وَ أَمَرَهُمْ أَنْ يَتَزَوَّدُوا لَهَا وَ هِيَ الْغَزَاةُ الَّتِي افْتَضَحَ فِيهِ الْمُنَافِقُونَ وَ ذَمَّهُمُ اللَّهُ تَعَالَى فِي تَثْبِيطِهِمْ عَنْهَا وَ أَظْهَرَ رَسُولُ اللَّهِ ص مَا أُوحِيَ إِلَيْهِ أَنْ سَيُظْفِرُهُ بِأُكَيْدِرَ حَتَّى يَأْخُذَهُ وَ يُصَالِحَهُ عَلَى أَلْفِ أُوقِيَّةٍ مِنْ ذَهَبٍ فِي صَفَرٍ وَ أَلْفِ أُوقِيَّةٍ مِنْ ذَهَبٍ فِي رَجَبٍ وَ مِائَتَيْ حُلَّةٍ فِي صَفَرٍ وَ مِائَتَيْ حُلَّةٍ فِي رَجَبٍ وَ يَنْصَرِفَ سَالِماً إِلَى ثَمَانِينَ يَوْماً

And it was so that every time Rasool-Allah[saww] intended a military expedition, kept it a secret, except for the military expedition of Tabuk, for he openly stated what he[saww] intended, and ordered them that they should stock up the provisions for it. And it is the military expedition which the hypocrites were exposed in it, and Allah[azwj] Condemned them for being too pre-occupied from it, and Rasool-Allah[saww] made it apparent what Allah[azwj] had Revealed to him[saww] – that Allah[azwj] would Make him[saww] victorious over Akeydar until he is seized, and reconciles upon a thousand ounces of gold in Safar, and a thousand ounces of gold in Rajab, and two hundred garments in Rajab, and two hundred garments in Safar, and he[saww] would leave safely for up to eighty days (journey),

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص إِنَّ مُوسَى وَعَدَ قَوْمَهُ أَرْبَعِينَ لَيْلَةً وَ إِنِّي أَعِدُكُمْ ثَمَانِينَ لَيْلَةً ثُمَّ أَرْجِعُ سَالِماً غَانِماً ظَافِراً بِلَا حَرْبٍ يَكُونُ وَ لَا أَحَدٌ يُسْتَأْسَرُ مِنَ الْمُؤْمِنِينَ

Rasool-Allah[saww] said to them: ‘Musa[as] promised his[as] people, forty days, and I[saww] am promising you all eighty nights. I[saww] shall return safely, victorious, successful, without a war taking place, nor anyone from the Momineen having been harmed’.

فَقَالَ الْمُنَافِقُونَ لَا وَ اللَّهِ وَ لَكِنَّهَا آخِرُ كَسْرَاتِهِ الَّتِي لَا يَنْجَبِرُ بَعْدَهَا إِنَّ أَصْحَابَهُ لَيَمُوتُ بَعْضُهُمْ فِي هَذَا الْحَرِّ وَ رِيَاحِ الْبَوَادِي وَ مِيَاهِ الْمَوَاضِعِ الْمُؤْذِيَةِ الْفَاسِدَةِ وَ مَنْ سَلِمَ مِنْ ذَلِكَ فَبَيْنَ أَسِيرٍ فِي يَدِ أُكَيْدِرَ وَ قَتِيلٍ وَ جَرِيحٍ

The hypocrites said, 'No, by Allah[azwj]! But it is the last of his[saww] defeats which he[saww] will not be stable after it. His[saww] companions would be dying, some of them in this heat, and the winds of the valleys, and its waters of the places, the harmful, the spoilt. And the (remaining) ones safe from that, they would be captured in the hands of Akeydar, and killed and injured'.

وَ اسْتَأْذَنَهُ الْمُنَافِقُونَ بِعِلَلٍ ذَكَرُوهَا بَعْضُهُمْ يَعْتَلُّ بِالْحَرِّ وَ بَعْضُهُمْ بِمَرَضٍ يَجِدُهُ وَ بَعْضُهُمْ بِمَرَضِ عِيَالِهِ وَ كَانَ يَأْذَنُ لَهُمْ

And the hypocrites sought his[saww] permission by mentioning reasons – one of them (said he) would be falling sick by the heat, and one of them with an illness of his body, and one of them with illness of his dependants. And it was so that Rasool-Allah[saww] permitted to them.

فَلَمَّا صَحَ عَزْمُ رَسُولِ اللَّهِ ص عَلَى الرِّحْلَةِ إِلَى تَبُوكَ عَمَدَ هَؤُلَاءِ الْمُنَافِقُونَ فَبَنَوْا مَسْجِداً خَارِجَ الْمَدِينَةِ وَ هُوَ مَسْجِدُ الضِّرَارِ يُرِيدُونَ الِاجْتِمَاعَ فِيهِ وَ يُوهِمُونَ أَنَّهُ لِلصَّلَاةِ وَ إِنَّمَا كَانَ لِيَجْتَمِعُوا فِيهِ لِعِلَّةِ الصَّلَاةِ فَيَتِمَّ لَهُمْ بِهِ مَا يُرِيدُونَ

When the correct determination of Rasool-Allah[saww] (was known) upon the departure to Tabuk, those hypocrites deliberated and built a Masjid outside of Al-Medina, and it is Masjid Zarar, intending to gather in it. And they were pretending that is was for the Salat, and rather it was for they own gatherings in it due to the reason of the Salat, so they could complete their places, and it would take place over there what would make it easy for them what they were intending with.

ثُمَّ جَاءَ جَمَاعَةٌ مِنْهُمْ إِلَى رَسُولِ اللَّهِ ص وَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ بُيُوتَنَا قَاصِيَةٌ عَنْ مَسْجِدِكَ وَ إِنَّا نَكْرَهُ الصَّلَاةَ فِي غَيْرِ جَمَاعَةٍ وَ يَصْعُبُ عَلَيْنَا الْحُضُورُ وَ قَدْ بَنَيْنَا مَسْجِداً فَإِنْ رَأَيْتَ أَنْ تَقْصِدَهُ وَ تُصَلِّيَ فِيهِ لِنَتَيَمَّنَ وَ نَتَبَرَّكَ بِالصَّلَاةِ فِي مَوْضِعِ مُصَلَّاكَ فَلَمْ يُعَرِّفْهُمْ رَسُولُ اللَّهِ ص مَا عَرَّفَهُ اللَّهُ مِنْ أَمْرِهِمْ وَ نِفَاقِهِمْ

Then a group of them came to Rasool-Allah[saww] and they said, 'O Rasool-Allah[saww]! Our houses are remote from your[saww] Masjid, and we dislike to pray Salat other than in a congregation, and the attending (here) is difficult upon us, and so we have built a Masjid. So if you[saww] view (as proper), if you[saww] could come and pray Salat in it, in order to be favoured and Blessed with the Salat in the place of your[saww] praying'. Rasool-Allah[saww] did not introduced them what Allah[azwj] had Made him[saww] recognise from their affair and their hypocrisy.

وَ قَالَ ائْتُونِي بِحِمَارِي فَأُتِيَ بِالْيَعْفُورِ فَرَكِبَهُ يُرِيدُ نَحْوَ مَسْجِدِهِمْ فَكُلَّمَا بَعَثَهُ هُوَ وَ أَصْحَابُهُ لَمْ يَنْبَعِثْ وَ لَمْ يَمْشِ فَإِذَا صُرِفَ رَأْسُهُ إِلَى غَيْرِهِ سَارَ أَحْسَنَ سَيْرٍ وَ أَطْيَبَهُ

So he[saww] said: 'Come to me[saww] with my[saww] donkey'. So they came with Al-Yafour (name of the donkey), and he[saww] rode it intending to head towards their Masjid. But, every time he[saww] spurred it – him[saww] and his[saww] companions – he would not move forward and would not walk. And whenever he[saww] would turn its head away from it towards another (direction), it would travel excellently and goodly.

قَالُوا لَعَلَّ هَذَا الْحِمَارَ قَدْ رَأَى فِي هَذَا الطَّرِيقِ شَيْئاً كَرِهَهُ فَلِذَلِكَ لَا يَنْبَعِثُ نَحْوَهُ فَقَالَ رَسُولُ اللَّهِ ص ايتُونِي بِفَرَسٍ فَرَكِبَهُ فَكُلَّمَا بَعَثَهُ نَحْوَ مَسْجِدِهِمْ لَمْ يَنْبَعِثْ وَ كُلَّمَا حَرَّكُوهُ نَحْوَهُ لَمْ يَتَحَرَّكْ حَتَّى إِذَا وَلَّوْا رَأْسَهُ إِلَى غَيْرِهِ سَارَ أَحْسَنَ سَيْرٍ

They said, 'Perhaps this donkey has seen something in this road which it dislikes, and due to that it is not moving towards it'. So Rasool-Allah[saww] said: 'Come to me[saww] with a horse!' So they came with a horse, and he[saww] rode it. But, every time he[saww] spurred it towards their Masjid, it would not move, and every time he[saww] moved it towards it, it would not move – until when he[saww] turned its head around towards another (direction), it travelled with excellent travelling.

فَقَالُوا لَعَلَّ هَذَا الْفَرَسَ قَدْ كَرِهَ شَيْئاً فِي هَذَا الطَّرِيقِ فَقَالَ تَعَالَوْا نَمْشِ إِلَيْهِ فَلَمَّا تَعَاطَى هُوَ وَ أَصْحَابُهُ الْمَشْيَ نَحْوَ الْمَسْجِدِ جَفُّوا فِي مَوَاضِعِهِمْ وَ لَمْ يَقْدِرُوا عَلَى الْحَرَكَةِ وَ إِذَا هَمُّوا بِغَيْرِهِ مِنَ الْمَوَاضِعِ خَفَّتْ حَرَكَاتُهُمْ وَ حَنَّتْ أَبْدَانُهُمْ وَ نَشِطَتْ قُلُوبُهُمْ

They said, 'And perhaps this horse has disliked something in this road'. So Rasool-Allah[saww] said: 'Come, let us walk to it'. So when they stepped forward – him[saww] and the ones who were with him[saww] towards the Masjid, they got weighed down in their places and were not able upon the movement. And when they thought of another place, their movement was light, and their bodies were light, and their hearts were invigorated.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا أَمْرٌ قَدْ كَرِهَهُ اللَّهُ فَلَيْسَ يُرِيدُهُ الْآنَ وَ أَنَا عَلَى جَنَاحِ سَفَرٍ فَأَمْهِلُوا حَتَّى أَرْجِعَ إِنْ شَاءَ اللَّهُ تَعَالَى ثُمَّ أَنْظُرَ فِي هَذَا نَظَراً يَرْضَاهُ اللَّهُ تَعَالَى

Rasool-Allah[saww] said: 'This is a matter which Allah[azwj] has Disliked, so He[azwj] does not Want it now, and I[saww] am upon embarking on a journey, therefore wait until I[saww] return – Allah[azwj] Willing – then I[saww] shall look into this with a consideration Allah[azwj] the Exalted is Pleased with'.

وَ جَدَّ فِي الْعَزْمِ عَلَى الْخُرُوجِ إِلَى تَبُوكَ وَ عَزَمَ الْمُنَافِقُونَ عَلَى اصْطِلَامِ مُخَلَّفِيهِمْ إِذَا خَرَجُوا

And he[saww] renewed in the determination upon the going out to Tabuk, and the hypocrites were determined upon plotting their opposition when they did go out.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِمَّا أَنْ تَخْرُجَ أَنْتَ وَ يُقِيمَ عَلِيٌّ وَ إِمَّا أَنْ يَخْرُجَ عَلِيٌّ وَ تُقِيمَ أَنْتَ

Allah[azwj] the Exalted Revealed unto him[saww]: 'O Muhammad[saww]! The Most Exalted Conveys the Greetings to you and is Saying: "Either you[saww] go out and Ali[asws] stays, or Ali[asws] goes out and you[saww] stay'.

فَقَالَ رَسُولُ اللَّهِ ص ذَاكَ لِعَلِيٍّ فَقَالَ عَلِيٌّ السَّمْعَ وَ الطَّاعَةَ لِأَمْرِ اللَّهِ وَ أَمْرِ رَسُولِهِ وَ إِنْ كُنْتُ أُحِبُّ أَنْ لَا أَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ص فِي حَالٍ مِنَ الْأَحْوَالِ

Rasool-Allah[saww] said: 'That is up to Ali[asws]'. So Ali[asws] said: 'The listening and the obedience is to the Command of Allah[azwj] the Exalted and orders of His[azwj] Rasool[saww], and even though I[asws] would love not to be left behind from Rasool-Allah[saww] during a state from the states'.

فَقَالَ رَسُولُ اللَّهِ ص أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَقَالَ رَضِيتُ يَا رَسُولَ اللَّهِ

Rasool-Allah[saww] said: 'Are you[asws] not please that you[asws] happen to be from me[saww] at the status of Haroun[as] from Musa[as] except there would be no Prophet[as] after me[saww]?' He[asws] said: 'I[asws] am pleased, O Rasool-Allah[saww]'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ إِنَّ لَكَ أَجْرَ خُرُوجِكَ مَعِي فِي مُقَامِكَ بِالْمَدِينَةِ وَ إِنَّ اللَّهَ قَدْ جَعَلَكَ أُمَّةً وَحْدَكَ كَمَا جَعَلَ إِبْرَاهِيمَ أُمَّةً تَمْنَعُ جَمَاعَةَ الْمُنَافِقِينَ وَ الْكُفَّارِ هَيْبَتُكَ عَنِ الْحَرَكَةِ عَلَى الْمُسْلِمِينَ

Rasool-Allah[saww] said: 'O Abu Al-Hassan[asws]! For you[asws] would be the Recompense of your[asws] going out with me[saww] during your[asws] staying in Al-Medina, and that Allah[azwj] has Made you[asws] alone as a community just as He[azwj] Made Ibrahim[as] (alone) as a community. Your[asws] awe will prevent the group of hypocrites and the Kafirs from the movement against the Muslims'.

فَلَمَّا خَرَجَ رَسُولُ اللَّهِ ص وَ شَيَّعَهُ عَلِيٌّ ع خَاضَ الْمُنَافِقُونَ وَ قَالُوا إِنَّمَا خَلَّفَهُ مُحَمَّدٌ بِالْمَدِينَةِ لِبُغْضِهِ لَهُ وَ مَلَالَةٍ مِنْهُ وَ مَا أَرَادَ بِذَلِكَ إِلَّا أَنْ يُبَيِّتَهُ الْمُنَافِقُونَ فَيَقْتُلُوهُ وَ يُحَارِبُوهُ فَيُهْلِكُوهُ

When Rasool-Allah[saww] went out and Ali[asws] escorted him[saww], the hypocrites rushed and they said, 'But rather, Muhammad[saww] has left him[asws] behind in Al-Medina due to his[saww] hatred for him[asws], and due to a grudge from him[asws], and he[saww] did not intend with that except that he[asws] would face the hypocrites (alone), so they would (be able to) kill him[asws], and battle him[asws] and destroy him[asws]'.

فَاتَّصَلَ ذَلِكَ بِرَسُولِ اللَّهِ ص فَقَالَ عَلِيٌّ ع تَسْمَعُ مَا يَقُولُونَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص أَ مَا يَكْفِيكَ أَنَّكَ جِلْدَةُ مَا بَيْنَ عَيْنِي وَ نُورُ بَصَرِي وَ كَالرُّوحِ فِي بَدَنِي.

That was transmitted to Rasool-Allah[saww], and Ali[asws] said: 'Did you[saww] hear what they are saying, O Rasool-Allah[saww]?' So Rasool-Allah[saww] said: 'Is it not sufficient for you[asws] that you[asws] are the skin what is between my[saww] eyes, and light of my[saww] vision, and like the soul in my[saww] body?'

ثُمَّ سَارَ رَسُولُ اللَّهِ ص بِأَصْحَابِهِ وَ أَقَامَ علي [عَلِيّاً] ع بِالْمَدِينَةِ وَ كَانَ كُلَّمَا دَبَّرَ الْمُنَافِقُونَ أَنْ يَقَعُوا بِالْمُسْلِمِينَ فَزِعُوا مِنْ عَلِيٍّ ع وَ خَافُوا أَنْ يَقُومَ مَعَهُ عَلَيْهِمْ مَنْ يَدْفَعُهُمْ عَنْ ذَلِكَ وَ جَعَلُوا يَقُولُونَ فِيمَا بَيْنَهُمْ هِيَ كَرَّةُ مُحَمَّدٍ الَّتِي لَا يَثُوبُ مِنْهَا

Then Rasool-Allah[saww] went with his[saww] companions and Ali[asws] stayed in Al-Medina. It was so that every time the hypocrites planned to attack the Muslims, they dreaded from Ali[asws] and feared that there is someone who would be standing (at the forefront) who would be defending them from that, and they went on saying between them, 'This is a game of Muhammad[saww] which there is no repelling from it'.

فَلَمَّا صَارَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ أُكَيْدِرَ مَرْحَلَةٌ قَالَ تِلْكَ الْعَشِيَّةُ يَا زُبَيْرُ بْنَ الْعَوَّامِ يَا سِمَاكَ بْنَ خَرَشَةَ امْضِيَا فِي عِشْرِينَ مِنَ الْمُسْلِمِينَ إِلَى بَابِ قَصْرِ أُكَيْدِرَ فَخُذَاهُ وَ ائْتِيَانِي بِهِ

So when a phase came between Rasool-Allah[saww] and Akeydar, he[saww] said that evening: 'O Zubeyr Bin Al-Awwam! O Simak Bin Kharsha! Both of you go among twenty from the Muslims to the door of the castle of Akeydar, seize him and bring him to me!'

قَالَ الزُّبَيْرُ وَ كَيْفَ يَا رَسُولَ اللَّهِ ص نَأْتِيكَ بِهِ وَ مَعَهُ مِنَ الْجَيْشِ الَّذِي قَدْ عَلِمْتَ وَ مَعَهُ فِي قَصْرِهِ سِوَى حَشَمِهِ أَلْفٌ مَا دُونَ عَبْدٍ وَ أَمَةٍ وَ خَادِمٍ

Al-Zubeyr said, 'O Rasool-Allah[saww]! And how can we come with him, and with him are from the army which you[saww] have known, and with him in his castle, besides his attendants are a thousand and two hundred slaves and maids and servants'.

قَالَ رَسُولُ اللَّهِ ص تَحْتَالانِ عَلَيْهِ وَ تَأْخُذَانِهِ قَالَ يَا رَسُولَ اللَّهِ وَ كَيْفَ هَذِهِ لَيْلَةٌ قَمْرَاءُ وَ طَرِيقُنَا أَرْضٌ مَلْسَاءُ وَ نَحْنُ فِي الصَّحْرَاءِ لَا نَخْفَى

Rasool-Allah[saww] said: 'Just go to him and seize him'. He said, 'O Rasool-Allah[saww]! And how can we seize him and this is a moonlight night, and our path is a plain ground, and we are in the desert, we cannot hide!'

فَقَالَ رَسُولُ اللَّهِ ص أَ تُحِبَّانِ أَنْ يَسْتُرَكُمَا اللَّهُ عَنْ عُيُونِهِمْ وَ لَا يَجْعَلَ لَكُمَا ظِلًّا إِذَا سِرْتُمَا وَ يَجْعَلَ لَكُمَا نُوراً كَنُورِ الْقَمَرِ لَا تَتَبَيَّنَانِ مِنْهُ قَالا بَلَى

Rasool-Allah[saww] said: 'Would you love it that Allah[azwj] should Veil both of you from their eye, nor Make shadows for you when He[azwj] Does Veil you, and Make (radiant) light for you like the light of the moon not being discerned from it?' They said, 'Yes'.

قَالَ عَلَيْكُمَا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ مُعْتَقِدَيْنِ أَنَّ أَفْضَلَ آلِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ تَعْتَقِدُ يَا زُبَيْرُ أَنْتَ خَاصَّةً أَنْ لَا يَكُونَ عَلِيٌّ ع فِي قَوْمٍ إِلَّا كَانَ هُوَ أَحَقَّ بِالْوَلَايَةِ عَلَيْهِمْ لَيْسَ لِأَحَدٍ أَنْ يَتَقَدَّمَهُ

He[saww] said: 'Upon you is with the Salawat upon Muhammad[saww] and his[saww] goodly Progeny[asws] – (while) believing that the most superior of his[saww] Progeny[asws] is Ali[asws] Bin Abu Talib[asws]. And you should believe in particular, O Zubeyr, that Ali[asws] will not happen to be in a community except that he[asws] would be the most rightful with the Wilayah upon them. It is not for anyone that he should precede him[asws].

فَإِذَا أَنْتُمَا فَعَلْتُمَا ذَلِكَ وَ بَلَغْتُمَا الظِّلَّ الَّذِي بَيْنَ يَدَيْ قَصْرِهِ مِنْ حَائِطِ قَصْرِهِ فَإِنَّ اللَّهَ سَيَبْعَثُ الْغِزْلَانَ وَ الْأَوْعَالَ إِلَى بَابِهِ فَتَحُكُّ قُرُونَهَا بِهِ فَيَقُولُ مَنْ لِمُحَمَّدٍ فِي مِثْلِ هَذَا فَيَرْكَبُ فَرَسَهُ لِيَنْزِلَ فَيَصْطَادَ

When you both do that – and you reach the shadow that is in front of his castle, from the wall of his castle – then Allah[azwj] the Exalted will Send to gazelles and two Alpine goats to his door. So they would knock their horns with it and he would be saying, 'Who is for Muhammad[saww] in the likes of this?', and he would ride with his horse in order to descend, so he can catch them.

فيقول [فَتَقُولُ] لَهُ امْرَأَتُهُ إِيَّاكَ وَ الْخُرُوجَ فَإِنَّ مُحَمَّداً قَدْ أَنَاخَ بِفِنَائِكَ وَ لَسْتُ آمَنُ أَنْ يَحْتَالَ عَلَيْكَ وَ دَسَّ مَنْ يَغْزُونَكَ فَيَقُولُ لَهَا إِلَيْكِ عَنِّي فَلَوْ كَانَ أَحَدٌ يَفْصِلُ عَنْهُ فِي هَذِهِ اللَّيْلَةِ لَتَلَقَّاهُ فِي هَذَا الْقَمَرِ عُيُونُ أَصْحَابِنَا فِي الطَّرِيقِ وَ هَذِهِ الدُّنْيَا بَيْضَاءُ لَا أَحَدَ فِيهَا فَلَوْ كَانَ فِي ظِلِّ قَصْرِنَا هَذَا إِنْسِيٌّ لَنَفَرَتْ مِنْهُ الْوَحْشُ

So his wife would be saying, ‘Beware of going out – for Muhammad[saww] has determined to perish you – and it isn’t safe that he[saww] happens to have played a trick, and hidden someone who would attack you’. So he would be saying to her, ‘To you is my concern, but if there was anyone who goes out during this night, in this moonlight, the eyes of our companions would see him in the road. And here is the world, while (clear), there is no one in it. And had there been anyone in the shadow of this castle of ours - out of forgetfulness, he would flee from it for the wild animals’.

فَيَنْزِلُ لِيَصْطَادَ الْغِزْلَانَ وَ الْأَوْعَالَ فَتَهْرُبُ مِنْ بَيْنِ يَدَيْهِ وَ يَتْبَعُهَا فَتُحِيطَانِ بِهِ وَ تَأْخُذَانِهِ

He would come down to catch the two gazelles and the two Alpine goats, but they would flee from his hands and go distant, then you and your companions can surround him and seize him’.

وَ كَانَ كَمَا قَالَ رَسُولُ اللَّهِ ص فَأَخَذُوهُ فَقَالَ لِي إِلَيْكُمْ حَاجَةٌ قَالُوا مَا هِيَ فَإِنَّا نَقْضِيهَا إِلَّا أَنْ تَسْأَلَنَا أَنْ نُخَلِّيَكَ

It happened just as Rasool-Allah[saww] had said, they seized him. He said, ‘There is a need for me to you’. They said, ‘And what is it. We shall fulfil it except if you as use to let you go’.

قَالَ تَنْزِعُونَ عَنِّي ثَوْبِي هَذَا وَ سَيْفِي وَ مِنْطَقَتِي وَ تَحْمِلُونَهَا إِلَيْهِ وَ تَحْمِلُونِي فِي قَمِيصِي لِئَلَّا يَرَانِي فِي هَذَا الزِّيِّ بَلْ يَرَانِي فِي زِيِّ تَوَاضُعٍ فَلَعَلَّهُ أَنْ يَرْحَمَنِي

He said, ‘Remove these clothes from me, and this sword of mine, and my belt, and take me to him[saww] in my shirt, lest he[saww] sees me in this attire. But he[saww] should see me in humble attire, and perhaps he[saww] would be merciful to me’.

فَفَعَلُوا ذَلِكَ فَجَعَلَ الْمُسْلِمُونَ وَ الْأَعْرَابُ يَلْبَسُونَ ذَلِكَ الثَّوْبَ وَ يَقُولُونَ هَذَا مِنْ حُلَلِ الْجَنَّةِ وَ هَذَا مِنْ حُلِيِّ الْجَنَّةِ يَا رَسُولَ اللَّهِ قَالَ لَا وَ لَكِنَّهُ ثَوْبُ أُكَيْدِرَ وَ سَيْفُهُ وَ مِنْطَقَتُهُ وَ لَمِنْدِيلُ ابْنِ عَمَّتِي الزُّبَيْرِ وَ سِمَاكٍ فِي الْجَنَّةِ أَفْضَلُ مِنْ هَذَا إِنِ اسْتَقَامَا عَلَى مَا أَمْضَيَا مِنْ عَهْدِي إِلَى أَنْ يَلْقَيَانِي عِنْدَ حَوْضِي فِي الْمَحْشَرِ

They did that, and the Muslims and the Bedouins went on to wear that clothing – and it was in the moonlight, and they were saying, ‘This is from the garments of the Paradise, and this is from the ornaments of the Paradise, O Rasool-Allah[saww]!’ He[saww] said: ‘No, but it is a clothing of Akeydar, and his sword, and his belt; and a towel of the son of my[saww] aunt Al-Zubeyr, and Simak in the paradise is superior than this, of they both remain steadfast upon what they accomplish from my[saww] agreements – until they meet me[saww] at my[saww] fountain in the (plains) of the Resurrection’.

قَالُوا وَ ذَلِكَ أَفْضَلُ مِنْ هَذَا قَالَ بَلْ خَيْطٌ مِنْ مِنْدِيلٍ بِأَيْدِيهِمَا فِي الْجَنَّةِ أَفْضَلُ مِنْ مِلْءِ الْأَرْضِ إِلَى السَّمَاءِ مِثْلَ هَذَا الذَّهَبِ

They said, ‘And that is superior to this?’ He[saww] said: ‘But, a thread of a towel of their table-spread in the Paradise is superior than the earth filled up to the sky with the likes of this gold’.

فَلَمَّا أُتِيَ بِهِ رَسُولَ اللَّهِ ص قَالَ يَا مُحَمَّدُ أَقِلْنِي وَ خَلِّنِي عَلَى أَنْ أَدْفَعَ عَنْكَ مَنْ وَرَائِي مِنْ أَعْدَائِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ فَإِنْ لَمْ تَفِ بِهِ

So when they came with him to Rasool-Allah[saww], he said to him[saww], 'O Muhammad[saww]! Save me and leave me upon (the stipulation) that I shall defend from you[saww] from behind my back, from your[saww] enemies'. Rasool-Allah[saww] said to him: 'Supposing you do not fulfil it?'

قَالَ يَا مُحَمَّدُ إِنْ لَمْ أَفِ لَكَ فَإِنْ كُنْتَ رَسُولَ اللَّهِ فَسَيُظْفِرُكَ بِي مَنْ مَنَعَ ظِلَالَ أَصْحَابِكَ أَنْ يَقَعَ عَلَى الْأَرْضِ حَتَّى أَخَذُوبِي وَ مَنْ سَاقَ الْغِزْلَانَ إِلَى بَابِي حَتَّى اسْتَخْرَجَتْنِي مِنْ قَصْرِي وَ أَوْقَعَتْنِي فِي أَيْدِي أَصْحَابِكَ

He said, 'O Muhammad[saww]! If I do not fulfil with that, then if you[saww] were a Rasool[saww] of Allah[azwj], so He[azwj] would Make you[saww] win against me - the One[azwj] Who Prevented the shadows of your companions from falling upon the ground until they seized me, and the One[azwj] Who Ushered the two gazelles to my door until I came out from my castle, and Made me fall into the hands of your[saww] companions.

وَ إِنْ كُنْتَ غَيْرَ نَبِيٍّ فَإِنَّ دَوْلَتَكَ الَّتِي أَوْقَعَتْنِي فِي يَدِكَ بِهَذِهِ الْخَصْلَةِ الْعَجِيبَةِ وَ السَّبَبِ اللَّطِيفِ سَتُوقِعُنِي فِي يَدِكَ بِمِثْلِهَا

And if you[saww] were other than a Prophet[saww], then your[saww] technique which made me fall into your[saww] hands, by these strange qualities and the subtle causes, would make me fall into your[saww] hands (again) with the like of it'.

قَالَ فَصَالَحَهُ رَسُولُ اللَّهِ ص عَلَى أَلْفِ أُوقِيَّةٍ مِنْ ذَهَبٍ فِي رَجَبٍ وَ مِائَتَيْ حُلَّةٍ وَ أَلْفِ أُوقِيَّةٍ فِي صَفَرٍ وَ مِائَتَيْ حُلَّةٍ وَ عَلَى أَنَّهُمْ يُضِيفُونَ مَنْ مَرَّ بِهِمْ مِنَ الْعَسَاكِرِ ثَلَاثَةَ أَيَّامٍ وَ يُزَوِّدُونَهُمْ إِلَى الْمَرْحَلَةِ الَّتِي تَلِيهَا عَلَى أَنَّهُمْ إِنْ نَقَضُوا شَيْئاً مِنْ ذَلِكَ فَقَدْ بَرِئَتْ مِنْهُمْ ذِمَّةُ اللَّهِ وَ ذِمَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ ص

He[asws] said: 'So Rasool-Allah[saww] reconciled with him upon a thousand ounces of gold in (the month of) Rajab and two hundred garments, and a thousand ounces in Safar and two hundred garments, and upon that they would be hosting (as guests) the ones from the Muslims who passes by, for three days, and they would be providing for him to the place which he is going to, on top of that, if they were to break anything from that (stipulated clauses), so the Guarantee of Allah[azwj] is disavowed from them, and the guarantee of Muhammad[saww], Rasool[saww] of Allah[azwj].

ثُمَّ كَرَّ رَسُولُ اللَّهِ رَاجِعاً إِلَى الْمَدِينَةِ إِلَى إِبْطَالِ كَيْدِ الْمُنَافِقِينَ فِي نَصْبِ ذَلِكَ الْعِجْلِ الَّذِي هُوَ أَبُو عَامِرٍ الَّذِي سَمَّاهُ النَّبِيُّ ص الْفَاسِقَ وَ عَادَ رَسُولُ اللَّهِ ص غَانِماً ظَافِراً وَ أَبْطَلَ اللَّهُ كَيْدَ الْمُنَافِقِينَ وَ أَمَرَ رَسُولُ اللَّهِ ص بِإِحْرَاقِ مَسْجِدِ الضِّرَارِ وَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَ وَ الَّذِينَ اتَّخَذُوا مَسْجِداً ضِراراً وَ كُفْراً وَ تَفْرِيقاً الْآيَاتِ.

Then Rasool-Allah[saww] returned to Al-Medina not invalidate the plot of the hypocrites in establishing that calf. He is Abu Aamir, the one whom the Prophet[saww] named as being the mischief-maker, and Rasool-Allah[saww] returned (from Tabuk), victorious, successful, and Allah[azwj] the Exalted Invalidated the plots of the hypocrites, and Commanded Rasool-Allah[saww] with the burning down of Masjid Al-Zarar. And Allah[azwj] the Exalted Revealed: ***And those who built a Masjid for harm and for Kufr [9:107]*** – the Verse'.

وَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع فَهَذَا الْعِجْلُ فِي حَيَاةِ رَسُولِ اللَّهِ ص دَمَّرَ اللَّهُ عَلَيْهِ وَ أَصَابَهُ بِقُولَنْجٍ وَ فَالِجٍ وَ جُذَامٍ وَ لَقْوَةٍ وَ بَقِيَ أَرْبَعِينَ صَبَاحاً فِي أَشَدِّ عَذَابٍ صَارَ إِلَى عَذَابِ اللَّهِ.

And Musa[asws] Bin Ja'far[asws] said: 'So this is the calf (Abu Aamir the Rabbi) – during his[saww] lifetime – Brought destruction upon him and Struck him with the colitis, and vitiligo, and leprosy, and paralysis, and stroke. And he remained (alive) for forty mornings in severe punishment, then went to the Punishment of Allah[azwj] the Exalted''.[162]

[162] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 30 H 7

باب 31 نزول سورة براءة و بعث النبي ص عليا ع بها ليقرأها على الناس في الموسم بمكة

CHAPTER 31 – REVELATION OF SURAH BARA'AT (TAWBA), AND THE PROPHET[saww] SENT ALI[asws] WITH IT TO THE PEOPLE DURING THE SEASON (HAJJ) AT MAKKAH

الآيات التوبة بَراءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ

The Verses – (Surah) Al Tawba: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1]***

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ أَنَّ اللَّهَ مُخْزِي الْكافِرِينَ

So go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2]

وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَ إِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ بَشِّرِ الَّذِينَ كَفَرُوا بِعَذابٍ أَلِيمٍ

And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj that Allah and His Rasool are disavowed from the Polytheists. So if you were to repent, then it would be better for you, and if you turn back, then know that you cannot frustrate Allah. And announce to those who are committing Kufr a painful Punishment [9:3]

إِلَّا الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئاً وَ لَمْ يُظاهِرُوا عَلَيْكُمْ أَحَداً فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Except those of the Polytheists you had a treaty with, then they did not break anything (from it) and did not back anyone against you, so complete their treaty to them up to their term; surely Allah Loves the pious [9:4]

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تابُوا وَ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

So when the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is Forgiving Merciful [9:5]

وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذلِكَ بِأَنَّهُمْ قَوْمٌ لا يَعْلَمُونَ

And if one of the Polytheists seeks asylum from you, grant him asylum until he hears the Speech of Allah, then make him reach his safety. That is because they are a people who don't know [9:6]

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرامِ فَمَا اسْتَقامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

How can there be for the Polytheists an agreement with Allah and His Rasool, except for those with whom you made an agreement in the Sacred Masjid? So as long as they are straight with you, be straight with them; surely Allah Loves the pious [9:7]

كَيْفَ وَ إِنْ يَظْهَرُوا عَلَيْكُمْ لا يَرْقُبُوا فِيكُمْ إِلًّا وَ لا ذِمَّةً يُرْضُونَكُمْ بِأَفْواهِهِمْ وَ تَأْبى قُلُوبُهُمْ وَ أَكْثَرُهُمْ فاسِقُونَ

How (can it be)! And if they were to prevail upon you, they would neither have any regard for you only nor for any guarantee. They are pleasing you with their mouths and their hearts are refusing, and most of them are mischief-makers [9:8]

اشْتَرَوْا بِآياتِ اللَّهِ ثَمَناً قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ ساءَ ما كانُوا يَعْمَلُونَ

They have taken a small price for the Signs of Allah, so they are hindering from His Way. It was evil, what they were doing [9:9]

لا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَ لا ذِمَّةً وَ أُولئِكَ هُمُ الْمُعْتَدُونَ

They are not giving any regard for a Momin only nor any guarantee; and these, they are the aggressors [9:10]

فَإِنْ تابُوا وَ أَقامُوا الصَّلاةَ وَ آتَوُا الزَّكاةَ فَإِخْوانُكُمْ فِي الدِّينِ وَ نُفَصِّلُ الْآياتِ لِقَوْمٍ يَعْلَمُونَ

But if they were to repent and establish the Salat and give the Zakat, then they are your brethren in the Religion; and We Clarify the Signs for a people who know [9:11]

وَ إِنْ نَكَثُوا أَيْمانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لا أَيْمانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]

أَ لا تُقاتِلُونَ قَوْماً نَكَثُوا أَيْمانَهُمْ وَ هَمُّوا بِإِخْراجِ الرَّسُولِ وَ هُمْ بَدَؤُكُمْ أَوَّلَ مَرَّةٍ أَ تَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Will you not fight a people who broke their oaths and they are aiming to expel the Rasool, and they initiated (attacking) you first time? Are you fearing them? But Allah is more Rightful of being feared, if you were Momineen [9:13]

قاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَ يُخْزِهِمْ وَ يَنْصُرْكُمْ عَلَيْهِمْ وَ يَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

Fight them, Allah will Punish them by your hands and Humiliate them and Help you against them, and He would Heal the chests of a Momineen people [9:14]

وَ يُذْهِبْ غَيْظَ قُلُوبِهِمْ وَ يَتُوبُ اللَّهُ عَلى مَنْ يَشاءُ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

And he would Remove the rage of their hearts; and Allah Turns (Mercifully) to whoever He so Desires to, and Allah is Knowing, Wise [9:15]

و قال تعالى إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلا يَقْرَبُوا الْمَسْجِدَ الْحَرامَ بَعْدَ عامِهِمْ هذا وَ إِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

And the Exalted Said: ***O you who believe! But rather, the Polytheists are unclean, therefore they should not go near the Sacred Masjid after this year of theirs; and if you fear poverty then soon Allah will Enrich you from His Grace if He so Desires to; surely Allah is Knowing, Wise [9:28]***

فقيل كان ابتداؤها يوم النحر إلى العاشر من شهر ربيع الآخر- و هو المروي عن أبي عبد الله ع.

It is said, 'And its beginning was on the day of the sacrifice up to the tenth of the month of Rabbi Al-Awwal – and it is reported from Abu Abdullah[asws].

أجمع المفسرون و نقلة الأخبار أنه لما نزلت براءة دفعها رسول الله ص إلى أبي بكر ثم أخذها منه و دفعها إلى علي بن أبي طالب ع و اختلفوا في تفصيل ذلك فَقِيلَ إِنَّهُ بَعَثَهُ وَ أَمَرَهُ أَنْ يَقْرَأَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ هَذِهِ السُّورَةِ وَ أَنْ يَنْبِذَ إِلَى كُلِّ ذِي عَهْدٍ عَهْدَهُ

The interpreters are united and transmitted the new (Hadeeth) – 'When (Surah) Bara'at Tawba) was Revealed, Rasool-Allah[saww] handed it over to Abu Bakr, then he[saww] took it (back) from him and handed it to Ali[asws] Bin Abu Talib[asws], and they differ in the detail of that. It is said that he[saww] sent him and instructed him to recite ten Verses from the beginning of this Chapter, and he should discard to every one with an agreement, his agreement.

ثُمَّ بَعَثَ عَلِيّاً ع خَلْفَهُ لِيَأْخُذَهَا وَ يَقْرَأَهَا عَلَى النَّاسِ فَخَرَجَ عَلَى نَاقَةِ رَسُولِ اللَّهِ ص الْعَضْبَاءِ حَتَّى أَدْرَكَ أَبَا بَكْرٍ بِذِي الْحُلَيْفَةِ فَأَخَذَهَا مِنْهُ وَ قِيلَ إِنَّ أَبَا بَكْرٍ رَجَعَ فَقَالَ هَلْ نَزَلَ فِيَّ شَيْءٌ فَقَالَ ص لَا إِلَّا خَيْراً وَ لَكِنْ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي

Then he[saww] sent Ali[asws] after him to take it and recite it to the people. He[asws] went out upon a camel of Rasool-Allah[saww], Al-Azaba'a, until he[asws] caught up with Abu Bakr at Zul Huleyfa and took it from him. And it is said Abu Bakr returned and he said, 'Has anything been Revealed regarding me?' He[saww] said: 'No, 'إِلَّا خَيْراً' except khair (the Holy Verse), but no one shall deliver it on my[saww] behalf except I[saww] or a man from me[saww]'.

و قيل إنه قرأ علي ع براءة على الناس و كان أبو بكر أميرا على الموسم و قيل إنه أخذها من أبي بكر قبل الخروج و دفعها إلى علي و قَالَ لَا يُبَلِّغُ عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي.

And it is said Ali[asws] recited (Surah) Bara'at to the people and Abu Bakr was a commander upon the season (Hajj). And it is said he[saww] took it from Abu Bakr before the going out and handed it to Ali[asws] and said: 'None shall deliver it from me[saww] except I[saww] or a man from me[saww]'.

وَ رَوَى أَصْحَابُنَا أَنَّ النَّبِيَّ ص وَلَّاهُ أَيْضاً الْمَوْسِمَ وَ أَنَّهُ حِينَ أَخَذَ الْبَرَاءَةَ مِنْ أَبِي بَكْرٍ رَجَعَ أَبُو بَكْرٍ.

And our companions have reported that the Prophet[saww] made him[asws] in charge of the season (Hajj) as well, and that when he[asws] took (Surah) Al Bara'at from Abu Bakr, Abu Bakr returned.

وَ رَوَى الْحَاكِمُ أَبُو الْقَاسِمِ الْحَسْكَانِيُّ بِإِسْنَادِهِ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ بَرَاءَةَ مَعَ أَبِي بَكْرٍ إِلَى أَهْلِ مَكَّةَ فَلَمَّا بَلَغَ ذَا الْحُلَيْفَةِ بَعَثَ إِلَيْهِ فَرَدَّهُ وَ قَالَ لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي فَبَعَثَ عَلِيّاً.

And it is reported by al Hakim Abu Al Qasim Al Haskany by his chain from Simak Bin Harb, from Anas Bin Mali (fabricator),

'Rasool-Allah[saww] sent (Surah) Bara'at with Abu Bakr to the people of Makkah. When he reached Zul Huleyfa, sent a message to him and returned him and said, 'No one shall go with it except a man from my[saww] family'. So, he[saww] sent Ali[asws]'.

وَ رَوَى الشَّعْبِيُّ عَنْ مُحْرِزٍ عَنْ أَبِيهِ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ أُنَادِي مَعَ عَلِيٍّ حِينَ أَذَّنَ الْمُشْرِكِينَ وَ كَانَ إِذَا صَحِلَ صَوْتُهُ فِيمَا يُنَادِي دَعَوْتُ مَكَانَهُ

And it is reported by Al Shaby, from Muhriz, from his father Abu Hureyra (fabricator) who said,

'I was calling out along with Ali[asws] when he[asws] proclaimed to the Polytheists, and whenever his[asws] voice weakened in what he[asws] called out, I would call out in his[asws] place.

قَالَ فَقُلْتُ يَا أَبَهْ أَيَّ شَيْءٍ كُنْتُمْ تَقُولُونَ قَالَ كُنَّا نَقُولُ لَا يَحُجَّ بَعْدَ عَامِنَا هَذَا مُشْرِكٌ وَ لَا يَطُوفَنَ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَدْخُلِ الْبَيْتَ إِلَّا مُؤْمِنٌ وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ مُدَّةٌ فَإِنَّ أَجَلَهُ إِلَى أَرْبَعَةِ أَشْهُرٍ فَإِذَا انْقَضَتْ أَرْبَعَةُ أَشْهُرٍ فَ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ.

He (the narrator) said, 'I said, 'O father! Which thing were you saying?' He (Abu Hureyra) said, 'We were saying, 'No Polytheist can perform Hajj after this year, nor can they perform Tawaaf of the House (Kabah) naked, nor can anyone enter the House (Kabah) except A Momin; and the one who has a term between him and Rasool-Allah[saww], so its term is up to four months. So, when the four months expire, the ***Allah and His Rasool are disavowed from the Polytheists [9:3]***''.

وَ رَوَى عَاصِمُ بْنُ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَطَبَ عَلِيٌّ ع النَّاسَ وَ اخْتَرَطَ سَيْفَهُ فَقَالَ لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَحُجَّنَّ الْبَيْتَ مُشْرِكٌ وَ مَنْ كَانَتْ لَهُ مُدَّةٌ فَهُوَ إِلَى مُدَّتِهِ وَ مَنْ لَمْ تَكُنْ لَهُ مُدَّةٌ فَمُدَّتُهُ أَرْبَعَةُ أَشْهُرٍ.

And it is reported by Aasim Bin Humeyd, from Abu Baseer,

'From Abu Ja'far[asws] having said: 'Ali[asws] addressed the people and unsheathed his[asws] sword and said: 'No one will perform Tawaaf of the House (Kabah) naked, nor will any Polytheist perform Hajj of the House (Kabah), and the one who had a term, so it is to his term, and one who does not happen to have a term for him, so his term is four months''.

وَ ذَكَرَ أَبُو عَبْدِ اللَّهِ الْحَافِظُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ بَقِيعٍ قَالَ: سَأَلْنَا عَلِيّاً بِأَيِّ شَيْءٍ بُعِثْتَ فِي ذِي الْحِجَّةِ قَالَ بُعِثْتُ بِأَرْبَعَةٍ لَا تَدْخُلُ الْكَعْبَةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ وَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَجْتَمِعُ مُؤْمِنٌ وَ كَافِرٌ فِي الْمَسْجِدِ الْحَرَامِ بَعْدَ عَامِهِ هَذَا وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ عَهْدٌ فَعَهْدُهُ إِلَى مُدَّتِهِ وَ مَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَأَجَلُهُ أَرْبَعَةُ أَشْهُرٍ.

And Abu Abdullah Al Hafiz mentioned by his chain from Zayd Bin Baqie who said,

‘We asked Ali[asws], ‘With which thing were you[asws] sent during Zil Hijja?’ He[asws] said: ‘I[asws] was sent with four (matters) – None will enter the Kabah except a Momin soul, nor perform Tawaaf of the House naked, nor will a Momin and a Kafir gather in the Sacred Masjid after this year of his, and the one who had a covenant between him and Rasool-Allah[saww], so his agreement is up to its term, and the one who does not happen to have a covenant for him, his term is four months’.

وَ رُوِيَ أَنَّهُ ع قَامَ عِنْدَ جَمْرَةِ الْعَقَبَةِ وَ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ بِأَنْ لَا يَدْخُلَ الْبَيْتَ كَافِرٌ وَ لَا يَحُجَّ الْبَيْتَ مُشْرِكٌ وَ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ وَ مَنْ كَانَ لَهُ عَهْدٌ عِنْدَ رَسُولِ اللَّهِ ص فَلَهُ عَهْدُهُ إِلَى أَرْبَعَةِ أَشْهُرٍ وَ مَنْ لَا عَهْدَ لَهُ فَلَهُ مُدَّةُ بَقِيَّةِ الْأَشْهُرِ الْحُرُمِ وَ قَرَأَ عَلَيْهِمْ سُورَةَ بَرَاءَةَ.

And it is reported that he[asws] stood by the rock of Al-Aqaba and said: ‘O you people! I[asws] am a messenger of Rasool-Allah[saww] to you all with that no Kafir will enter the House (Kabah), nor will any Polytheist perform Hajj of the House (Kabah), nor will anyone perform Tawaaf of the House (Kabah) naked, and the one who has a pact for him with Rasool-Allah[saww], then for him his agreement is to four months, and the one who has no pact for him, then for him his term is the remainder of the sacred months’. And he[asws] recited to them Surah Bara’at’.

وَ قَرَأَ عَلِيٌّ ع هَذِهِ الْآيَةَ يَوْمَ الْبَصْرَةِ ثُمَّ قَالَ أَمَا وَ اللَّهِ لَقَدْ عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ص وَ قَالَ يَا عَلِيُّ لَتُقَاتِلَنَّ الْفِئَةَ النَّاكِثَةَ وَ الْفِئَةَ الْبَاغِيَةَ وَ الْفِئَةَ الْمَارِقَةَ.

And Ali[asws] recited this Verse on the day of (battle of) Al-Basra, then said: ‘But by Allah[azwj]! Rasool-Allah[saww] had a pact with me[asws] and said: ‘O Ali[asws]! You[asws] will be fighting against the group of breakers (of the allegiance), and the rebellions group, and the group of the renegades’’.

1- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ هُوَ يَوْمُ النَّحْرِ وَ الْحَجُّ الْأَصْغَرُ الْعُمْرَةُ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullah[asws] about the day of the greatest Hajj. He[asws] said: ‘It is the day of the sacrifice and the smaller Hajj is the Umrah’’.[163]

2- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ.

Al Kafi – Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Zareeh,

‘From Abu Abdullah[asws] having said: ‘The greatest Hajj is day of the sacrifice’’.[164]

3- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ عَلِيٌّ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ فُضَيْلِ بْنِ عِيَاضٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْحَجِّ الْأَكْبَرِ فَإِنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ يَوْمُ عَرَفَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ وَ يَحْتَجُّ بِقَوْلِهِ تَعَالَى فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ هُوَ عِشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمُ وَ صَفَرٌ وَ شَهْرُ رَبِيعٍ الْأَوَّلِ وَ عَشْرٌ مِنْ رَبِيعٍ الْآخِرِ وَ لَوْ كَانَ الْحَجُّ الْأَكْبَرُ يَوْمَ عَرَفَةَ لَكَانَ أَرْبَعَةَ أَشْهُرٍ وَ يَوْماً.

[163] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 1
[164] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 2

Al Kafi – Ali, from his father and Ali Bin Muhammad Al Qasani both together from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Fuzeyl Bin Ayaz who said,

'I asked Abu Abdullah[asws] about the greatest Hajj, 'Ibn Abbas was saying (it is) the day of Arafaat. Abu Abdullah[asws] said: 'Amir Al-Momineen[asws] said: 'The greatest Hajj is the day of the sacrifice, and he[asws] argued by the Words of the Exalted: ***So go about in the land for four months [9:2]*** – and it is from the twentieth of Zul Hijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akhar, and it the greatest Hall was the day of Arafaat, it would have been four months and one day''.[165]

4- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْفَتْحُ فِي سَنَةِ ثَمَانٍ وَ بَرَاءَةُ فِي سَنَةِ تِسْعٍ وَ حَجَّةُ الْوَدَاعِ فِي سَنَةِ عَشْرٍ.

Tafseer Al Ayyashi – 'From Dawood Bin Sirhan,

'From Abu Abdullah[asws] having said: 'The conquest (of Makkah) was during year eight, and (Surah) Bara'at was during year nine, and the farewell Hajj was during year ten''.[166]

5- شي، تفسير العياشي عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص بَعَثَ أَبَا بَكْرٍ مَعَ بَرَاءَةَ إِلَى الْمَوْسِمِ لِيَقْرَأَهَا عَلَى النَّاسِ فَنَزَلَ جَبْرَئِيلُ فَقَالَ لَا يُبَلِّغُ عَنْكَ إِلَّا عَلِيٌّ فَدَعَا رَسُولُ اللَّهِ ص عَلِيّاً فَأَمَرَهُ أَنْ يَرْكَبَ نَاقَتَهُ الْعَضْبَاءَ وَ أَمَرَهُ أَنْ يَلْحَقَ أَبَا بَكْرٍ فَيَأْخُذَ مِنْهُ بَرَاءَةَ وَ يَقْرَأَهُ عَلَى النَّاسِ بِمَكَّةَ

Tafseer Al Ayyashi – 'From Hareyz,

'From Abu Abdullah[asws] having said: 'Surely, Rasool-Allah[saww] sent Abu Bakr with (*Surah*) *Bara'at* during the season (of the Hajj) to recite it to the people. Jibraeel[as] descended and said: 'None should deliver it except Ali[asws]!' So Rasool-Allah[saww] called Ali[asws] and ordered him[asws] that he[asws] should ride upon his[asws] she-camel Al-Azba'a, and ordered him[asws] that he[asws] should meet up with Abu Bakr and take (*Surah*) *Baraat* back from him, and recite it to the people at Makkah.

فَقَالَ أَبُو بَكْرٍ أَ سَخْطَةٌ فَقَالَ لَا إِلَّا أَنَّهُ أُنْزِلَ عَلَيْهِ أَنَّهُ لَا يُبَلِّغُ إِلَّا رَجُلٌ مِنْكَ

Abu Bakr said, '(Is it out of) anger?' So he[asws] said: 'No, except that it has been Revealed unto him[saww]: "None should deliver it from you[saww] except for a man from you[saww]".

فَلَمَّا قَدِمَ عَلِيٌّ ع مَكَّةَ وَ كَانَ يَوْمُ النَّحْرِ بَعْدَ الظُّهْرِ وَ هُوَ يَوْمُ الْحَجِّ الْأَكْبَرِ قَامَ ثُمَّ قَالَ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ فَقَرَأَ عَلَيْهِمْ بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ عِشْرِينَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرِ رَبِيعٍ الْأَوَّلِ وَ عَشْرٍ مِنْ شَهْرِ رَبِيعٍ الْآخِرِ

When he[asws] proceeded to Makkah, and it was the day of the sacrifice after the midday, and it is the day of the Greatest Hajj (الحج الأكبر), he[asws] stood, then said: 'I[asws] am a Rasool[asws] of Allah[azwj] to you all!', and he[asws] recited it to them: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***. Twentieth from Zilhajj, and Muharram, and Safar, and month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Aakhar.

[165] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 3
[166] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 4

وَ قَالَ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَ لَا عُرْيَانَةٌ وَ لَا مُشْرِكٌ أَلَا وَ مَنْ كَانَ لَهُ عَهْدٌ عِنْدَ رَسُولِ اللَّهِ فَمُدَّتُهُ إِلَى هَذِهِ الْأَرْبَعَةِ الْأَشْهُرِ

And he[asws] said: 'No naked man nor naked woman should perform *Tawaaf* of the House (Kabah), nor any Polytheist after this year. And the one for whom is a treaty with Rasool-Allah[saww], so its term is up to these four months'.

وَ فِي خَبَرِ مُحَمَّدِ بْنِ مُسْلِمٍ فَقَالَ يَا عَلِيُّ هَلْ نَزَلَ فِيَّ شَيْءٌ مُنْذُ فَارَقْتُ رَسُولَ اللَّهِ ص قَالَ لَا وَ لَكِنْ أَبَى اللَّهُ أَنْ يُبَلِّغَ عَنْ مُحَمَّدٍ إِلَّا رَجُلٌ مِنْهُ

And in a Hadeeth of Muhammad Bin Muslim – 'He (Abu Bakr) said, 'O Ali[asws]! Has anything been Revealed regarding me since I separated from Rasool-Allah[saww]?' He[asws] said: 'No, but Allah[azwj] Refused that no one should deliver it on behalf of Rasool-Allah[saww] except a man from him[saww]'.

فَوَافَى الْمَوْسِمَ فَبَلَّغَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ بِعَرَفَةَ وَ الْمُزْدَلِفَةِ وَ يَوْمَ النَّحْرِ عِنْدَ الْجِمَارِ وَ فِي أَيَّامِ التَّشْرِيقِ كُلِّهَا يُنَادِي بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عاهَدْتُمْ مِنَ الْمُشْرِكِينَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ.

He[asws] came during the season (Hajj) and delivered from Allah[azwj] and from His[azwj] Rasool[saww] at Arafaat and Muzdalifa, and on the day of the sacrifice at the rocks, and during the days of Tashreek (11th, 12th & 13th Zil Hijja), all of these, calling out: ***(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]***, and no naked person will perform Tawaaf of the House (Kabah)''.[167]

6- شي، تفسير العياشي عَنْ زُرَارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ قَالَ عِشْرِينَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرِ رَبِيعٍ الْأَوَّلِ وَ عَشْرٍ مِنْ شَهْرِ رَبِيعٍ الْآخِرِ.

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far[asws] and Abu Abdullah[asws] about His[azwj] Words: ***So go about in the land for four months [9:2]***, he[asws] said: 'Twenty (days) from Zil-Hijjah, and Al-Muharram, and Safar, and month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Akhar''.[168]

7- شي، تفسير العياشي عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: وَ اللَّهِ إِنَّ لِعَلِيٍّ لَإِسْماً فِي الْقُرْآنِ مَا يَعْرِفُهُ النَّاسُ قَالَ قُلْتُ وَ أَيُّ شَيْءٍ هُوَ جُعِلْتُ فِدَاكَ فَقَالَ لِي وَ أَذانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

Tafseer Al Ayyashi – 'From Hakeem Bin Jubeyr,

'From Ali[asws] Bin Al-Husayn[asws] having said: 'By Allah[azwj]! There are for Ali[asws], certain names in the Quran which are not recognised by the people'. I said, 'And which thing are you[asws] talking about, may I be sacrificed for you[asws]?' So he[asws] said to me: '***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]***'.

[167] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 5
[168] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 6

قَالَ فَبَعَثَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ وَ كَانَ عَلِيٌّ ع هُوَ وَ اللَّهِ الْمُؤَذِّنَ فَأَذَّنَ بِأَذَانِ اللَّهِ وَ رَسُولِهِ يَوْمَ الْحَجِّ الْأَكْبَرِ فِي الْمَوَاقِفِ كُلِّهَا فَكَانَ مَا نَادَى بِهِ أَلَا لَا يَطُوفُ بَعْدَ هَذَا الْعَامِ عُرْيَانٌ وَ لَا يَقْرَبُ الْمَسْجِدَ الْحَرَامَ بَعْدَ هَذَا الْعَامِ مُشْرِكٌ.

He[asws] said: 'Rasool-Allah[saww] sent Amir-Al-Momineen[asws] and he[asws] was, by Allah[azwj], the proclaimer (المؤذن). Therefore, he[asws] called with the Call of Allah[azwj] and His[azwj] Rasool[saww] on the day of the Greatest Hajj, from every pausing place. What he[asws] called out with was that: 'No naked person shall perform *Tawaaf* after this year, nor a Polytheist is to come near to the Sacred Masjid after this year''.[169]

8- شي، تفسير العياشي عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ قَالَ هِيَ يَوْمُ النَّحْرِ إِلَى عَشْرٍ مَضَيْنَ مِنْ شَهْرِ رَبِيعٍ الْآخِرِ.

Tafseer Al Ayyashi – 'From Zurara,

'From Abu Ja'far[asws] regarding the Words of Allah[azwj]: ***So when the Sacred Months have passed, then kill the Polytheists wherever you find them, [9:5]***, he[asws] said: 'It is the day of the sacrifice up to ten past from the month of Rabbi Al-Akhar''.[170]

9- عم، إعلام الورى نَزَلَتْ سُورَةُ بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ فِي سَنَةِ تِسْعٍ- فَدَفَعَهَا إِلَى أَبِي بَكْرٍ فَسَارَ بِهَا فَنَزَلَ جَبْرَئِيلُ ع فَقَالَ إِنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ عَلِيٌّ فَبَعَثَ عَلِيّاً ع عَلَى نَاقَتِهِ الْعَضْبَاءِ فَلَحِقَهُ فَأَخَذَ مِنْهُ الْكِتَابَ فَقَالَ لَهُ أَبُو بَكْرٍ أَ نَزَلَ فِيَّ شَيْءٌ قَالَ لَا وَ لَكِنْ لَا يُؤَدِّي عَنْ رَسُولِ اللَّهِ ص إِلَّا هُوَ أَوْ أَنَا

(The book) 'Alaam Al-Wara' – Surah ***(This is) a disavowment from Allah and His Rasool [9:1]*** during year nine. He[saww] handed it to Abu Bakr, so he travelled with it. Then, Jibraeel[as] descended and said: 'No one should fulfil from you[saww] except you[saww] or Ali[asws]'. So, he[saww] sent Ali[asws] upon his[saww] camel Al-Azba'a, and he[asws] caught up with him. Abu Bakr said to him[asws], 'Has something been Revealed regarding me?' He[asws] said: 'No, but none shall fulfil from Rasool-Allah[saww] except him[saww] or I[asws]'.

فَسَارَ بِهَا عَلِيٌّ ع حَتَّى أَذَّنَ بِمَكَّةَ يَوْمَ النَّحْرِ وَ أَيَّامَ التَّشْرِيقِ وَ كَانَ فِي عَهْدِهِ أَنْ يُنْبَذَ إِلَى الْمُشْرِكِينَ عَهْدُهُمْ وَ أَنْ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ وَ لَا يَدْخُلَ الْمَسْجِدَ مُشْرِكٌ وَ مَنْ كَانَ لَهُ عَهْدٌ فَإِلَى مُدَّتِهِ وَ مَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَلَهُ أَرْبَعَةُ أَشْهُرٍ فَإِنْ أَخَذْنَاهُ بَعْدَ أَرْبَعَةِ أَشْهُرٍ قَتَلْنَاهُ وَ ذَلِكَ قَوْلُهُ تَعَالَى فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ إِلَى قَوْلِهِ كُلَّ مَرْصَدٍ

Ali[asws] travelled with it until he proclaimed at Makkah on the day of the sacrifice and the days of Al-Tashreek (11th, 12th & 13th Zul Hijja), and it was in his[saww] covenant that he[saww] will accomplish to the Polytheists their agreements, and that no one will perform Tawaaf of the House (Kabah) naked, nor will any Polytheist enter the (Sacred) Masjid, and the one who had a pact for him, then it would be to its term, and the one who did not happen to have a pact for him, then for him would be four months, and if we were to seize him after four months, we will kill him' – and that is the Words of the Exalted: ***So when the Sacred Months have passed*** – up to His[azwj] Words: ***every ambush. [9:5]***.

وَ لَمَّا دَخَلَ مَكَّةَ اخْتَرَطَ سَيْفَهُ وَ قَالَ وَ اللَّهِ لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ إِلَّا ضَرَبْتُهُ بِالسَّيْفِ حَتَّى أَلْبَسَهُمُ الثِّيَابَ فَطَافُوا وَ عَلَيْهِمُ الثِّيَابُ.

[169] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 7
[170] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 8

And when he[asws] entered Makkah, he[asws] bared his[asws] sword and said: 'By Allah[azwj]! No naked person will perform Tawaaf of the House (Kabah) except I[asws] will strike him with the sword until I[asws] make them wear the clothes'. So they (started) performing Tawaaf having clothes upon them''.[171]

10- شا، الإرشاد من فضائله ع ما جاء في قصة براءة وَ قَدْ دَفَعَهَا النَّبِيُّ ص إِلَى أَبِي بَكْرٍ لِيَنْبِذَ بِهَا عَهْدَ الْمُشْرِكِينَ فَلَمَّا سَارَ غَيْرَ بَعِيدٍ نَزَلَ جَبْرَئِيلُ ع عَلَى النَّبِيِّ ص فَقَالَ إِنَّ اللَّهَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ

(The book) 'Al-Irshad – From his[asws] merits is what has come in the story of (Surah) Bara'at, and the Prophet[saww] had handed it to Abu Bakr in order to accomplish with it the agreements of the Polytheists. When he travelled, not far, Jibraeel[as] descended unto the Prophet[saww] and said: 'Allah[azwj] Conveys the Greetings to you[saww] and is saying to you[saww] that none shall fulfil it from you[asws] except you[saww] or a man from you[saww]'.

فَاسْتَدْعَا رَسُولُ اللَّهِ ص عَلِيّاً ع وَ قَالَ لَهُ ارْكَبْ نَاقَتِيَ الْعَضْبَاءَ وَ الْحَقْ أَبَا بَكْرٍ فَخُذْ بَرَاءَةً مِنْ يَدِهِ وَ امْضِ بِهَا إِلَى مَكَّةَ وَ انْبِذْ بِهَا عَهْدَ الْمُشْرِكِينَ إِلَيْهِمْ وَ خَيِّرْ أَبَا بَكْرٍ بَيْنَ أَنْ يَسِيرَ مَعَ رِكَابِكَ أَوْ يَرْجِعَ إِلَيَّ

Rasool-Allah[saww] summoned Ali[asws] and said to him[asws]: 'Ride my[saww] camel Al-Azba'a and join up with Abu Bakr and take (Surah) Bara'at from his hand and go with it to Makkah and accomplish with it the agreements of the Polytheists to them, and give Abu Bakr a choice between travelling with your[asws] ride or returning to me[saww]'.

فَرَكِبَ أَمِيرُ الْمُؤْمِنِينَ ع نَاقَةَ رَسُولِ اللَّهِ ص الْعَضْبَاءَ وَ سَارَ حَتَّى لَحِقَ بِأَبِي بَكْرٍ فَلَمَّا رَآهُ فَزِعَ مِنْ لُحُوقِهِ بِهِ وَ اسْتَقْبَلَهُ وَ قَالَ فِيمَ جِئْتَ يَا أَبَا الْحَسَنِ أَ سَائِرٌ أَنْتَ مَعِي أَمْ لِغَيْرِ ذَلِكَ

Amir Al-Momineen[asws] rode the camel of Rasool-Allah[saww] Al-Azba'a and travelled until he caught up with Abu Bakr. When he saw him[asws] he panicked from him[asws] catching up with him and faced him[asws] and said, 'Regarding what have you[asws] come, O Abu Al Hassan[asws]? Are you[asws] going to be travelling with me, or for (something) other than that?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص أَمَرَنِي أَنْ أَلْحَقَكَ فَأَقْبِضَ مِنْكَ الْآيَاتِ مِنْ بَرَاءَةً [وَ] أَنْبِذَ بِهَا عَهْدَ الْمُشْرِكِينَ إِلَيْهِمْ وَ أَمَرَنِي أَنْ أُخَيِّرَكَ بَيْنَ أَنْ تَسِيرَ مَعِي أَوْ تَرْجِعَ إِلَيْهِ فَقَالَ بَلْ أَرْجِعُ إِلَيْهِ وَ عَادَ إِلَى النَّبِيِّ ص

Amir Al-Momineen[asws] said: 'Rasool-Allah[saww] has instructed me[asws] that I[asws] catch up with you and take possession from you the Verses from (Surah) Bara'at and accomplish with it the pacts of the Polytheists to them, and he[saww] instructed me[asws] to give you a choice between travelling with me[asws] or returning to him[saww]'. He said, 'But I shall return to him[saww]', and he returned to the Prophet[saww].

فَلَمَّا دَخَلَ عَلَيْهِ قَالَ يَا رَسُولَ اللَّهِ إِنَّكَ أَهَّلْتَنِي لِأَمْرٍ طَالَتِ الْأَعْنَاقُ إِلَيَّ فِيهِ فَلَمَّا تَوَجَّهْتُ لَهُ رَدَدْتَنِي عَنْهُ مَا لِي أَ نَزَلَ فِيَّ قُرْآنٌ

When he came up to him[saww], he said, 'O Rasool-Allah[saww]! You[saww] released me for a matter the necks (of others) stretched towards me regarding it. When I headed for it, you[saww]

[171] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 9

returned me from it. What is the matter with me, has Quran (Verse) been Revealed regarding me?'

فَقَالَ لَهُ النَّبِيُّ ص لَا وَ لَكِنَّ الْأَمِينَ جَبْرَئِيلَ ع هَبَطَ إِلَيَّ عَنِ اللَّهِ عَزَّ وَ جَلَّ بِأَنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ وَ عَلِيٌّ مِنِّي وَ لَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ.

The Prophet[saww] said to him: 'No, but the trustworthy Jibraeel[as] descended to me[saww] from Allah[azwj] Mighty and Majestic with: "None will fulfil it from you[saww] except you[saww] or a man from you[saww]", and Ali[asws] is from me[saww], and no one will fulfil it from me[saww] except Ali[asws]''.[172]

11- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ ابْنِ شَمُّونٍ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا بَعَثَ رَسُولُ اللَّهِ ص بِبَرَاءَةَ مَعَ عَلِيٍّ ع بَعَثَ مَعَهُ أُنَاساً وَ قَالَ رَسُولُ اللَّهِ ص مَنِ اسْتَأْسَرَ مِنْ غَيْرِ جِرَاحَةٍ مُثْقِلَةٍ فَلَيْسَ مِنَّا.

Al Kafi – The number, from Sahl, from Ibn Shamoun, from Al Asamm, from Misma'a,

'From Abu Abdullah[asws] having said: 'When Rasool-Allah[saww] sent (Surah) Bara'at with Ali[asws], he[saww] sent some people with him[asws], and Rasool-Allah[saww] said: 'One who let himself be captured from without (having sustained) any heavy injuries, so he isn't from us''.[173]

[172] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 10
[173] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 31 H 11

باب 32 المباهلة و ما ظهر فيها من الدلائل و المعجزات

CHAPTER 32 – THE IMPRECATION (AL-MUBAHILA) AND WHAT APPEARED DURING IT FROM THE EVIDENCES AND THE MIRACLES

الآيات آل عمران إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ ثُمَّ قالَ لَهُ كُنْ فَيَكُونُ

The Verses – (Surah) Aal-e-Imran: ***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, "Be", so he became [3:59]***

الْحَقُّ مِنْ رَبِّكَ فَلا تَكُنْ مِنَ الْمُمْتَرِينَ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ

(This is) the Truth from your Lord, so be not of the disputers [3:60] So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons ,and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

عن ابن عباس و قتادة و الحسن فلما دعاهم رسول الله ص إلى المباهلة استنظروه إلى صبيحة غد من يومهم ذلك فلما رجعوا إلى رحالهم قال لهم الأسقف انظروا محمدا في غد فإن غدا بولده و أهله فاحذروا مباهلته و إن غدا بأصحابه فباهلوه فإنه على غير شيء

From Ibn Abbas and Qatadah and Al-Hassan – When Rasool-Allah[saww] called them to 'المباهلة' the imprecation, they made him[saww] wait up to the next morning from that day of theirs. When they returned to their rides the Bishop said to them, 'Look at Muhammad in the morning, so if he[saww] comes with his[saww] children and his[saww] family then be cautious of imprecating with him[saww], and if in the morning he[saww] comes with his[saww] companion, then imprecate with him[saww], for he[saww] is upon another thing.

فلما كان من الغد جاء النبي ص آخذا بيد علي بن أبي طالب ع و الحسن و الحسين ع بين يديه يمشيان و فاطمة ع تمشي خلفه و خرج النصارى يقدمهم أسقفهم فلما رأى النبي قد أقبل بمن معه سأل عنهم فقيل له هذا ابن عمه و زوج ابنته و أحب الخلق إليه و هذان ابنا بنته من علي و هذه الجارية بنته فاطمة أعز الناس عليه و أقربهم إليه

When it was the next morning the Prophet[saww] came having grabbed a hand of Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws] and Al-Husayn[asws] walking in front of him[saww], and (Syeda) Fatima[asws] walking behind him[saww], and the Christians came out with their Bishop in front of them. When he saw the Prophet[saww] to have come with the ones with him[saww], he asked about them[asws]. It was said to him, 'This one is his[saww] cousin and husband of his[saww] daughter and the most beloved of the people to him[saww], and these two are sons[asws] of his[saww] daughter[asws] from Ali[asws], and this girl is his[saww] daughter[asws] (Syeda) Fatima[asws], the dearest of the people to him[saww] and their closest to him[saww]'.

و تقدم رسول الله فجثا على ركبتيه فقال أبو حارثة الأسقف جثا و الله كما جثا الأنبياء للمباهلة فرجع و لم يقدم على المباهلة فقال له السيد ادن يا حارثة للمباهلة قال لا إني لأرى رجلا جريئا على المباهلة و أنا أخاف أن يكون صادقا و لئن كان صادقا لم يحل علينا الحول و الله و في الدنيا نصراني يطعم الماء

And Rasool-Allah[saww] came forward and kneeled upon his[saww] knees. Abu Haris the Bishop said, 'By Allah[azwj]! He[saww] knelt just as the Prophets[as] tend to kneel for the imprecation'. So, he returned and did not come forward for the imprecation. The chief said to him, 'Approach, O Haris, for the imprecation'. He said, 'No, I see a man who is bold upon the imprecation and I fear that he[saww] would happen to be truthful, and if he[saww] was truthful, then the year would not turn upon us, by Allah[azwj], and in the world there would be any Christian eating (and drinking) the water'.

فقال الأسقف يا أبا القاسم إنا لا نباهلك و لكن نصالحك فصالحنا على ما ننهض به فصالحهم رسول الله على ألفي حلة من حلل الأواقي قيمة كل حلة أربعون درهما فما زاد أو نقص فعلى حساب ذلك و على عارية ثلاثين درعا و ثلاثين رمحا و ثلاثين فرسا إن كان باليمن كيد و رسول الله ص ضامن حتى يؤديها و كتب لهم بذلك كتابا

The Bishop said, 'O Abu Al-Qasim[saww]! We will not imprecate with you[saww], but we shall reconcile upon what we can withstand with it'. So, Rasool-Allah[saww] reconciled upon the thousand garments from Al-Awaqy garments, the value of each garment being forty Dirhams. So whatever increases or decreases, it would be upon the accounting of that, and upon the weapons, thirty armours, and thirty spears, and thirty horses even though these may be at Yemen, and Rasool-Allah[saww] was a guarantor until it is performed, and he[saww] wrote out an agreement for them with that.

و روي أن الأسقف قال لهم إني لأرى وجوها لو سألوا الله أن يزيل جبلا من مكانه لأزاله فلا تبتهلوا فتهلكوا و لا يبقى على وجه الأرض نصراني إلى يوم القيامة

And it is reported that the Bishop said to them, 'I see such faces, if they were to ask Allah[azwj] to move a mountain from its place, He[azwj] would Move it, so do not imprecate for you will be destroyed and there will not remain upon the surface of the earth any Christian up to the Day of Qiyamah'.

و قال النبي ص و الذي نفسي بيده لو لاعنوني لمسخوا قردة و خنازير و لاضطرم الوادي عليهم نارا و لما حال الحول على النصارى حتى هلكوا كلهم قالوا فلما رجع وفد نجران لم يلبث السيد و العاقب إلا يسيرا حتى رجعا إلى النبي ص و أهدى العاقب له حلة و عصا و قدحا و نعلين و أسلما.

And the Prophet[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul! If they had cursed me[saww], they would have been morphed into monkeys and pigs and the valley would rain fire upon them, and a year would not pass by upon them until they would be destroyed, all of them!' They said, 'When the delegation of Najran returned, the chief and Al-Aqib did not wait except for a little while until they both returned to the Prophet[saww] and Al-Aqib gifted to him[saww] a garment, and a stick, and a cup, and two slippers, and they both became Muslims.

قَوْلُ النَّبِيِّ ص ابْنَايَ هَذَانِ إِمَامَانِ قَامَا أَوْ قَعَدَا.

The words of the Prophet[saww]: ‘These two (Al-Hassan[asws] and Al-Husayn[asws]) are two Imams[asws], whether they[asws] are standing (in battle) or sitting (in Taqiyyah)’’.

أَنَّ النَّبِيَّ ص قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي يُرِيبُنِي مَا رَابَهَا.

The Prophet[saww] said: ‘Fatima[asws] is a part of me[saww]. He[azwj] Nourished me[saww] what nourished her[asws]’.

وَ قَالَ: إِنَّ اللَّهَ يَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

And he[saww] said: ‘Allah[azwj] is Angered to an anger of (Syeda) Fatima[asws] and is Pleased to her[asws] pleasure’’.

وَ قَدْ صَحَّ عَنْ حُذَيْفَةَ أَنَّهُ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ أَتَانِي مَلَكٌ فَبَشَّرَنِي أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ نِسَاءِ أُمَّتِي.

And it has held good from Huzeyfa that he said, ‘I heard the Prophet[saww] saying: ‘An Angel came to me[saww] and gave me[saww] the glad tidings that (Syeda) Fatima[asws] is the Chieftess of the women of the inhabitants of the Paradise and womenfolk of my[saww] community’’.

وَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ أَسَرَّ النَّبِيُّ ص إِلَى فَاطِمَةَ شَيْئاً فَضَحِكَتْ فَسَأَلْتُهَا قَالَتْ قَالَ لِي أَ لَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ فَضَحِكْتُ لِذَلِكِ.

And from Al-Shaby, from Amsrouq, from Ayesha who said, ‘The Prophet[saww] divulged a secret to (Syeda) Fatima[asws] of something, and she[asws] laughed. She[asws] said: ‘He[saww] said to me[asws]: ‘Are you[asws] not pleased that you[asws] happen to be the Chieftess of the women of this community, or women of the Momineen?’ So I[asws] laughed at that’’.

مَا صَحَّ عَنِ النَّبِيِّ ص أَنَّهُ سُئِلَ عَنْ بَعْضِ أَصْحَابِهِ فَقَالَ لَهُ قَائِلٌ فَعَلِيٌّ فَقَالَ إِنَّمَا سَأَلْتَنِي عَنِ النَّاسِ وَ لَمْ تَسْأَلْنِي عَنْ نَفْسِي..

What holds good from the Prophet[saww] – He[saww] was asked about one of his[saww] companions. A speaker said to him[saww], ‘So Ali[asws]?’ He[saww] said: ‘But rather you asked me[saww] about the people and did not ask me[saww] about my[saww] self’.

وَ قَوْلُهُ ص لِبُرَيْدَةَ لَا تُبْغِضْ عَلِيّاً فَإِنَّهُ مِنِّي وَ أَنَا مِنْهُ وَ إِنَّ النَّاسَ خُلِقُوا مِنْ شَجَرٍ شَتَّى وَ خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ.

And his[saww] words to Bureyda: ‘Do not hate Ali[asws] for he[asws] is from me[saww] and I[saww] am from him[saww], and that the people have been Created from various trees (of lineages) while I[saww] and Ali[asws] have been Created from one tree (lineage)’’.

وَ رُوِيَ أَنَّهُ لَمَّا دَعَاهُمْ إِلَى الْمُبَاهَلَةِ قَالُوا حَتَّى نَرْجِعَ وَ نَنْظُرَ فَلَمَّا تَخَالَوْا قَالُوا لِلْعَاقِبِ وَ كَانَ ذَا رَأْيِهِمْ يَا عَبْدَ الْمَسِيحِ مَا تَرَى فَقَالَ وَ اللَّهِ لَقَدْ عَرَفْتُمْ يَا مَعْشَرَ النَّصَارَى أَنَّ مُحَمَّداً نَبِيٌّ مُرْسَلٌ وَ لَقَدْ جَاءَكُمْ بِالْفَصْلِ مِنْ أَمْرِ صَاحِبِكُمْ وَ اللَّهِ مَا بَاهَلَ قَوْمٌ نَبِيّاً قَطُّ فَعَاشَ كَبِيرُهُمْ وَ لَا نَبَتَ صَغِيرُهُمْ وَ لَئِنْ فَعَلْتُمْ لَتَهْلِكُنَّ فَإِنْ أَبَيْتُمْ إِلَّا إِلْفَ دِينِكُمْ وَ الْإِقَامَةَ عَلَى مَا أَنْتُمْ عَلَيْهِ فَوَادِعُوا الرَّجُلَ وَ انْصَرِفُوا إِلَى بِلَادِكُمْ

And it is reported that when he[saww] called them to the imprecation, they said, ‘Until we return and consider’. When they were alone, they said to Al-Aqib, and he was with their view, ‘O servant of the Messiah! What is your view?’ He said, ‘By Allah[azwj], I have recognised

them[asws]. O community of Christians! Surely, Muhammad[saww] is a Sent Prophet[saww], and he[saww] come to you with the decisiveness from the matter of your master. By Allah[azwj]! No people have imprecated with a Prophet[as] at all and their elders have lived nor their young ones affirmed, and if you were to do so, you will be destroyed, and if you refuse then your Religion will survive and the standing upon what you are upon. So bid farewell to the (holy) man[saww] and leave to go to your cities'.

فَأَتَوْا رَسُولَ اللَّهِ ص وَ قَدْ غَدَا مُحْتَضِناً الْحُسَيْنَ آخِذاً بِيَدِ الْحَسَنِ وَ فَاطِمَةُ تَمْشِي خَلْفَهُ وَ عَلِيٌّ خَلْفَهَا وَ هُوَ يَقُولُ إِذَا أَنَا دَعَوْتُ فَأَمِّنُوا

They came to Rasool-Allah[saww] and he[saww] had come carrying Al-Husayn[asws], grabbing a hand of Al-Hassan[asws], and (Syeda) Fatima[asws] walking behind him[saww] and Ali[asws] being behind her[asws], and he[saww] was saying: 'When I[saww] supplicate then you[asws] all say 'Ameen''.

فَقَالَ أُسْقُفُ نَجْرَانَ يَا مَعْشَرَ النَّصَارَى إِنِّي لَأَرَى وُجُوهاً لَوْ شَاءَ اللَّهُ أَنْ يُزِيلَ جَبَلًا مِنْ مَكَانِهِ لَأَزَالَهُ بِهَا فَلَا تُبَاهِلُوا فَتَهْلِكُوا وَ لَا يَبْقَ عَلَى وَجْهِ الْأَرْضِ نَصْرَانِيٌّ إِلَى يَوْمِ الْقِيَامَةِ

The Bishop of Najran said, 'O community of Christians! I see such faces, if they[asws] so desire for Allah[azwj] to move a mountain from its place, He[azwj] would Move it, due to these, so do not imprecate, you will be destroyed and there will not remain upon the surface of the earth any Christian up to the Day of Qiyamah'.

فَقَالُوا يَا أَبَا الْقَاسِمِ رَأَيْنَا أَنْ لَا نُبَاهِلَكَ وَ أَنْ نُقِرَّكَ عَلَى دِينِكَ وَ نَثْبُتَ عَلَى دِينِنَا فَقَالَ فَإِنْ أَبَيْتُمُ الْمُبَاهَلَةَ فَأَسْلِمُوا يَكُنْ لَكُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْكُمْ مَا عَلَيْهِمْ فَأَبَوْا

They said, 'O Abu Al-Qasim[saww]! We view that we should not imprecate with you[saww] and that we acknowledge you[saww] upon your[saww] Religion and we shall be upon our Religion'. He[saww] said: 'So, if you are refusing the imprecation, then become Muslims, there would happen to be for you what is for the Muslims and against you what is against them'. They refused.

قَالَ فَإِنِّي أُنَاجِزُكُمْ فَقَالُوا مَا لَنَا بِحَرْبِ الْعَرَبِ طَاقَةٌ وَ لَكِنْ نُصَالِحُكَ عَلَى أَنْ لَا تَغْزُوَنَا وَ لَا تُخِيفَنَا وَ لَا تَرُدَّنَا عَنْ دِينِنَا عَلَى أَنْ نُؤَدِّيَ إِلَيْكَ كُلَّ عَامٍ أَلْفَيْ حُلَّةٍ أَلْفٌ فِي صَفَرٍ وَ أَلْفٌ فِي رَجَبٍ وَ ثَلَاثِينَ دِرْعاً عَادِيَةً مِنْ حَدِيدٍ

He[saww] said: 'Then I[saww] shall overcome you all'. They said, 'There is no strength for us to battle the Arabs, but we shall reconcile with you[saww] upon that you[saww] will not battle us nor return us from our Religion upon that we shall give to you[saww], every year, two thousand garments – a thousand during Safar and a thousand during Rajab, and thirty state of the art iron shields'.

فَصَالَحَهُمْ عَلَى ذَلِكَ وَ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ الْهَلَاكَ قَدْ تَدَلَّى عَلَى أَهْلِ نَجْرَانَ وَ لَوْ لَاعَنُوا لَمُسِخُوا قِرَدَةً وَ خَنَازِيرَ وَ لَاضْطَرَمَ عَلَيْهِمُ الْوَادِي نَاراً وَ لَاسْتَأْصَلَ اللَّهُ نَجْرَانَ وَ أَهْلَهُ حَتَّى الطَّيْرَ عَلَى رُءُوسِ الشَّجَرِ وَ لَمَا حَالَ الْحَوْلُ عَلَى النَّصَارَى كُلِّهِمْ حَتَّى يَهْلِكُوا.

He[saww] reconciled with them upon that and said: 'By the One[azwj] in Whose Hand is my[saww] soul! The destruction had dangled upon the people of Najran, and if they had cursed me[saww], they would have been morphed into monkeys and pigs and the valley would have rained fire upon them, and Allah[azwj] would have Eradicated Najran and Destroyed it to the extent of the

bird upon the top of the tree, a year would not have passed by upon the Christians until they would have been destroyed'.

وَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ وَ عَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ فَجَاءَ الْحَسَنُ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَأَدْخَلَهُ ثُمَّ فَاطِمَةُ ثُمَّ عَلِيٌّ ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

And from Ayesha – Rasool-Allah[saww] went out and upon him[saww] was a cloak made of black hair with prints of camel. Al-Hassan[asws] came and he[saww] entered him[asws] into it, then Al-Husayn[asws] came, and he[saww] entered him[asws] into it, then (Syeda) Fatima[asws], then Ali[asws]. Then he[saww] said: '***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.

قَوْلُهُ ع مَنْ أَرَادَ أَنْ يَرَى آدَمَ فِي عِلْمِهِ وَ نُوحاً فِي طَاعَتِهِ وَ إِبْرَاهِيمَ فِي خَلَّتِهِ وَ مُوسَى فِي قُرْبَتِهِ وَ عِيسَى فِي صَفْوَتِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

His[saww] words: 'One who wants to see Adam[as] in his[as] knowledge, and Noah[as] in his[as] obedience, and Ibrahim[as] in his[as] mannerisms, and Musa[as] in his[as] proximity, and Isa[as] in his[as] description, then let him look at Ali[asws] Bin Abu Talib[asws]''.

وَ قَالَ السُّيُوطِيُّ فِي الدُّرِّ الْمَنْثُورِ أَخْرَجَ الْبَيْهَقِيُّ فِي الدَّلَائِلِ مِنْ طَرِيقِ سَلَمَةَ بْنِ عَبْدِ يَشُوعَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص كَتَبَ إِلَى أَهْلِ نَجْرَانَ بِسْمِ إِلَهِ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى أُسْقُفِّ نَجْرَانَ وَ أَهْلِ نَجْرَانَ إِنْ أَسْلَمْتُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمُ اللَّهَ إِلَهَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ أَمَّا بَعْدُ فَإِنِّي أَدْعُوكُمْ إِلَى عِبَادَةِ اللَّهِ مِنْ عِبَادَةِ الْعِبَادِ وَ أَدْعُوكُمْ إِلَى وَلَايَةِ اللَّهِ مِنْ وَلَايَةِ الْعِبَادِ فَإِنْ أَبَيْتُمْ فَالْجِزْيَةُ فَإِنْ أَبَيْتُمْ فَقَدْ آذَنْتُكُمْ بِحَرْبٍ وَ السَّلَامُ

And Al Suyuti said in (the book) 'Al Durr Al Mansur', 'Al Bayhaqi brought out the proofs from the way of Salma Bin Abd Yashu, from his father, from his grandfather,

'Rasool-Allah[saww] wrote to the people of Najran: 'In the Name of the God[azwj] of Ibrahim[as] and Is'haq[as] and Yaqoub[as]. From Muhammad[saww] Rasool[saww] of Allah[azwj] to the Bishop of Najran and the people of Najran. If you become Muslims, the I[saww] shall praise you to Allah[azwj], God of Ibrahim[as] and Is'haq[as] and Yaqoub[as]. As for after, so I[saww] hereby call you to worship Allah[azwj] from worshipping the servants, and I[saww] call you to the Wilayah of Allah[azwj] from the wilayah of the servant. But if you refuse, the I[saww] shall tax you, and if you refuse, then I[saww] shall proclaim the war. And the Greetings (be on you)'.

فلما قرأ الأسقف الكتاب قطع به و ذعر ذعرا شديدا فبعث إلى رجل من أهل نجران يقال له شرحبيل بن وداعة فدفع إليه كتاب رسول الله ص فقرأه فقال له الأسقف ما رأيك فقال شرحبيل قد علمت ما وعد الله إبراهيم في ذرية إسماعيل من النبوة فما يؤمن أن يكون هذا الرجل ليس لي في النبوة رأي لو كان أمر من أمور الدنيا أشرت عليك فيه و جهدت لك

When the Bishop read the letter, isolated with it and was alarmed with intense alarm. He sent for a man from the people of Najran called Shirjeel Bin Wada'a and handed over the letter of Rasool-Allah[saww] to him. He read it, and the Bishop said to him, 'What is your view?' Shirjeel said, 'You have known what Allah[azwj] Promised Ibrahim[as] regarding his[as] offspring Ismail[as] of the Prophet-hood, so it is possible that it would happen to be this man. There is no opinion for me regarding the Prophet-hood. If the matter had been from the matters of the world I would have indicated to you regarding it and would have exerted myself for you'.

فبعث الأسقف إلى واحد بعد واحد من أهل نجران فكلهم قال مثل قول شرحبيل فاجتمع رأيهم على أن يبعثوا شرحبيل و عبد الله بن شرحبيل و جبار بن فيض فيأتونهم بخبر رسول الله ص فانطلق الوفد حتى أتوا رسول الله فساءلهم و ساءلوه فلم يزل به و بهم المسألة حتى قالوا له ما تقول في عيسى ابن مريم

Al-Asqaf sent for one after another from the people of Najran, and all of them said similar to the word of Shirjeel. He gathered their views upon that they should send Shirjeel and Abdullah Bin Shirkeel and Jabar Bin Fayz and they should come with the news of Rasool-Allah[saww]. The delegation went until they came to Rasool-Allah[saww]. He[saww] asked them and they asked him[saww], and the questions neither ceased with him[saww] and them. They said to him[saww], 'What are you[saww] saying regarding Isa[as] Bin Maryam[as]?'

فقال رسول الله ص ما عندي فيه شيء يومي هذا فأقيموا حتى أخبركم بما يقال لي في عيسى صبح الغد فأنزل الله هذه الآية إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ إلى قوله فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ فأبوا أن يقروا بذلك

Rasool-Allah[saww] said: 'There is nothing with me[saww] regarding him[as] during this day of mine, so wait until I inform you with what He[azwj] Says to me[saww] regarding Isa[as] tomorrow morning'. Then Allah[azwj] Revealed this Verse: ***Surely the example of Isa with Allah is like the example of Adam [3:59]*** - up to His[azwj] Words ***and make the Curse of Allah to be upon the liars [3:61]***. But they refused to acknowledge that.

فلما أصبح رسول الله ص الغد بعد ما أخبرهم الخبر أقبل مشتملا على الحسن و الحسين في خميلة له و فاطمة تمشي عند ظهره و خلفها علي للملاعنة و له يومئذ عدة نسوة

When it was the next morning after he[saww] had informed them the news, Rasool-Allah[saww] came together with Al-Hassan[asws] and Al-Husayn[asws] in a cloak of his[saww], and (Syeda) Fatima[asws] was walking behind him[saww], and behind her[asws] was Ali[asws], for the cursing, and on that day there was a number of wives for him[saww].

فقال شرحبيل لصاحبيه إني أرى امرأ مقبلا إن كان الرجل نبيا مرسلا فلعناه لا يبقى على وجه الأرض منا شعر و لا ظفر إلا هلك فقالا له ما رأيك فقال رأيي أن أحكمه فإني أرى رجلا لا يحكم شططا أبدا فقالا له أنت و ذاك

Shirjeel said to his companions, 'I see such persons coming that if the man was a (true) Sent Prophet[saww] and we curse him[saww], there will neither remain upon the surface of the earth any hair from us, nor a nail, except it would be destroyed'. They both said to him, 'What is your view?' He said, 'My view is that I shall make him[saww] decide for I see a man who will not decide excessively, ever!' They said to him, '(Up to) you and that'.

فتلقى شرحبيل رسول الله فقال إني قد رأيت خيرا من ملاعنتك قال و ما هو قال حكمك اليوم إلى الليل و ليلتك إلى الصباح فمهما حكمت فينا جائز فرجع رسول الله ص و لم يلاعنهم و صالحهم على الجزية..

Shirjeel met Rasool-Allah[saww] and said, 'I have a view better than cursing you[saww]'. He[saww] said: 'And what is it?' He said, 'You[saww] decide today up to the night, and your[saww] night up to the morning. So, whatever you[saww] decide regarding us, it is acceptable'. Rasool-Allah[saww] returned and did not curse them, and reconciled with them upon the tribute''.

1- عم، إعلام الورى قدم على رسول الله ص وفد نجران فيهم بضعة عشر رجلا من أشرافهم و ثلاثة نفر يتولون أمورهم العاقب و هو أميرهم و صاحب مشورتهم الذي لا يصدرون إلا عن رأيه و أمره و اسمه عبد المسيح و السيد و هو ثمالهم و صاحب رحلهم و اسمه الأيهم و أبو حارثة بن علقمة الأسقف و هو حبرهم و إمامهم و صاحب مدارسهم و له فيهم شرف و منزلة و كانت ملوك الروم قد بنوا له الكنائس و بسطوا عليه الكرامات لما يبلغهم من علمه و اجتهاده في دينهم

(The book) 'Alaam Al-Wara' – 'A delegation of Najran arrived to Rasool-Allah[saww] some ten men from the nobles and three persons, their affairs being under Al-Aaqib, and he is their commander and in charge of their consultation which they were not implementing except upon his view and his orders, and his name was Abdul Maseeh, and the chief, he was in charge of their camel, and his name was Al-Ayham, and Abu Haris Bin Alqama the Bishop, and he was their priest and their leader and in charge of their schools, and there was nobility for him among them and a status, and the kings of Rome had built Churches for him and spread the honours upon him when it reached of his knowledge and his striving in their religion.

فلما وجهوا إلى رسول الله جلس أبو حارثة على بغلة و إلى جنبه أخ له يقال له كرز أو بشر بن علقمة يسايره إذ عثرت بغلة أبي حارثة فقال كرز تعس الأبعد يعني رسول الله ص و قال له أبو حارثة بل أنت تعست قال له و لم يا أخي فقال و الله إنه للنبي الذي كنا ننتظر فقال كرز فما يمنعك أن تتبعه

When they headed to Rasool-Allah[saww], Abu Haris sat upon a mule and to his side was a brother of his Karz or Bishr Bin Alqama on his left, when his mule stumbled. Karz said, 'May the servant be ruined!' – meaning Rasool-Allah[saww]; and Abu Haris said to him, 'But you will be ruined'. He said to him, 'And why, O my brother?' He said, 'By Allah[azwj]! He[saww] is the one whom we had been waiting for'. Karz said, 'So, what prevents you from following him[saww]?'

فقال ما صنع بنا هؤلاء القوم شرفونا و مولونا و أكرمونا و قد أبوا إلا خلافه و لو فعلت نزعوا منا كل ما ترى فأضمر عليها منه أخوه كرز حتى أسلم ثم مر يضرب راحلته و يقول

إليك تغدو قلقا وضينها معترضا في بطنها جنينها

مخالفا دين النصارى دينها.

He said, 'What will these people do with us? They are ennobling us, and befriending us, and honouring us, and they have refused except to oppose him[saww], and if I were to do so (become a Muslim), they will snatch away from us all what you see'. His brother Karz cherished it more than him until he became a Muslim. Then he passed on striking his camel and saying, (a poem), '*We come to you[saww] worried, objecting its seed in its belly, opposing the religion of the Christians, its religion*'.

فلما قدم على النبي ص أسلم قال فقدموا على رسول الله وقت العصر و في لباسهم الديباج و ثياب الحيرة على هيئة لم يقدم بها أحد من العرب فقال أبو بكر بأبي أنت و أمي يا رسول الله لو لبست حلتك التي أهداها لك قيصر فرأوك فيها

When he arrived to the Prophet[saww], he became a Muslim. He (the narrator) said, 'They arrived to Rasool-Allah[saww] at the time of Al-Asr and in their clothes was the brocade and clothes of silk upon the body, no one from the Arabs came forward with it. Abu Bakr said, 'May my father and my mother be (sacrificed for) you[saww] O Rasool-Allah[saww]! If you[saww]

could wear your[saww] garment which Caesar has gifted to you[saww], so they can see you[saww] in it'.

قال ثم أتوا رسول الله ص فسلموا عليه فلم يرد ع و لم يكلمهم فانطلقوا يبتغون عثمان بن عفان و عبد الرحمن بن عوف و كانا معرفة لهم فوجدوهما في مجلس من المهاجرين فقالوا إن نبيكم كتب إلينا بكتاب فأقبلنا مجيبين له فأتيناه فسلمنا عليه فلم يرد سلامنا و لم يكلمنا فما الرأي

He (the narrator) said, 'They came to Rasool-Allah[saww] and greeted to him[saww], but he[saww] did not return (the greeting) and did not speak to them. They went to seek Usman Bin Affan and Abdul Rahman Bin Awf, as they knew them, and found them in a gathering of the Emigrants. They said, 'Your Prophet[saww] wrote a letter to us and we came answering to him[saww]. We went to him[saww] and greeted him[saww], but he[saww] did not return our greetings and did not speak to us. So, what is the opinion?'

فقالا لعلي بن أبي طالب ما ترى يا أبا الحسن في هؤلاء القوم قال أرى أن يضعوا حللهم هذه و خواتيمهم ثم يعودون إليه ففعلوا ذلك فسلموا فرد سلامهم ثم قال وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ أَتَوْنِي الْمَرَّةَ الْأُولَى وَ إِنَّ إِبْلِيسَ لَمَعَهُمْ ثُمَّ سَاءَلُوهُ وَ دَارَسُوهُ يَوْمَهُمْ

They said to Ali[asws] Bin Abu Talib[asws], 'What is your[asws] view, O Abu Al-Hassan[asws], regarding these people?' He[asws] said: 'I[asws] view that you should replace these clothes of yours and your rings, then you return to him[asws]'. They did that and greeted, and he[saww] returned their greetings, then said: 'By the One[azwj] Who Sent me[saww] with the Truth! They had come to me[saww] the first time and Iblees[la] had clothed them'. Then they asked him[saww] and learnt from him[saww] in their day.

وَ قَالَ الْأُسْقُفُّ مَا تَقُولُ فِي السَّيِّدِ الْمَسِيحِ يَا مُحَمَّدُ قَالَ هُوَ عَبْدُ اللَّهِ وَ رَسُولُهُ قَالَ بَلْ هُوَ كَذَا وَ كَذَا فَقَالَ ع بَلْ هُوَ كَذَا وَ كَذَا فتوادا فنزل على رسول الله من صدر سورة آل عمران نحو من سبعين آية يتبع بعضها بعضا و فيما أنزل الله إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ إلى قوله عَلَى الْكاذِبِينَ

And the Bishop said, 'What are you[saww] saying regarding the Master, the Messiah[as], O Muhammad[saww]?' He[saww] said: 'He[as] is a servant of Allah[azwj] and His[azwj] Rasool[as]'. He said, 'But he[as] is such and such'. He[asws] said: 'But he[as] is such and such'. They argued. Then it was Revealed unto Rasool-Allah[saww] from the middle of Surah Aal-e-Imran, approximately seventy Verses following each other, and among what Allah[azwj] Revealed was: ***Surely the example of Isa with Allah is like the example of Adam [3:59]*** - up to His[azwj] Words ***and make the Curse of Allah to be upon the liars [3:61]***.

فقالوا للنبي ص نباهلك غدا و قال أبو حارثة لأصحابه انظروا فإن كان محمد غدا بولده و أهل بيته فاحذروا مباهلته و إن غدا بأصحابه و أتباعه فباهلوه.

They said to the Prophet[saww], 'We shall imprecate with you[saww] tomorrow', and Abu Haris said to his companions, 'Look, if Muhammad[saww] comes with his[saww] children and family members, then be cautious of imprecating with him[saww], and if he[saww] comes with his[saww] companions and his[saww] followers, then imprecate with him[saww]'.

– قَالَ أَبَانٌ حَدَّثَنِي الْحُسَيْنُ بْنُ دِينَارٍ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: غَدَا رَسُولُ اللَّهِ آخِذاً بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ تَتْبَعُهُ فَاطِمَةُ وَ بَيْنَ يَدَيْهِ عَلِيٌّ وَ غَدَا الْعَاقِبُ وَ السَّيِّدُ بِابْنَيْنِ عَلَى أَحَدِهِمَا دُرَّتَانِ كَأَنَّهُمَا بَيْضَتَا حَمَامٍ فَحَفُّوا بِأَبِي حَارِثَةَ فَقَالَ أَبُو حَارِثَةَ مَنْ هَؤُلَاءِ مَعَهُ قَالُوا هَذَا ابْنُ عَمِّهِ زَوْجُ ابْنَتِهِ وَ هَذَانِ ابْنَا ابْنَتِهِ وَ هَذِهِ بِنْتُهُ أَعَزُّ النَّاسِ عَلَيْهِ وَ أَقْرَبُهُمْ إِلَى قَلْبِهِ

Aban said, ‘It was narrated to me by Al Husayn Bin Dinar, from Al Hassan Al Basry who said,

‘Rasool-Allah[saww] came holding the hands of Al-Hassan[asws] and Al-Husayn[asws], followed by (Syeda) Fatima[asws], and Ali[asws] was in front of him[saww], and Al-Aaqib and the chief came with two sons, upon one of them were two armours as if they were two white pigeons, and they whispered with Abu Haris. Abu Haris said, ‘Who are they[asws] with him[saww]?’ They said, ‘This one is his[saww] cousin[asws] husband of his[saww] daughter[asws], and these two are sons[asws] of his[saww] daughter[asws], and this is his[saww] daughter[asws], the dearest of the people to him[saww] and their closest to his[saww] heart’.

وَ تَقَدَّمَ رَسُولُ اللَّهِ ص فَجَثَا عَلَى رُكْبَتَيْهِ فَقَالَ أَبُو حَارِثَةَ جَثَا وَ اللَّهِ كَمَا جَثَا الْأَنْبِيَاءُ لِلْمُبَاهَلَةِ فَكَعَّ وَ لَمْ يُقْدِمْ عَلَى الْمُبَاهَلَةِ فَقَالَ لَهُ السَّيِّدُ ادْنُ يَا بَا حَارِثَةَ لِلْمُبَاهَلَةِ فَقَالَ لَا إِنِّي لَأَرَى رَجُلًا جَرِيئاً عَلَى الْمُبَاهَلَةِ وَ أَنَا أَخَافُ أَنْ يَكُونَ صَادِقاً فَلَا يَحُولُ وَ اللَّهِ عَلَيْنَا الْحَوْلُ وَ فِي الدُّنْيَا نَصْرَانِيٌّ يَطْعَمُ الْمَاءَ

Rasool-Allah[saww] came and knelt upon his[saww] knees. Abu Haris said, ‘By Allah[azwj], he[saww] knelt just as the Prophets[as] tend to kneel for the imprecation’. He paused and did not go ahead upon the imprecation. The chief said to him, ‘Approach, O Abu Haris, for the imprecation’. He said, ‘No, I see a man bold upon the imprecation and I fear that he[saww] would happen to be truthful, so by Allah[azwj], a year will not pass upon us in the world and no Christian would not be eating and drinking’.

قَالَ وَ كَانَ نَزَلَ الْعَذَابُ مِنَ السَّمَاءِ لَوْ بَاهَلُوهُ فَقَالُوا يَا أَبَا الْقَاسِمِ إِنَّا لَا نُبَاهِلُكَ وَ لَكِنْ نُصَالِحُكَ فَصَالَحَهُمْ رَسُولُ اللَّهِ عَلَى أَلْفَيْ حُلَّةٍ مِنْ حُلَلِ الْأَوَاقِيِّ قِيمَةُ كُلِّ حُلَّةٍ أَرْبَعُونَ دِرْهَماً جِيَاداً وَ كَتَبَ لَهُمْ بِذَلِكَ كِتَاباً وَ قَالَ لِأَبِي حَارِثَةَ الْأُسْقُفِّ لَكَأَنِّي بِكَ قَدْ ذَهَبْتَ إِلَى رَحْلِكَ وَ أَنْتَ وَسْنَانُ فَجَعَلْتَ مُقَدَّمَهُ مُؤَخَّرَهُ فَلَمَّا رَجَعَ قَامَ يُرَحِّلُ رَاحِلَتَهُ فَجَعَلَ رَحْلَهُ مَقْلُوباً فَقَالَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ ص.

He (the narrator) said, ‘And the Punishment would have descended from the sky if they had imprecated with him[saww]. They said, ‘O Abu Al-Qasim[saww]! We will not imprecate with you[saww], but we shall reconcile with you[saww]’. Rasool-Allah[saww] reconciled with them upon the two thousand garments from the new Al-Awaqy garments, the value of each garment being forty Dirhams, and he[saww] wrote out a letter for them with that and said to Abu Haris the Bishop: ‘It is as if I[saww] am with you and you have gone to your ride and you are sleeping, and I[saww] went to its front and its back’. When he returned to prepare his ride, his ride he came turning back and said, ‘I testify that Muhammad[saww] is a Rasool[saww] of Allah[azwj]’’.[174]

2- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ هَاشِمِ بْنِ الْمُنْذِرِ عَنِ الْحَارِثِ بْنِ الْحُصَيْنِ عَنْ أَبِي صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ عَلِيٍّ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص حِينَ خَرَجَ لِمُبَاهَلَةِ النَّصَارَى بِي وَ بِفَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ رِضْوَانُ اللَّهِ عَلَيْهِمْ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Muhammad Bin Ahmad Bin Al Husayn, from his father, from Hashim Bin Al Munzir, from Al Haris Bin Al Husayn, from Abu Sadiq, from Rabie Bin Najid,

[174] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 1

‘From Ali[asws]: ‘Rasool-Allah[saww] came out when he[saww] went out for imprecation with the Christians, with me[asws] and (Syeda) Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws], may Allah[azwj] be Pleased with them[asws]’’.[175]

3- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو وَ ابْنُ الصَّلْتِ مَعاً عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يُوسُفَ الضَّبِّيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ هِلَالِ بْنِ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي أُمَيَّةَ عَنْ مُجَاهِدٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ مَنِ الَّذِينَ أَرَادَ رَسُولُ اللَّهِ ص أَنْ يُبَاهِلَ بِهِمْ قَالَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَنْفُسُ النَّبِيُّ ص وَ عَلِيٌّ ع.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro and Ibn Al Salt both together from Ibn Uqada, from Ahmad Bin Yahya, from Yaqoub Bin Yusuf Al Zahy, from Muhammad Bin Is’haq Bin Ammar, from Hilal Bin Ayoub, from Abdul Kareem, from Abu Umayya, from Mujahid who said,

‘I said to Ibn Abbas, ‘Who are the ones whom Rasool-Allah[saww] wanted to imprecate with them?’ He said, ‘Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the (word) ‘***yourselves [3:61]***’ (refers to) the Prophet[saww] and Ali[asws]’’.[176]

4- ما، الأمالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الصَّائِغِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ السَّرَّاجِ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ حَاتِمٍ عَنْ بُكَيْرِ بْنِ يَسَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ حَسَناً وَ حُسَيْناً ع وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Muhammad Bin Ahmad Bin Abu Al Fawaris, from Ahmad Bin Muhammad Al Saig, from Muhammad Bin Is’haq Al Sarraj, from Quteyba Bin Saeed, from Hatim, from Bukeyr Bin Yasaar, from Aamir Bin Sa’ad, from his father who said,

‘When this Verse was Revealed: ***Come, let us call our sons and your sons [3:61]***, Rasool-Allah[saww] called Ali[asws], and (Syeda) Fatima[asws], and Hassan[asws] and Husayn[asws] and said: ‘O Allah[azwj]! They are the people[asws] of my[saww] Household’’.[177]

5- فس، تفسير القمي أَبِي عَنِ النَّضْرِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ نَصَارَى نَجْرَانَ لَمَّا وَفَدُوا عَلَى رَسُولِ اللَّهِ وَ كَانَ سَيِّدُهُمُ الْأَهْتَمَ وَ الْعَاقِبَ وَ السَّيِّدَ وَ حَضَرَتْ صَلَوَاتُهُمْ فَأَقْبَلُوا يَضْرِبُونَ بِالنَّاقُوسِ وَ صَلُّوا فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ يَا رَسُولَ اللَّهِ هَذَا فِي مَسْجِدِكَ فَقَالَ دَعُوهُمْ

Tafseer Qummi – ‘My father, from Al Nazar, from Ibn Sinan,

‘From Abu Abdullah[asws]: ‘When the Christians of Najran sent a delegation to Rasool-Allah[saww], and their chiefs were Al-Ahtan and Al-Aaqib and Al-Seyyid, and their prayer time presented, they went on to ring the bells and prayed. The companions of Rasool-Allah[saww] said, ‘O Rasool-Allah[saww]! This (is happening) in your[saww] Masjid?’ He[saww] said: ‘Leave them’.

فَلَمَّا فَرَغُوا دَنَوْا مِنْ رَسُولِ اللَّهِ فَقَالُوا إِلَى مَا تَدْعُو فَقَالَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ ص وَ أَنَّ عِيسَى عَبْدٌ مَخْلُوقٌ يَأْكُلُ وَ يَشْرَبُ وَ يُحْدِثُ قَالُوا فَمَنْ أَبُوهُ فَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ قُلْ لَهُمْ مَا يَقُولُونَ فِي آدَمَ أَ كَانَ عَبْداً مَخْلُوقاً يَأْكُلُ وَ يَشْرَبُ وَ يُحْدِثُ وَ يَنْكِحُ فَسَأَلَهُمُ النَّبِيُّ ص فَقَالُوا نَعَمْ فَقَالَ فَمَنْ أَبُوهُ فَبَقُوا سَاكِتِينَ

[175] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 2
[176] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 3
[177] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 4

When they were free, they came near Rasool-Allah[saww] and said, 'What are you[saww] calling to?' He[saww] said: 'To the testimony that there is no god except Allah[azwj] and I[saww] am Rasool[saww] of Allah[azwj], and that Isa[as] is a Created being, eating and drinking and excreted'. They said, 'Yes, so who is his[as] father?' The Revelation descended unto Rasool-Allah[saww]: 'Say to them, 'What are you saying regarding Adam[as], was he[as] a Created servant, eating and drinking and excreted, and marrying?' The Prophet[saww] asked them. They said, 'Yes'. He[saww] said: 'So who is his[as] father?' They remained silent.

فَأَنْزَلَ اللَّهُ إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ الْآيَةَ إِلَى قَوْلِهِ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ فَقَالَ رَسُولُ اللَّهِ ص فَبَاهِلُونِي إِنْ كُنْتُ صَادِقاً أُنْزِلَتِ اللَّعْنَةُ عَلَيْكُمْ وَ إِنْ كُنْتُ كَاذِباً أُنْزِلَتْ عَلَيَّ فَقَالُوا أَنْصَفْتَ فَتَوَاعَدُوا لِلْمُبَاهَلَةِ

Allah[azwj] Revealed: ***Surely the example of Isa with Allah is like the example of Adam [3:59]*** - up to His[azwj] Words ***and make the Curse of Allah to be upon the liars [3:61]***. Rasool-Allah[saww] said: 'Then imprecate me[saww]. If I[saww] am truthful the Curse would be upon you, and if you are truthful it would befall upon me[saww]'. They said, 'You are being fair', and they made an appointment for the imprecation.

فَلَمَّا رَجَعُوا إِلَى مَنَازِلِهِمْ قَالَ رُؤَسَاؤُهُمُ السَّيِّدُ وَ الْعَاقِبُ وَ الْأَهْتَمُ إِنْ بَاهَلَنَا بِقَوْمِهِ بَاهَلْنَاهُ فَإِنَّهُ لَيْسَ بِنَبِيٍّ وَ إِنْ بَاهَلَنَا بِأَهْلِ بَيْتِهِ خَاصَّةً فَلَا نُبَاهِلُهُ فَإِنَّهُ لَا يُقْدِمُ عَلَى أَهْلِ بَيْتِهِ إِلَّا وَ هُوَ صَادِقٌ

When they returned to their houses, their chiefs Al-Seyyid, and Al-Aaqib and Al-Ahtam said, 'If he[saww] imprecates us with his[saww] people, imprecate with him[saww] for he[saww] isn't a Prophet[saww], and if he[saww] imprecates with us with his[saww] family members in particular, then do not imprecate with him[saww], for he[saww] would not place his[saww] family ahead unless he[saww] was truthful'.

فَلَمَّا أَصْبَحُوا جَاءُوا إِلَى رَسُولِ اللَّهِ ص وَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ النَّصَارَى مَنْ هَؤُلَاءِ فَقِيلَ لَهُمْ هَذَا ابْنُ عَمِّهِ وَ وَصِيُّهُ وَ خَتَنُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هَذِهِ ابْنَتُهُ فَاطِمَةُ وَ هَذَانِ ابْنَاهُ الْحَسَنُ وَ الْحُسَيْنُ

When it was morning they came to Rasool-Allah[saww] and with him[saww] were Amir Al-Momineen[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. The Christians said, 'Who are they[asws]?' It was said to them, 'This is his[saww] cousin[asws] and his[saww] successor[asws] and his[saww] son-in-law Ali[asws] Bin Abu Talib[asws], and this is his[saww] daughter[asws] (Syeda) Fatima[asws], and these two are his[saww] sons[asws] Al-Hassan[asws] and Al-Husayn[asws]'.

فَفَرِقُوا وَ قَالُوا لِرَسُولِ اللَّهِ ص نُعْطِيكَ الرِّضَا فَأَعْفِنَا عَنِ الْمُبَاهَلَةِ فَصَالَحَهُمْ رَسُولُ اللَّهِ ص عَلَى الْجِزْيَةِ وَ انْصَرَفُوا.

They dispersed and said to Rasool-Allah[saww], 'We shall give you[saww] the pleasing (tribute), so excuse us from the imprecation'. He[saww] reconciled with them upon the tribute and they left''.[178]

6- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا قَدِمَ وَفْدُ نَجْرَانَ دَعَا النَّبِيُّ ص الْعَاقِبَ وَ الطَّيِّبَ رَئِيسَيْهِمْ إِلَى الْإِسْلَامِ فَقَالا أَسْلَمْنَا قَبْلَكَ فَقَالَ كَذَبْتُمَا يَمْنَعُكُمَا مِنْ ذَلِكَ حُبُّ الصَّلِيبِ وَ شُرْبِ الْخَمْرِ

[178] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 5

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that when the delegation of Najran arrived, the Prophet[saww] called Al-Aaqib and Al-Atayyiv, their chiefs, to Al-Islam. They said, ‘We became Muslims before (coming to) you[saww]’. He[saww] said: ‘You are both lying. The love of the crucifix and drinking the wine has prevented you from that’.

فَدَعَاهُمَا إِلَى الْمُلَاعَنَةِ فَوَاعَدَاهُ عَلَى أَنْ يُغَادِيَاهُ فَغَدَا رَسُولُ اللَّهِ ص وَ لَقَدْ أَخَذَ بِيَدِ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ فَقَالا أَتَى بِخَوَاصِّهِ وَاثِقاً بِدِيَانَتِهِمْ فَأَبَوُا الْمُلَاعَنَةَ فَقَالَ ص لَوْ فَعَلَا لَأَمْطَرَ الْوَادِي عَلَيْهِمْ نَاراً.

Then he[saww] called them to the cursing. They promised him[asws] upon coming in the morning. Rasool-Allah[saww] came holding the hand of Ali[asws] and Al-Hassan[asws] and Al-Husayn[asws] and Fatima[asws]. They said, ‘He[saww] has come with his[saww] special ones. They have trust upon their[asws] Religion’. They refused the cursing. He[saww] said: ‘Had they done so, the valley would have rained fire upon them’’.[179]

7- شي، تفسير العياشي عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع سُئِلَ عَنْ فَضَائِلِهِ فَذَكَرَ بَعْضَهَا ثُمَّ قَالُوا لَهُ زِدْنَا فَقَالَ إِنَّ رَسُولَ اللَّهِ ص أَتَاهُ حِبْرَانِ مِنْ أَحْبَارِ النَّصَارَى مِنْ أَهْلِ نَجْرَانَ فَتَكَلَّمَا فِي أَمْرِ عِيسَى فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ إِلَى آخِرِ الْآيَةِ

Tafseer Al Ayyashi – ‘From Hareez,

‘From Abu Abdullah[asws] having said: ‘Amir Al-Momineen[asws] was asked about his[asws] own merits, so he[asws] mentioned some of them. Then they said him[asws], ‘Increase us’. He[asws] said: ‘Two monks from the Christian monks came to Rasool-Allah[saww] and they spoke regarding the matter of Isa[as]. So, Allah[azwj] Revealed this Verse: ***Surely, the example of Isa with Allah is like the example of Adam [3:59]*** – up to the end of the Verse.

فَدَخَلَ رَسُولُ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ ثُمَّ خَرَجَ وَ رَفَعَ كَفَّهُ إِلَى السَّمَاءِ وَ فَرَّجَ بَيْنَ أَصَابِعِهِ وَ دَعَاهُمْ إِلَى الْمُبَاهَلَةِ.

So, Rasool-Allah[saww] entered holding that hand of Ali[asws] and Al-Hassan[asws] and Al-Husayn[asws] and (Syeda) Fatima[asws], then he[saww] went out and raised his[saww] hand towards the sky and separated between his[saww] fingers and called them to the imprecation’.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ ع وَ كَذَلِكَ الْمُبَاهَلَةُ يَشْبِكُ يَدَهُ فِي يَدِهِ يَرْفَعُهُمَا إِلَى السَّمَاءِ فَلَمَّا رَآهُ الْحِبْرَانِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ وَ اللَّهِ لَئِنْ كَانَ نَبِيّاً لَنَهْلِكَنَّ وَ إِنْ كَانَ غَيْرَ نَبِيٍّ كَفَانَا قَوْمُهُ فَكَفَّا وَ انْصَرَفَا.

He[asws] said, ‘And Abu Ja’far[asws] said: ‘And like that is the imprecation. He[saww] interlocked his[saww] hand in his[saww] hand and raised them towards the sky. When the two monks saw him[saww], one of them said to his companion, ‘By Allah[azwj]! If he[saww] was a Prophet[saww], we will be destroyed, and if he[saww] was other than a Prophet[saww], he[saww] will restrain his[saww] people and we shall restrain’, and they both left’’.[180]

8- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ سَعِيدٍ الْأُرْدُنِي عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ الرِّضَا عَنْ أَخِيهِ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ وَ لَوْ قَالَ تَعَالَوْا نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَيْكُمْ لَمْ يَكُونُوا يُجِيبُونَ لِلْمُبَاهَلَةِ وَ قَدْ عَلِمَ أَنَّ نَبِيَّهُ مُؤَدٍّ عَنْهُ رِسَالاتِهِ وَ مَا هُوَ مِنَ الْكَاذِبِينَ.

[179] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 6
[180] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 7

Tafseer Al Ayyashi – ‘From Muhammad Bin Saeed Al Arduni, from Musa Bin Muhammad Bin Al Reza, from his brother,

‘From Abu Al-Hassan[asws] having said regarding this Verse: ***then say: ‘Come, let us call our sons and your sons ,and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]***: ‘And had He[azwj] Said: ‘Come, let us imprecate and make the Curse of Allah[azwj] to be upon you, they would not be coming for the imprecation, and He[azwj] Knew that His[azwj] Prophet[saww] is such, His[azwj] Message is confirmed from him[saww], and he[saww] is not from the liars’’.[181]

9- شي، تفسير العياشي عَنِ الْمُنْذِرِ قَالَ حَدَّثَنَا عَلِيٌّ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ الْآيَةَ قَالَ أَخَذَ بِيَدِ عَلِيٍّ وَ فَاطِمَةَ وَ ابْنَيْهِمَا ع فَقَالَ رَجُلٌ مِنَ الْيَهُودِ لَا تَفْعَلُوا فَتُصِيبَكُمْ عَنَتٌ فَلَمْ يَدْعُوهُ.

Tafseer Al Ayyashi – ‘From Al Munzir who said,

‘It was narrated to us by Ali[asws] having said: ‘When this Verse was Revealed: ***‘Come, let us call our sons and your sons [3:61]*** – the Verse, he[saww] held the hand of Ali[asws] and (Syeda) Fatima[asws] and their[asws] two sons[asws]. A man from the Jews said, ‘Do not do it, for an affliction will hit you’. They did not invoke it’’.[182]

10- شي، تفسير العياشي عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: قَالَ مُعَاوِيَةُ لِأَبِي مَا يَمْنَعُكَ أَنْ تَسُبَّ أَبَا تُرَابٍ قَالَ لِثَلَاثٍ رَوَيْتُهُنَّ عَنِ النَّبِيِّ ص لَمَّا نَزَلَتْ آيَةُ الْمُبَاهَلَةِ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ الْآيَةَ أَخَذَ رَسُولُ اللَّهِ بِيَدِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع قَالَ هَؤُلَاءِ أَهْلِي.

Tafseer Al Ayyashi, from Aamir Bin Sa’ad who said,

‘Muawiya said to my father, ‘What prevents you from reviling (abusing – God Forbid) Abu Turab (Ali[asws])?’ He said, ‘From three things reported from the Prophet[saww]. When the Verse of the imprecation was Revealed: ***‘Come, let us call our sons and your sons [3:61]*** – the Verse. Rasool-Allah[saww] held the hand of Ali[asws] and (Syeda) Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws]. He[saww] said: ‘They[asws] are my[saww] family[asws]’’.[183]

11- قب، المناقب لابن شهرآشوب تَفْسِيرُ ابْنِ عَبَّاسٍ وَ قَتَادَةَ وَ مُجَاهِدٍ وَ ابْنِ جُبَيْرٍ وَ الْكَلْبِيِّ وَ الْحَسَنِ وَ أَبِي صَالِحٍ وَ الْقَزْوِينِيِّ وَ الْمَغْرِبِيِّ وَ الْوَالِبِيِّ وَ فِي صَحِيحِ مُسْلِمٍ وَ شَرَفِ الْخَرْكُوشِيِّ وَ اعْتِقَادِ الْأُشْنُهِيِّ فِي قَوْلِهِ تَعَالَى وَ نِساءَنا وَ نِساءَكُمْ كَانَتْ فَاطِمَةُ ع فَقَطْ- وَ هُوَ الْمَرْوِيُّ عَنِ الصَّادِقِ وَ سَائِرِ أَهْلِ الْبَيْتِ ع

(The books) ‘Al-Manaqib’ of Ibn Shehr Ashub, Tafseer Ibn Abbas, and Qatadah, and Mujahid, and Ibn Jubeyr, and Kalby, and Al-Hassan, and Abu Salih, and Al-Qazruni, and Al-Magribi, and Al-Walie, and in Saheeh Muslim, and Sharaf Al-Kharkushi, and Itiqad Al-Ashnahi, - regarding the Words of the Exalted: ***and our women and your women, [3:61]***, it was (Syeda) Fatima[asws] only – and it is reported from Al-Sadiq[asws] and the rest of the People[asws] of the Household’’.[184]

[181] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 8
[182] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 9
[183] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 10
[184] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 11

12- قب، المناقب لابن شهرآشوب حَدِيثُ الْمُبَاهَلَةِ رَوَاهُ التِّرْمِذِيُّ فِي جَامِعِهِ وَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَ ذَكَرَ مُسْلِمٌ أَنَّ مُعَاوِيَةَ أَمَرَ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَنْ يَسُبَّ أَبَا تُرَابٍ فَذَكَرَ قَوْلَ النَّبِيِّ ص أَ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى الْخَبَرَ وَ قَوْلَهُ لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلًا الْخَبَرَ وَ قَوْلَهُ تَعَالَى نَدْعُ أَبْنَاءَنا وَ أَبْنَاءَكُمْ الْقِصَّةَ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'Hadeeth of the imprecation – 'It is reported by Al-Tirmizi in his (book) 'Jami'e' and said, 'This is a Hadeeth which is good, correct, and Muslim mentioned that Muawiya ordered Sa'ad Bin Abu Waqas to revile (insult – God Forbid) Abu Turab (Ali[asws]), but he remembered the words of the Prophet[saww]: 'Are you[asws] not please that you[asws] happen to be from me[saww] at the status of Harun[as] from Musa[as], the Hadeeth, and his[saww] words: 'Tomorrow I[saww] will give the flag to a man', the Hadeeth, and the Words of the Exalted: ***let us call our sons and your sons [3:61]*** – the story.

وَ قَدْ رَوَاهُ أَبُو الْفَتْحِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لِعَلِيٍّ ثَلَاثٌ فَلَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ ثُمَّ رَوَى الْخَبَرَ بِعَيْنِهِ.

And it has been reported that Abu Al-Fatah Muhammad Bin Ahmad Bin Abu Al-Farous, by his chain from Sa'ad Bin Abu Waqas, 'He[saww] said, 'For Ali[asws] there are three (qualities), if one of these happened to be for me[saww], it would have been more beloved to me than all the bounties' – then he reported the Hadeeth exactly as it.

وَ فِي أُخْرَى لِمُسْلِمٍ قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ لَمَّا نَزَلَتْ قَوْلُهُ تَعَالَى فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

And in another (Hadeeth) of Muslim, 'Sa'ad Bin Abu Waqas said, 'When these Words of the Exalted were Revealed: ***then say: 'Come, let us call our sons and your sons [3:61]***. Rasool-Allah[saww] called Ali[asws] and (Syeda) Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] and said: 'O Allah[azwj]! These are my[saww] family[asws]''.

أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ فِيمَا نَزَلَ مِنَ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ الشَّعْبِيُّ قَالَ جَابِرٌ أَنْفُسَنا وَ أَنْفُسَكُمْ رَسُولُ اللَّهِ وَ عَلِيٌّ وَ أَبْنَاءَنا الْحَسَنُ وَ الْحُسَيْنُ وَ نِساءَنا فَاطِمَةُ.

Abu Naeem Al-Isfahany, in what is Revealed from the Quran regarding Amir Al-Momineen[asws], Al Shaby said, 'Jabir said, '***and ourselves and yourselves [3:61]*** – Rasool-Allah[saww] and Ali[asws], and ***our sons [3:61]*** – Al-Hassan[asws] and Al-Husayn[asws], ***and our women [3:61]*** – (Syeda) Fatima[asws]'.

وَ رَوَى الْوَاحِدِيُّ فِي أَسْبَابِ نُزُولِ الْقُرْآنِ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ وَ رَوَى ابْنُ الْبَيِّعِ فِي مَعْرِفَةِ عُلُومِ الْحَدِيثِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَ رَوَى مُسْلِمٌ فِي الصَّحِيحِ وَ التِّرْمِذِيُّ فِي الْجَامِعِ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُسْنَدِ وَ فِي الْفَضَائِلِ أَيْضاً وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ وَ ابْنُ مَاجَةَ الْقَزْوِينِيُّ فِي السُّنَنِ وَ الْأُشْنُهِيُّ فِي اعْتِقَادِ أَهْلِ السُّنَّةِ

And Al-Wahidy reported in (the book) 'Asbaab Al-Nuzool Al-Quran, by his chain from Abdullah Bin Ahmad Bin Hanbal, from his father, and it is reported by Ibn Al-Bayya in (the book) Ma'raift Al-Hadeeth', from Al-Kalby, from Abu Salih, from Ibn Abbas, and it is reported by Muslim in (the book) 'Al-Saheeh', and Al-Tirmizi and Ahmad Bin Hanbal in (the book) 'Al-

Musnad', and in 'Al-Fazail' as well, and Ibn Batah in the book 'Al-Ibanah', and Ibn Maja Al-Qazwiny in (the book) 'Al-Sunan Al-Ashnuhy Fi l'tiqad Ahl Al-Sunnah',

وَ الْخَرْكُوشِيُّ فِي شَرَفِ النَّبِيِّ وَ قَدْ رَوَاهُ مُحَمَّدُ بْنُ إِسْحَاقَ وَ قُتَيْبَةُ بْنُ سَعِيدٍ وَ الْحَسَنُ الْبَصْرِيُّ وَ مَحْمُودٌ الزَّمَخْشَرِيُّ وَ ابْنُ جَرِيرٍ الطَّبَرِيُّ وَ الْقَاضِي أَبُو يُوسُفَ وَ الْقَاضِي الْمُعْتَمَدُ أَبُو الْعَبَّاسِ وَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ وَ سَعِيدِ بْنِ جُبَيْرٍ وَ مُجَاهِدٍ وَ قَتَادَةَ وَ الْحَسَنِ وَ أَبِي صَالِحٍ وَ الشَّعْبِيِّ وَ الْكَلْبِيِّ وَ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ زُبَيْرٍ وَ أَسْنَدَ أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي الْأَغَانِي

And Al-Kharkushi in (the book) 'Sharah Al-Nabi', and it has been reported by Muhammad Bin Is'haq, and Quteyba Bin Saeed, and Al-Hassan Al-Basry, and Mahmoud Al-Zamakhshari, and Ibn Jareer Al-Tabari, and the judge Abu Yusuf, and the judge Al-Mo'tamad Abu Al-Abbas, and it is reported from Ibn Abbas, and Saeed Bin Jubeyr, and Mujahid, and Qatadah, and Al-Hassan, and Abu Salih, and Al-Shabi, and Al-Kalby, and Muhammad Bin Ja'far Bin Zubeyr, and Asnad Abu Al-Faraj Al-Isfahany in (the book) 'Al-Agany',

عَنْ شَهْرِ بْنِ حَوْشَبٍ وَ عَنْ عُمَرَ بْنِ عَلِيٍّ وَ عَنِ الْكَلْبِيِّ وَ عَنْ أَبِي صَالِحٍ وَ ابْنِ عَبَّاسٍ وَ عَنِ الشَّعْبِيِّ وَ عَنِ الثُّمَالِيِّ وَ عَنْ شَرِيكٍ وَ عَنْ جَابِرٍ وَ عَنْ أَبِي رَافِعٍ وَ عَنِ الصَّادِقِ وَ عَنِ الْبَاقِرِ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدِ اجْتَمَعَتِ الْإِمَامِيَّةُ وَ الزَّيْدِيَّةُ مَعَ اخْتِلَافِ رِوَايَاتِهِمْ عَلَى ذَلِكَ وَ مَجْمَعِ الْحَدِيثِ مِنَ الطُّرُقِ جَمِيعاً

From Shehr Bin Ashub, and from Umar Bin Ali, and from Al-Kalby, and from Abu Salih, and Ibn Abbas, and from Al-Shabi, and from Al-Sumali, and from Shareek, and from Jabir, and from Abu Rafie, and from Al-Sadiq[asws], and from Al-Baqir[asws], and from Amir Al-Momineen[asws], and the Imamates and the Zaydiites are united along with differences in their reporting upon that, and the total of the Hadeeth from all the ways: -

أَنَّ وَفْدَ نَجْرَانَ كَانُوا أَرْبَعِينَ رَجُلًا وَ فِيهِمُ السَّيِّدُ وَ الْعَاقِبُ وَ قَيْسٌ وَ الْحَارِثُ وَ عَبْدُ الْمَسِيحِ بْنُ يُونَانَ أُسْقُفُّ نَجْرَانَ فَقَالَ الْأُسْقُفُّ يَا أَبَا الْقَاسِمِ مُوسَى مَنْ أَبُوهُ قَالَ عِمْرَانُ قَالَ فَيُوسُفُ مَنْ أَبُوهُ قَالَ يَعْقُوبُ قَالَ فَأَنْتَ مَنْ أَبُوكَ قَالَ أَبِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ قَالَ فَعِيسَى مَنْ أَبُوهُ

'There was a delegation of Najran who were forty men, and among them was Al-Seyyid, and Al-Aaqib, and Qays, and Al-Haris, and Abdul Maseeh bin Yunan Bishop of Najran. The Bishop said, 'O Abu Al-Qasim[saww]! Musa[as], who is his[as] father?' He[saww] said: 'Imran[as]'. He said, 'Yusuf[as], who is his[as] father?' He[saww] said: 'Yaqub[as]'. He said, 'So, you[saww], who is your[saww] father[as]?' He[saww] said: 'My[saww] father[as] is Abdullah Bin Abdul Muttalib[asws]'. So, Isa[as], who is his[as] father?'

فَأَعْرَضَ النَّبِيُّ ص عَنْهُمْ فَنَزَلَ إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ الْآيَةَ فَتَلَاهَا رَسُولُ اللَّهِ فَغُشِيَ عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَ تَزْعُمُ أَنَّ اللَّهَ أَوْحَى إِلَيْكَ أَنَّ عِيسَى خُلِقَ مِنْ تُرَابٍ مَا نَجِدُ هَذَا فِيمَا أُوحِيَ إِلَيْكَ وَ لَا نَجِدُهُ فِيمَا أُوحِيَ إِلَيْنَا وَ لَا يَجِدُهُ هَؤُلَاءِ الْيَهُودُ فِيمَا أُوحِيَ إِلَيْهِمْ

The Prophet[saww] turned away from them, and it was Revealed: ***Surely the example of Isa with Allah [3:59]*** – the Verse. Rasool-Allah[saww] recited it, and there was fainting upon him. When he woke up, he said, 'Are you[saww] alleging that Allah[azwj] Revealed to you[saww] that Isa[as] is Created from soil. We do not find this in what is Revealed to you[saww] nor do we find in what is Revealed to us, nor do these Jews find in what is Revealed to them'.

فَنَزَلَ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ الْآيَةَ قَالُوا أَنْصَفْتَنَا يَا أَبَا الْقَاسِمِ فَمَتَى نُبَاهِلُكَ فَقَالَ بِالْغَدَاةِ إِنْ شَاءَ اللَّهُ وَ انْصَرَفَ النَّصَارَى فَقَالَ السَّيِّدُ لِأَبِي الْحَارِثِ مَا تَصْنَعُونَ بِمُبَاهَلَتِهِ إِنْ كَانَ كَاذِباً مَا نَصْنَعُ بِمُبَاهَلَتِهِ شَيْئاً وَ إِنْ كَانَ صَادِقاً لَنَهْلِكَنَّ

It was Revealed: '***So the one who argues with you in this matter after what has come to you from the Knowledge, [3:61]*** – the Verse. They said, 'You[saww] are being fair with us, O Abu Al-Qasim[saww]! So, when should we imprecate you[saww]?' He[saww] said: 'In the morning, if Allah[azwj] so Desires, and the Christians left. Al-Seyyid said to Abu Al-Haris, 'What are you doing with his[saww] imprecation? If he[saww] was a liar (God Forbid), what do we have to do with his[saww] imprecation, and if he[saww] was truthful, we will be destroyed'.

فَقَالَ الْأُسْقُفُّ إِنْ غَدَا فَجَاءَ بِوُلْدِهِ وَ أَهْلِ بَيْتِهِ فَاحْذَرُوا مُبَاهَلَتَهُ وَ إِنْ غَدَا بِأَصْحَابِهِ فَلَيْسَ بِشَيْءٍ فَغَدَا رَسُولُ اللَّهِ ص مُحْتَضِناً الْحُسَيْنَ آخِذاً بِيَدِ الْحَسَنِ وَ فَاطِمَةُ تَمْشِي خَلْفَهُ وَ عَلِيٌّ خَلْفَهَا

The Bishop said, 'If tomorrow he[saww] comes with his[saww] children and his[saww] family, then be cautious of imprecating him[asws], and if he[saww] comes with his[saww] companions, then he[saww] isn't with anything'. Rasool-Allah[saww] came carrying Al-Husayn[asws], holding a hand of Al-Hassan[asws], and (Syeda) Fatima[asws] was walking behind him[saww], and Ali[asws] (walking) behind her[asws]'.

وَ فِي رِوَايَةٍ آخِذاً بِيَدِ عَلِيٍّ وَ الْحَسَنُ وَ الْحُسَيْنُ بَيْنَ يَدَيْهِ وَ فَاطِمَةُ تَتْبَعُهُ ثُمَّ جَثَا بِرُكْبَتَيْهِ وَ جَعَلَ عَلِيّاً ع أَمَامَهُ بَيْنَ يَدَيْهِ وَ فَاطِمَةَ بَيْنَ كَتِفَيْهِ وَ الْحَسَنَ عَنْ يَمِينِهِ وَ الْحُسَيْنَ عَنْ يَسَارِهِ وَ هُوَ يَقُولُ لَهُمْ إِذَا دَعَوْتُ فَأَمِّنُوا

And in another report: 'He[saww] was holding the hand of Ali[asws] and Al-Hassan[asws] and Al-Husayn[asws] were in front of him[saww], and (Syeda) Fatima[asws] following him[saww]. Then he[saww] knelt on his[saww] knees and made Ali[asws] to be in front of him[saww], and (Syeda) Fatima[asws] between his[saww] shoulders, and Al-Hassan[asws] on his[saww] right, and Al-Husayn[asws] on his[saww] left, and he[saww] said to them[asws]: 'When I[saww] supplicate, then say 'Ameen''.

فَقَالَ الْأُسْقُفُّ جَثَا وَ اللَّهِ مُحَمَّدٌ كَمَا يَجْثُو الْأَنْبِيَاءُ لِلْمُبَاهَلَةِ وَ خَافُوا فَقَالُوا يَا أَبَا الْقَاسِمِ أَقِلْنَا أَقَالَ اللَّهُ عَثْرَتَكَ فَقَالَ نَعَمْ قَدْ أَقَلْتُكُمْ فَصَالَحُوهُ عَلَى أَلْفَيْ حُلَّةٍ وَ ثَلَاثِينَ دِرْعاً وَ ثَلَاثِينَ فَرَساً وَ ثَلَاثِينَ جَمَلًا وَ لَمْ يَلْبَثِ السَّيِّدُ وَ الْعَاقِبُ إِلَّا يَسِيراً حَتَّى رَجَعَا إِلَى النَّبِيِّ ص وَ أَسْلَمَا وَ أَهْدَى الْعَاقِبُ لَهُ حُلَّةً وَ عَصاً وَ قَدَحاً وَ نَعْلَيْنِ.

The Bishop said, 'By Allah[azwj]! Muhammad[saww] kneels just as the Prophet[as] have knelt for the imprecation', and they feared and said, 'O Abu Al-Qasim[saww]! Save us, may Allah[azwj] Save your[saww] effects'. He[saww] said: 'Yes, I[saww] have saved you all'. They reconciled with him[saww] upon two thousand garments, and thirty armours, and thirty horses, and thirty camel; and Al-Seyyid and Al-Aaqib did not wait long except a little until they both returned to the Prophet[saww] and became Muslims; and Al-Aaqib gifted to him[saww] a garment, and a stick, and a cup, and slippers'.

وَ رُوِيَ أَنَّهُ قَالَ النَّبِيُّ ص وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ الْعَذَابَ قَدْ تَدَلَّى عَلَى أَهْلِ نَجْرَانَ وَ لَوْ لَاعَنُوا لَمُسِخُوا قِرَدَةً وَ خَنَازِيرَ وَ لَأُضْرِمَ عَلَيْهِمُ الْوَادِي نَاراً وَ لَاسْتَأْصَلَ اللَّهُ نَجْرَانَ وَ أَهْلَهُ حَتَّى الطَّيْرَ عَلَى رُءُوسِ الشَّجَرِ وَ لَمَا حَالَ الْحَوْلُ عَلَى النَّصَارَى كُلِّهِمْ حَتَّى يَهْلِكُوا.

And it is reported that the Prophet[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul! The Punishment had dangled upon the people of Najran, and had they cursed, they would have been morphed into monkeys and pigs and the valley would have rained fire upon them, and Allah[azwj] would have Eradicated Najran and its people to the extent of the bird

upon the top of the tree, and the year would not have passed upon the Christians all of them, until they would have been destroyed.

وَ فِي رِوَايَةٍ لَوْ بَاهَلْتُمُونِي بِمَنْ تَحْتَ الْكِسَاءِ لَأَضْرَمَ اللَّهُ عَلَيْكُمْ نَاراً تَتَأَجَّجُ ثُمَّ سَاقَهَا إِلَى مَنْ وَرَاءَكُمْ فِي أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ فَأَحْرَقَتْهُمْ تَأَجُّجاً.

And in a report – (He[saww] said): 'If you were to imprecate me[saww] with the ones under the cloak, Allah[azwj] would Rain fired upon you all, flaring up'. Then he continued it up to: 'Ones behind you in quicker than the blink of an eyes, and it would incinerates them with flares'.

وَ فِي رِوَايَةٍ لَوْ لَاعَنُونِي لَقَلَعْتُ دَارَ كُلِّ نَصْرَانِيٍّ فِي الدُّنْيَا.

And in a report – (He[saww] said): 'If they had cursed me[saww], every house of a Christian in the world would have been uprooted'.

وَ فِي رِوَايَةٍ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ لَاعَنُونِي مَا حَالَ الْحَوْلُ وَ بِحَضْرَتِهِمْ مِنْهُمْ بَشَرٌ.

And in a report – (He[saww] said): 'But by the One[azwj] in Whose Hand is my[saww] soul! If they had cursed me[saww], the year would not have passed upon them and no person would have been in their presence'.

وَ كَانَتِ الْمُبَاهَلَةُ يَوْمَ الرَّابِعِ وَ الْعِشْرِينَ مِنْ ذِي الْحِجَّةِ وَ رُوِيَ يَوْمَ الْخَامِسِ وَ الْعِشْرِينَ وَ الْأَوَّلُ أَظْهَرُ.

And the imprecation was on the twenty-fourth of Zul Hijjah, and it is reported, on the day of Thursday and twenty fifth, and the first is stronger''.[185]

13- ضه، روضة الواعظين قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ قَالَ وَفَدَ وَفْدُ نَجْرَانَ عَلَى نَبِيِّ اللَّهِ وَ فِيهِمُ السَّيِّدُ وَ الْعَاقِبُ وَ أَبُو الْحَارِثِ وَ هُوَ عَبْدُ الْمَسِيحِ بْنُ يَوْمَانَ أُسْقُفُ نَجْرَانَ سَادَةُ أَهْلِ نَجْرَانَ

(The book) Rowzat Al-Waizeen – 'Ibn Abbas said regarding the Words of the Exalted: ***then say: 'Come, let us call our sons and your sons [3:61]***, he said, 'A delegation of Najran was delegated to Rasool-Allah[saww], and among them was Al-Seyyid, and Al-Aaqib, and Abu Al-Haris and he is Abdul Maseeh Bin Yoman, Bishop of Najran, chief of the people of Najran.

فَقَالُوا لِمَ تَذْكُرُ صَاحِبَنَا قَالَ وَ مَنْ صَاحِبُكُمْ قَالُوا عِيسَى ابْنُ مَرْيَمَ تَزْعُمُ أَنَّهُ عَبْدُ اللَّهِ قَالَ أَجَلْ هُوَ عَبْدُ اللَّهِ قَالُوا فَأَرِنَا فِيمَنْ خَلَقَ اللَّهُ عَبْداً مِثْلَهُ فَأَعْرَضَ النَّبِيُّ ص عَنْهُمْ

They said, 'Why don't you[saww] mention our Master?' He[saww] said: 'And who is your Master?' They said, 'Isa[as] Bin Maryam[as]. You[saww] are alleging that he[as] is a servant of Allah[azwj]'. He[saww] said: 'Yes, he[as] is a servant of Allah[azwj]'. They said, 'Show us among the ones Allah[azwj] Created, a servant like him[as]'. The Prophet[saww] turned away from them.

فَنَزَلَ جَبْرَئِيلُ ع بِقَوْلِهِ تَعَالَى إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ ثُمَّ قالَ لَهُ كُنْ فَيَكُونُ إِلَى قَوْلِهِ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ فَقَالَ لَهُمْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ قَالُوا نَعَمْ نُلَاعِنُكَ

[185] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 12

Jibraeel[as] descended with the Words of the Exalted: ***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, "Be", so he became [3:59]*** – up to His[azwj] Words: ***and make the Curse of Allah to be upon the liars [3:61]***. He[saww] said to them: ***'Come, let us call our sons and your sons ,and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]***'. They said, 'Yes, we will curse you[saww]'.

فَخَرَجَ رَسُولُ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ وَ مَعَهُ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَقَالَ رَسُولُ اللَّهِ ص هَؤُلَاءِ أَبْنَاؤُنَا وَ نِسَاؤُنَا وَ أَنْفُسُنَا فَهَمُّوا أَنْ يُلَاعِنُوهُ ثُمَّ إِنَّ السَّيِّدَ قَالَ لِأَبِي الْحَارِثِ وَ الْعَاقِبِ مَا تَصْنَعُونَ بِمُلَاعَنَةِ هَذَا إِنْ كَانَ كَاذِباً مَا تَصْنَعُ بِمُلَاعَنَتِهِ شَيْئاً وَ إِنْ كَانَ صَادِقاً لَنَهْلِكَنَّ

Rasool-Allah[saww] came out holding a hand of Ali[asws] and with him[saww] were (Syeda) Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws]. Rasool-Allah[saww] said: 'These are our sons, and our women, and our selves'. They thought of cursing him[saww], then Al-Seyyid said to Abu Al-Haris and Al-Aaqib, 'What which you do with curing this one? If he[saww] was a liar, we will not be doing anything by cursing him[saww], and if he[saww] was truthful, we would be destroyed'.

فَصَالَحُوهُ عَلَى الْجِزْيَةِ فَقَالَ رَسُولُ اللَّهِ ص أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ لَاعَنُونِي مَا حَالَ الْحَوْلُ وَ بِحَضْرَتِهِمْ بَشَرٌ

They reconciled with him[saww] upon the tribute. Rasool-Allah[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul! If they had cursed me[saww], the year would not have passed and there would have been a (single) person left in their presence'.

قَالَ الصَّادِقُ ع إِنَّ الْأُسْقُفَّ قَالَ لَهُمْ إِنْ غَدَا فَجَاءَ بِوُلْدِهِ وَ أَهْلِ بَيْتِهِ فَاحْذَرُوا مُبَاهَلَتَهُ وَ إِنْ غَدَا بِأَصْحَابِهِ فَلَيْسَ بِشَيْءٍ فَغَدَا رَسُولُ اللَّهِ ص آخِذاً بِيَدِ عَلِيٍّ وَ الْحَسَنُ وَ الْحُسَيْنُ بَيْنَ يَدَيْهِ وَ فَاطِمَةُ تَتْبَعُهُ

Al-Sadiq[asws] said: 'The Bishop said to them, 'If tomorrow he[saww] comes with his[saww] children and his[saww] family members, then be cautious of imprecating with him[saww], and if he[saww] comes with his[saww] companions, then he[saww] isn't with anything'. Rasool-Allah[saww] came holding a hand of Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws] in front of him[saww], and (Syeda) Fatima[asws] following him[saww].

وَ تَقَدَّمَ رَسُولُ اللَّهِ ص فَجَثَا لِرُكْبَتَيْهِ فَقَالَ الْأُسْقُفُّ جَثَا وَ اللَّهِ مُحَمَّدٌ كَمَا يَجْثُو الْأَنْبِيَاءُ لِلْمُبَاهَلَةِ وَ كَاعَ عَنِ التَّقَدُّمِ وَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَاعَنُونِي يَعْنِي النَّصَارَى لَقَطَعَتْ دَابِرَ كُلِّ نَصْرَانِيٍّ فِي الدُّنْيَا.

And Rasool-Allah[saww] came forward and knelt to his[saww] knees. The Bishop said, 'By Allah[azwj]! Muhammad[saww] kneels just as the Prophets[as] knelt for the imprecation, and paused from proceeding; and Rasool-Allah[saww] said: 'If they had cursed me[saww], meaning the Christians, the lineage of every Christian in the world would have been cut off''.[186]

14- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى أَبْنَاءَنا وَ أَبْنَاءَكُمْ الْحَسَنُ وَ الْحُسَيْنُ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ رَسُولُ اللَّهِ ص وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ نِساءَنا وَ نِساءَكُمْ فَاطِمَةُ الزَّهْرَاءِ ع.

Tafseer Furaat Bin Ibrahim – Al-Husayn bin Saeed transmitting from Abu Ja'far[asws] regarding the Words of the Exalted: ***our sons and your sons [3:61]*** – Al Hassan[asws] and Al Husayn[asws];

[186] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 13

and ourselves and yourselves [3:61] – Rasool-Allah[saww] and Ali[asws] Bin Abu Talib[asws]; ***and our women and your women [3:61]*** – (Syeda) Fatima Al-Zahra[asws]''.[187]

15- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ الْأَحْمَسِيُّ مُعَنْعَناً عَنْ أَبِي رَافِعٍ قَالَ قَالَ: مَرَّ صُهَيْبٌ مَعَ أَهْلِ نَجْرَانَ- فَذُكِرَ لِرَسُولِ اللَّهِ ص مَا خَاصَمُوهُ بِهِ مِنْ أَمْرِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ وَ أَنَّهُمْ دَعَوْهُ وَلَدَ اللَّهِ فَدَعَاهُمْ رَسُولُ اللَّهِ ص فَخَاصَمَهُمْ وَ خَاصَمُوهُ فَقَالَ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ إِلَى آخِرِ الْآيَةِ

Tafseer Furaat Bin Ibrahim – 'Ja'far Bin Muhammad Bin Saeed Al Ahmasy transmitting from Abu Rafie who said,

'Suheyb passed with the people of Najran, and he mentioned to Rasool-Allah[saww] they had disputed to him with from the matter of Isa[as] Ibn Maryam[as], and they had called him[as] a son of Allah[azwj]. Rasool-Allah[saww] called them and he[saww] disputed with them and they disputed with him[saww]. He[saww] said: ***Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]*** – up to the end of the Verse.

فَدَعَا رَسُولُ اللَّهِ ص عَلِيّاً فَأَخَذَ بِيَدِهِ فَتَوَكَّأَ عَلَيْهِ وَ مَعَهُ ابْنَاهُ الْحَسَنُ وَ الْحُسَيْنُ ع وَ فَاطِمَةُ ع خَلْفَهُمْ فَلَمَّا رَأَى النَّصَارَى أَشَارَ عَلَيْهِمْ رَجُلٌ مِنْهُمْ فَقَالَ مَا أَرَى لَكُمْ تُلَاعِنُوهُ فَإِنْ كَانَ نَبِيّاً هَلَكْتُمْ وَ لَكِنْ صَالِحُوهُ

Rasool-Allah[saww] called Ali[asws] and grabbed his[asws] hand and leant upon him[asws], and with him[saww] were his[saww] sons[asws] Al-Hassan[asws] and Al-Husayn[asws], and (Syeda) Fatima[asws] was behind them. When the Christians saw (this), a man from them indicated to them and said, 'I do not view for you to be cursing him[saww], for if he[saww] was a Prophet[saww] you will be destroyed, but reconcile with him[saww]'.

قَالَ فَصَالَحُوهُ قَالَ رَسُولُ اللَّهِ ص لَوْ لَاعَنُونِي مَا وُجِدَ لَهُمْ أَهْلٌ وَ لَا وُلْدٌ وَ لَا مَالٌ.

He (the narrator) said, 'They reconciled with him[saww]. Rasool-Allah[saww] said: 'Had they cursed me[saww], they would not have found for themselves any family, nor children nor wealth''.[188]

16- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ وَ أَحْمَدُ بْنُ الْحَسَنِ مُعَنْعَناً عَنِ الشَّعْبِيِّ قَالَ: جَاءَ الْعَاقِبُ وَ السَّيِّدُ النَّجْرَانِيَّانِ إِلَى رَسُولِ اللَّهِ ص فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَقَالا إِنَّنَا مُسْلِمَانِ فَقَالَ إِنَّهُ يَمْنَعُكُمَا مِنَ الْإِسْلَامِ ثَلَاثٌ أَكْلُ الْخِنْزِيرِ وَ تَعْلِيقُ الصَّلِيبِ وَ قَوْلُكُمْ فِي عِيسَى ابْنِ مَرْيَمَ

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed and Ahmad Bin Al Hassan transmitting from Al Shaby who said,

'Al-Aaqib and Al-Seyyid the two Najranites came to Rasool-Allah[saww]. He[saww] invited them to Al-Islam, they said, 'But rather we are already Muslims'. He[saww] said: 'Surely, three things are preventing you from Al-Islam – eating the pig (pork), and hanging (wearing) the crucifix, and your words regarding Isa[as] Bin Maryam[as]'.

فَقَالا وَ مِنْ أَيْنَ عِيسَى فَسَكَتَ فَنَزَلَ الْقُرْآنُ إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ إِلَى آخِرِ الْقِصَّةِ فَنَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ فَقَالا فَنُبَاهِلُكَ فَتَوَاعَدُوا لِغَدٍ

[187] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 14
[188] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 15

They said, 'And from where is Isa[as]?' He[saww] was silent. The Quran was Revealed: ***Surely, the example of Isa with Allah is like the example of Adam; He Created him from dust [3:59]*** – up to the end of the story (Verses). So, we should invoke ***and make the Curse of Allah to be upon the liars [3:61]***. They said, 'We will imprecate with you[saww]'. They made the appointment for the next morning.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لَا تُلَاعِنْهُ فَوَ اللَّهِ لَئِنْ كَانَ نَبِيّاً لَا تَرْجِعُ إِلَى أَهْلِكَ وَ لَكَ عَلَى وَجْهِ الْأَرْضِ أَهْلٌ وَ لَا مَالٌ

One of them said to his companion, 'Do not curse him[saww], for by Allah[azwj], if he[saww] was a Prophet[saww], you will not be returning to your families and there would neither be a family for you on the surface of the earth, nor any wealth'.

فَلَمَّا أَصْبَحَ النَّبِيُّ ص أَخَذَ بِيَدِ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ قَدَّمَهُمْ وَ جَعَلَ فَاطِمَةَ وَرَاءَهُمْ ثُمَّ قَالَ لَهُمَا تَعَالَيَا فَهَذَا أَبْنَاؤُنَا الْحَسَنُ وَ الْحُسَيْنُ وَ هَذَا نِسَاؤُنَا فَاطِمَةُ وَ أَنْفُسُنَا عَلِيٌّ فَقَالا لَا نُلَاعِنُكَ.

When it was morning, the Prophet[saww] grabbed the hand of Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws], and forwarded them, and made (Syeda) Fatima[asws] to be behind them[asws], then said to them: 'Come you both, for these are our sons Al-Hassan[asws] and Al-Husayn[asws], and this is our women, (Syeda) Fatima[asws], and our selves Ali[asws]'. They said, 'We will not curse you[saww],,[189]

17- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ جَعْفَرٍ مُعَنْعَناً عَنْ عَلِيٍّ ع قَالَ: لَمَّا قَدِمَ وَفْدُ نَجْرَانَ عَلَى النَّبِيِّ ص قَدِمَ فِيهِمْ ثَلَاثَةٌ مِنَ النَّصَارَى مِنْ كِبَارِهِمْ الْعَاقِبُ وَ مُحَسِّنٌ وَ الْأُسْقُفُّ فَجَاءُوا إِلَى الْيَهُودِ وَ هُمْ فِي بَيْتِ الْمَدَارِسِ فَصَاحُوا بِهِمْ يَا إِخْوَةَ الْقِرَدَةِ وَ الْخَنَازِيرِ هَذَا الرَّجُلُ بَيْنَ ظَهْرَانَيْكُمْ قَدْ غَلَبَكُمْ انْزِلُوا إِلَيْنَا فَنَزَلَ إِلَيْهِمْ مَنْصُورٌ الْيَهُودِيُّ وَ كَعْبُ بْنُ الْأَشْرَفِ الْيَهُودِيُّ فَقَالُوا لَهُمْ احْضُرُوا غَداً نَمْتَحِنْهُ

Tafseer Furaat Bin Ibrahim – 'Ahmad Bin Ja'far transmitting from Ali[asws] having said: 'When a delegate of Najran arrived to the Prophet[saww], among them were three from the Christians from their elders – Al-Aaqib and Mohassin, and the Bishop. They came to the Jews and they were in the house of teaching. They (Christians) shouted at them (Jews), 'O brothers of the pigs and the monkeys! This man is in your midst who has overcome you. Descend to us'. Mansour the Jew and Ka'ab Bin Al-Ashraf the Jew descended to them. They said to them, 'Be cautious tomorrow, we shall test him[saww].

قَالَ وَ كَانَ النَّبِيُّ ص إِذَا صَلَّى الصُّبْحَ قَالَ هَاهُنَا مِنَ الْمُمْتَحِنَةِ أَحَدٌ فَإِنْ وَجَدَ أَحَداً أَجَابَهُ وَ إِنْ لَمْ يَجِدْ أَحَداً قَرَأَ عَلَى أَصْحَابِهِ مَا نَزَلَ عَلَيْهِ فِي تِلْكَ اللَّيْلَةِ فَلَمَّا صَلَّى الصُّبْحَ جَلَسُوا بَيْنَ يَدَيْهِ فَقَالَ لَهُ الْأُسْقُفُّ يَا أَبَا الْقَاسِمِ فَذَاكَ مُوسَى مَنْ أَبُوهُ قَالَ عِمْرَانُ قَالَ فَيُوسُفُ مَنْ أَبُوهُ قَالَ يَعْقُوبُ قَالَ فَأَنْتَ فِدَاكَ أَبِي وَ أُمِّي مَنْ أَبُوكَ قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ قَالَ فَعِيسَى مَنْ أَبُوهُ

He[asws] said: 'And is was so that the Prophet[saww], whenever he[saww] prayed the morning (Salat), said: 'Over here is one of the examiners' so if he found anyone, he[saww] would answer him, and if he did not find anyone, he[saww] would recite to his[saww] companions what had been Revealed to him during that night. When he[saww] had prayed the morning Salat, they sat in front of him[saww], the Bishop said to him[saww], 'O Abu Al-Qasim[saww]! That Musa[as], who is his[as] father?' He[saww] said: 'Imran[as]'. He said, 'Yusuf[as], who is his[as] father?' He[saww] said: 'Yaqoub[as]'. So, you[saww], may my father and my mother be (sacrificed for) you[saww], who is your[saww]

[189] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 16

father[as]?' He[saww] said: 'Abdullah Bin Abdul Muttalib[asws]'. He said, 'So, Isa[as], who is his[as] father?'

قَالَ فَسَكَتَ النَّبِيُّ ص وَ كَانَ رَسُولُ اللَّهِ ص وَ مَا احْتَاجَ إِلَى شَيْءٍ مِنَ الْمَنْطِقِ فَيَنْقَضُّ عَلَيْهِ جَبْرَئِيلُ ع مِنَ السَّمَاءِ السَّابِعَةِ فَيَصِلُ لَهُ مَنْطِقُهُ فِي أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ فَذَاكَ قَوْلُ اللَّهِ تَعَالَى وَ ما أَمْرُنا إِلَّا واحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

He[asws] said: 'The Prophet[saww] was silent, and it was so that whenever he[saww] was needy to something from the talk, Jibraeel[as] would swoop down to him[saww] from the seventh sky and deliver to him[saww] his[saww] talk in quicker than the blink of an eye. That that is the Word of Allah[azwj] the Exalted: ***And Our Command is not, except one, like the blink of the eye [54:50]***.

قَالَ فَجَاءَ جَبْرَئِيلُ ع فَقَالَ هُوَ رُوحُ اللَّهِ وَ كَلِمَتُهُ فَقَالَ لَهُ الْأُسْقُفُّ يَكُونُ رُوحٌ بِلَا جَسَدٍ

He[asws] said: 'Jibraeel[as] came and said: 'He[as] is a Spirit of Allah[azwj] and His[azwj] Word'. The Bishop said to him[saww]: 'Can the spirit happen to be without a body?'

قَالَ فَسَكَتَ النَّبِيُّ ص قَالَ فَأُوحِيَ إِلَيْهِ إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ ثُمَّ قالَ لَهُ كُنْ فَيَكُونُ

He[asws] said: 'The Prophet[saww] was silent, and it was Revealed to him[saww]: '***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, "Be", so he became [3:59]***.

قَالَ فَنَزَا الْأُسْقُفُّ نَزْوَةً إِعْظَاماً لِعِيسَى أَنْ يُقَالَ لَهُ مِنْ تُرَابٍ ثُمَّ قَالَ مَا نَجِدُ هَذَا يَا مُحَمَّدُ فِي التَّوْرَاةِ وَ لَا فِي الْإِنْجِيلِ وَ لَا فِي الزَّبُورِ وَ لَا نَجِدُ هَذَا عِنْدَكَ

He[asws] said: 'The Bishop jumped a great leap, 'It is grievous for them that it be said for him[as] (Isa[as])being from dust!' Then he said, 'O Muhammad[saww]. We neither find this in the Torah nor in the Evangel nor in the Psalms, nor do we find this (except) with you[saww]'.

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ فَقَالُوا أَنْصَفْتَنَا يَا أَبَا الْقَاسِمِ فَمَتَى مَوْعِدُكَ قَالَ بِالْغَدَاةِ إِنْ شَاءَ اللَّهُ

He[asws] said: 'Allah[azwj] Revealed to him[saww]: '***then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]***. They said, 'You[saww] are being fair to us, O Abu Al-Qasim[saww]! So when is your[saww] appointment?' He[saww] said: 'In the morning, if Allah[azwj] so Desires'.

قَالَ فَانْصَرَفَ وَ هُمْ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ مَا نُبَالِي أَيُّهُمَا أَهْلَكَ اللَّهُ النَّصْرَانِيَّةَ وَ الْحَنِيفِيَّةَ إِذَا هَلَكُوا غَداً

He[asws] said: 'They left and they were saying, 'There is no god except Allah[azwj]! We do not mind which of the two Allah[azwj] Destroys, the Christians and the upright ones, when they are destroyed tomorrow'.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَلَمَّا صَلَّى النَّبِيُّ ص الصُّبْحَ أَخَذَ بِيَدِي فَجَعَلَنِي بَيْنَ يَدَيْهِ وَ أَخَذَ فَاطِمَةَ ع فَجَعَلَهَا خَلْفَ ظَهْرِهِ وَ أَخَذَ الْحَسَنَ وَ الْحُسَيْنَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ ثُمَّ بَرَكَ لَهُمْ بَارِكاً

Ali[asws] Bin Abu Talib[asws] said: 'When the Prophet[saww] had prayed the morning Salat, grabbed hold of my[asws] hand and made me[asws] to be in front of him[saww], and grabbed (Syeda) Fatima[asws] and made her[asws] to be behind his[saww] back, and grabbed Al-Hassan[asws] and Al-Husayn[asws] to be on his[saww] right and on his[saww] left, then blessed them[asws] with a Blessing.

فَلَمَّا رَأَوْهُ قَدْ فَعَلَ ذَلِكَ نَدِمُوا وَ تَآمَرُوا فِيمَا بَيْنَهُمْ وَ قَالُوا وَ اللَّهِ إِنَّهُ لَنَبِيٌّ وَ لَئِنْ بَاهَلَنَا لَيَسْتَجِيبَنَّ اللَّهُ لَهُ عَلَيْنَا فَيُهْلِكَنَا وَ لَا يُنْجِينَا شَيْءٌ مِنْهُ إِلَّا أَنْ نَسْتَقِيلَهُ

When they saw him[saww] do that, they regretted in what is between them and they said, 'By Allah[azwj]! Surely, he[saww] is a Prophet[saww], and if he[saww] were to imprecate us, Allah[azwj] will Answer him[saww] against us and Destroy us and none of us will be saved from it with anything except we will be resigned to it'.

قَالَ فَأَقْبَلُوا حَتَّى جَلَسُوا بَيْنَ يَدَيْهِ ثُمَّ قَالُوا يَا أَبَا الْقَاسِمِ أَقِلْنَا قَالَ نَعَمْ قَدْ أَقَلْتُكُمْ أَمَا وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَوْ بَاهَلْتُكُمْ مَا تَرَكَ اللَّهُ عَلَى ظَهْرِ الْأَرْضِ نَصْرَانِيَّةً إِلَّا أَهْلَكَهُ.

He[asws] said: 'They came until they sat in front of him[saww], then they said, 'O Abu Al-Qasim[saww]! Save us'. He[saww] said: 'Yes, I[asws] have saved you all. But, by the One[azwj] Who Sent me[saww] with the Truth, had you imprecated, Allah[azwj] would not have Left any Christian upon the surface of the earth except He[azwj] would have Destroyed him''.[190]

18- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ الْحَسَنِ بْنِ إِسْمَاعِيلَ بْنِ صَبِيحٍ مُعَنْعَناً عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ص عَبْدُ الْمَسِيحِ بْنُ أَبْقَى وَ مَعَهُ الْعَاقِبُ وَ قَيْسٌ أَخُوهُ وَ مَعَهُ حَارِثُ بْنُ عَبْدِ الْمَسِيحِ وَ هُوَ غُلَامٌ وَ مَعَهُ أَرْبَعُونَ حِبْراً فَقَالَ يَا مُحَمَّدُ كَيْفَ تَقُولُ فِي الْمَسِيحِ فَوَ اللَّهِ إِنَّا لَنُنْكِرُ مَا تَقُولُ

Tafseer Furaat Bin Ibrahim – 'Ahmad bin al Hassan Bin Ismail Bin Sabeeh transmitting from Shahr Bin Howshab who said,

'Abdul Maseeh Bin Abqa arrive to Rasool-Allah[saww] and with him was Al-Aaqib and Qays his brother, and with him was Haris Bin Abdul Maseeh, and they were boys, and with him were forty priests. He said, 'O Muhammad[saww]! How are you[saww] saying regarding the Messiah[as], for by Allah[azwj], we are denying what you[saww] are saying'.

قَالَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِنَّ مَثَلَ عِيسى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ ثُمَّ قالَ لَهُ كُنْ فَيَكُونُ فَقَالَ إِجْلَالًا لَهُ مِمَّا يَقُولُ بَلْ هُوَ و اللَّهِ فَأَنْزَلَ اللَّهُ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعالَوْا نَدْعُ إِلَى آخِرِ الْآيَةِ

He (the narrator) said, 'Allah[azwj] the Exalted Revealed to him[saww]: '***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, "Be", so he became [3:59]***. He said snorting to him[saww] from what he[saww] said, 'But, he[as] is Allah[azwj]'. So Allah[azwj] Revealed: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call [3:61]*** – up to the end of the Verse.

[190] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 17

فَلَمَّا سَمِعَ ذِكْرَ الْأَبْنَاءِ غَضِبَ غَضَباً شَدِيداً وَ دَعَا الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيّاً وَ فَاطِمَةَ ع فَأَقَامَ الْحَسَنَ عَنْ يَمِينِهِ وَ الْحُسَيْنَ عَنْ يَسَارِهِ وَ عَلِيٌّ إِلَى صَدْرِهِ وَ فَاطِمَةُ إِلَى وَرَائِهِ فَقَالَ هَؤُلَاءِ أَبْنَاؤُنَا وَ نِسَاؤُنَا وَ أَنْفُسُنَا فَأْتِيَا لَهُمْ بِأَكْفَاءٍ

When he[saww] heard the mention of the ‘sons’, he[saww] was aggravated with intense anger (against the Christians) and called Al-Hassan[asws] and Al-Husayn[asws] and Ali[asws] and (Syeda) Fatima[asws]. He[saww] got Al-Hassan[asws] to stand on his[saww] right, and Al-Husayn on his[saww] left, and Ali[asws] to his[saww] front, and (Syeda) Fatima[asws] to his[saww] back and he[saww] said: ‘These are our sons and our women and our selves’. They came to him[saww] with the restraint.

قَالَ فَوَثَبَ الْعَاقِبُ فَقَالَ أُذَكِّرُكَ اللَّهَ أَنْ تُلَاعِنَ هَذَا الرَّجُلَ فَوَ اللَّهِ إِنْ كَانَ كَاذِباً مَا لَكَ فِي مُلَاعَنَتِهِ خَيْرٌ وَ إِنْ كَانَ صَادِقاً لَا يَحُولُ الْحَوْلُ وَ مِنْكُمْ نَافِخُ ضَرَمَةٍ قَالَ فَصَالَحُوهُ كُلَّ الصُّلْحِ.

He said: ‘Al-Aaqib leapt and said, ‘I remind you of Allah[azwj] if you were to curse this man[saww]! By Allah[azwj], if he[saww] was a liar, there is no good in you cursing him[saww], and if he[saww] was truthful, a year would not pass by and there would be from you one blowing a fire’. So they reconciled with him[saww] with every reconciliation’’.[191]

19- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ يَحْيَى مُعَنْعَناً عَنِ الشَّعْبِيِّ قَالَ: لَمَّا نَزَلَتِ الْآيَةُ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ وَ تَبِعَتْهُمْ فَاطِمَةُ قَالَ فَقَالَ هَذِهِ أَبْنَاؤُنَا وَ هَذِهِ نِسَاؤُنَا وَ هَذِهِ أَنْفُسُنَا ع

Tafseer Furaat Bin Ibrahim – ‘Ahmad Bin Yahya transmitting from Al-Shabi who said, ‘When the Verse: ***‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]***, was Revealed, Rasool-Allah[saww] held a hand of Al-Hassan[asws] and Al-Husayn[asws], and (Syeda) Fatima[asws] followed them[asws], and he[saww] said: ‘These are our sons, and this is our women and this is our selves’.

فَقَالَ رَجُلٌ لِشَرِيكٍ يَا أَبَا عَبْدِ اللَّهِ إِنَّ الَّذِينَ يَكْتُمُونَ ما أَنْزَلْنا مِنَ الْبَيِّناتِ وَ الْهُدى إِلَى آخِرِ الْآيَةِ قَالَ يَلْعَنُهُمْ كُلُّ شَيْءٍ حَتَّى الْخَنَافِسِ فِي جُحْرِهَا ثُمَّ غَضِبَ شَرِيكٌ وَ اسْتَشَاطَ فَقَالَ يَا مُعَافَا فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ ابْنُ الْمُقْعَدِ يَا أَبَا عَبْدِ اللَّهِ إِنَّهُ لَمْ يُعْنِكَ فَقَالَ أَنْتَ لَهُ أَنْفَعُ إِنَّمَا أَرَادَنِي تَرَكْتَ ذِكْرَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

A man said to Shareek, O Abu Abdullah, ‘***Surely those who are concealing what We Revealed from the clear Proofs and the Guidance [2:159]*** – up to the end of the Verse’. He said, ‘All things curse them, even the beetles in their burrows’. Then Shareek was angered and fumed. A man called Ibn Al-Muqa’ad said to him, ‘O Abu Abdullah! It does not mean you’. He said, ‘You are more beneficial for it. But rather, he intended me. You neglected the mention of Ali[asws] Bin Abu Talib[asws]’’.[192]

20- أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ سَعْدِ السُّعُودِ رَأَيْتُ فِي كِتَابِ تَفْسِيرِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي النَّبِيِّ ص وَ أَهْلِ بَيْتِهِ تَأْلِيفِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ أَنَّهُ رَوَى خَبَرَ الْمُبَاهَلَةِ مِنْ أَحَدٍ وَ خَمْسِينَ طَرِيقاً عَمَّنْ سَمَّاهُ مِنَ الصَّحَابَةِ وَ غَيْرِهِمْ رَوَاهُ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ وَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ السِّجِسْتَانِيِّ وَ عَنْ أَبِي قَيْسٍ الْمَدَنِيِّ وَ عَنْ أَبِي أُوَيْسٍ الْمَدَنِيِّ وَ عَنِ الْحَسَنِ بْنِ مَوْلَانَا عَلِيٍّ ع

[191] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 18
[192] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 19

I (Majlisi) am saying, 'Al-Seyyid Bin Tawoos said in the book 'Sa'ad Al Saoud' – I saw in the book of Tafseer of what had been Revealed from the Quran regarding the Prophet[saww] and the People[asws] of his[saww] Household, compiled by Muhammad Bin Al-Abbas Bin Marwan, he reported the Hadeeth of the imprecation from fifty one ways, from the ones who heard it from the companions and others. It is reported from Abu Al Tufayl Aamir Bin Wasila, and from Jareer Bin Abdullah l Sijistany, and from Abu Qays Al Madani, and from Abu Uweys Al Madani, and from Al-Hassan[asws] Bin our Master Ali[asws],

وَ عَنْ عُثْمَانَ بْنِ عَفَّانَ وَ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَ عَنْ بَكْرِ بْنِ سَمَّالٍ وَ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ وَ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَ عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنِ الْمُنْكَدِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ الصَّادِقِ ع

And from Usman Bin Affan, and from Sa'ad Bin Abu Waqqas, and from Bakr Bin Sammal, and from Talh Bin Abdullah, and from Al-Zubeyr Bin Al-Awwam, and from Abdul Rahman Bin Awf, and from Abdullah Bin Al-Abbas, and from Abu Rafie a slave of Rasool-Allah[saww], and from Jabir Bin Abdullah, and from Al-Bara'a Bin Aazib, and from Anas Bin Malik (the famous Ahadeeth fabricator), and from Al-Munkadir Bin Abdullah, from his father, and from Ali[asws] Bin Al-Husayn[asws], and from Abu Ja'far Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws], and from Abu Abdullah Ja'far Al-Sadiq[asws],

وَ عَنِ الْحَسَنِ الْبَصْرِيِّ وَ عَنْ قَتَادَةَ وَ عَنْ عِلْبَاءِ بْنِ أَحْمَرَ وَ عَنْ عَامِرِ بْنِ شَرَاحِيلَ الشَّعْبِيِّ وَ عَنْ يَحْيَى بْنِ يَعْمُرَ وَ عَنْ مُجَاهِدٍ وَ عَنْ شَهْرِ بْنِ حَوْشَبٍ وَ نَحْنُ نَذْكُرُ حَدِيثاً وَاحِداً فَإِنَّهُ أَجْمَعُ وَ هُوَ مِنْ أَوَّلِ الْوِجْهَةِ الْأُوَّلَةِ مِنَ الْقَائِمَةِ السَّادِسَةِ مِنَ الْجُزْءِ الثَّانِي بلفظه [بِلَفْظَةِ] الْمُنْكَدِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ الْبَزَّازُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَيْضِ بْنِ فَيَّاضٍ أَبُو الْحَسَنِ بِدِمَشْقَ قَالَ حَدَّثَنِي عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ الصَّنْعَانِيُّ قَالَ حَدَّثَنَا عُمَرُ بْنُ رَاشِدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ أَبِيهِ قَالَ:

And from Al-Hassan Al-Basry, and from Qatadah, and from Ilba'a Bin Ahmar, and from Aamir Bin Shiraheel Al-Shaby, and from Yahya Bin Ya'mur, and from Mujahid, and from Shahr Bin Howshab, and we remember one Hadeeth, so it is a summary, and it is from the first part from the sixth list from the second volume in the words of Al-Munkadir Bin Abdullah, from his father, it was narrated to us by Abu Abdullah Al-Husayn Bin Muhammad Bin Saeed Al-Bazaz, from Muhammad Bin Al-Fayz Bin Fayaz Abu Al-Hassan at Damascus, from Abdul Razzaq Bin Hammam Al-Sana'any, from Umar Bin Rashid, from Muhammad Bin Al-Munkadir, from his father who said,

لَمَّا قَدِمَ السَّيِّدُ وَ الْعَاقِبُ أُسْقُفَّا نَجْرَانَ فِي سَبْعِينَ رَاكِباً وَفَدَا عَلَى النَّبِيِّ ص كُنْتُ مَعَهُمْ وَ كُرْزٌ يَسِيرُ وَ كُرْزٌ صَاحِبُ نَفَقَاتِهِمْ فَعَثَرَتْ بَغْلَتُهُ فَقَالَ تَعِسَ مَنْ نَأْتِيهِ يُرِيدُ بِذَلِكَ النَّبِيَّ ص فَقَالَ لَهُ صَاحِبُهُ وَ هُوَ الْعَاقِبُ بَلْ تَعِسْتَ وَ انْتَكَسْتَ فَقَالَ وَ لِمَ ذَاكَ

'When Al-Seyyid and Aaqib, Bishops of Najran arrived among seventy riders as a delegate to the Prophet[saww], we were with them, and Kurz travelled, and Kurz was in charge of their expenses, and his mule stumbled. He said, 'May he[saww] be ruined, the one we are going to' – intending the Prophet[saww] with that. His companion said to him, and he is Al-Aaqib, 'But you will be ruined and you will be set back'. He said, 'And why is that so?'

فَقَالَ لِأَنَّكَ أَنْعَسْتَ النَّبِيَّ الْأُمِّيَّ أَحْمَدَ قَالَ وَ مَا عِلْمُكَ بِذَلِكَ قَالَ أَ مَا تَقْرَأُ الْمِصْبَاحَ الرَّابِعَ مِنَ الْوَحْيِ إِلَى الْمَسِيحِ أَنْ قُلْ لِبَنِي إِسْرَائِيلَ مَا أَجْهَلَكُمْ تَطَيَّبُونَ بِالطِّيبِ لِتَطَيَّبُوا بِهِ فِي الدُّنْيَا عِنْدَ أَهْلِهَا وَ أَهْلِكُمْ وَ أَجْوَافُكُمْ عِنْدِي جِيَفٌ [كَجِيفَةِ] الْمَيِّتَةِ يَا بَنِي إِسْرَائِيلَ آمِنُوا بِرَسُولِي النَّبِيِّ الْأُمِّيِّ الَّذِي يَكُونُ فِي آخِرِ الزَّمَانِ

He said, ‘Because you said the *Ummy* Prophet Ahmad[saww] should be ruined’. He said, ‘And what is your knowledge with that?’ He said, ‘Have you not read the fourth part of the Revelation to the Messiah[as] that he[as] said to the children of Israel! How ignorant you are, perfuming with the perfume in order to be good with it in the world with its people and your people, and your insides with me[saww] is the carcass of the deceased. O clan of Israel! Believe in the Rasool[saww], the Prophet[saww], the Ummy who will happen to be at the end of the times.

صَاحِبِ الْوَجْهِ الْأَقْمَرِ وَ الْجَمَلِ الْأَحْمَرِ الْمُشْرَبِ بِالنُّورِ ذِي الْجَنَابِ الْحَسَنِ وَ الثِّيَابِ الْخَشِنِ سَيِّدِ الْمَاضِينَ عِنْدِي وَ أَكْرَمِ الْبَاقِينَ عَلَيَّ الْمُسْتَنِّ بِسُنَّتِي وَ الصَّابِرِ فِي ذَاتِ نَفْسِي وَ الْمُجَاهِدِ بِيَدِهِ الْمُشْرِكِينَ مِنْ أَجْلِي فَبَشِّرْ بِهِ بَنِي إِسْرَائِيلَ وَ مُرْ بَنِي إِسْرَائِيلَ أَنْ يُعَزِّرُوهُ وَ يَنْصُرُوهُ

He[saww] is the one with the face (more radiant than the) moon, and the red camel, saturated with the Light with the constant beauty, and the coarse clothes, chief of the past ones in my[as] presence, and the most honourable of the remaining ones, assisting upon me[as] with my[as] sunnah, and the patient with myself[as], and fighter by his[saww] hands against the Polytheists for my[as] reason, so give glad tidings to the children of Islam that they should reinforce him[as] and help him[as]’.

قَالَ عِيسَى قُدُّوسٌ مَنْ هَذَا الْعَبْدُ الصَّالِحُ الَّذِي قَدْ أَحَبَّهُ قَلْبِي وَ لَمْ تَرَهُ عَيْنِي قَالَ هُوَ مِنْكَ وَ أَنْتَ مِنْهُ وَ هُوَ صِهْرُكَ عَلَى أُمِّكَ قَلِيلُ الْأَوْلَادِ كَثِيرُ الْأَزْوَاجِ يَسْكُنُ مَكَّةَ مِنْ مَوْضِعِ أَسَاسِ وَطْءِ إِبْرَاهِيمَ ع نَسْلُهُ مِنْ مُبَارَكَةٍ وَ هِيَ ضَرَّةُ أُمِّكَ فِي الْجَنَّةِ لَهُ شَأْنٌ مِنَ الشَّأْنِ تَنَامُ عَيْنَاهُ وَ لَا يَنَامُ قَلْبُهُ يَأْكُلُ الْهَدِيَّةَ وَ لَا يَأْكُلُ الصَّدَقَةَ

Isa[as] said, ‘Who is this righteous servant whom my[as] heart loves and my eyes have not seen him[saww]?’ He[azwj] said, “He[saww] is from you[as] and you[as] are from him[saww], and he[saww] is your[as] in-law upon your mother, being of few children and a lot of wives. He[saww] will dwell in Makkah from the place of the foundation trodden by Ibrahim[saww]. His[saww] offspring is from the Blessed one, and she is the peak of your mothers in the Paradise, and for him[saww] is an occupation from the occupations. His[saww] eyes sleep and his[saww] heart does not sleep. He[saww] eats the gifts and does not eat the charities.

لَهُ حَوْضٌ مِنْ شَفِيرِ زَمْزَمَ إِلَى مَغْرِبِ الشَّمْسِ حَيْثُ يُعْرَفُ فِيهِ شَرَابَانِ مِنَ الرَّحِيقِ وَ التَّسْنِيمِ فِيهِ أَكَاوِيبُ عَدَدَ نُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَا يَظْمَأُ بَعْدَهُ أَبَداً وَ ذَلِكَ بِتَفْضِيلِي إِيَّاهُ عَلَى سَائِرِ الْمُرْسَلِينَ يُوَافِقُ قَوْلُهُ فِعْلَهُ وَ سَرِيرَتُهُ عَلَانِيَتَهُ

For him[saww] is a Fountain at the edge of Zamzam to the west of the sun where two drinking places are well known – of the sealed nectar and al Tasneem, wherein are cups of the number of start in the sky. One who drinks a drink from it will not be thirsty after it, ever, and that is what merits him[saww] over the rest of the Messengers. His[saww] words are in accordance with his[saww] deeds, and his secretive (acts) with his[saww] public (acts).

فَطُوبَاهُ وَ طُوبَى أُمَّتِهِ الَّذِينَ عَلَى مِلَّتِهِ يَحْيَوْنَ وَ عَلَى سُنَّتِهِ يَمُوتُونَ وَ مَعَ أَهْلِ بَيْتِهِ يَمِيلُونَ آمِنِينَ مُؤْمِنِينَ مُطْمَئِنِّينَ مُبَارَكِينَ يَكُونُ فِي زَمَنِ قَحْطٍ وَ جَدْبٍ فَيَدْعُونِي فَيُرْخِي السَّمَاءُ عَزَالِيَهَا حَتَّى يُرَى أَثَرُ بَرَكَاتِهَا فِي أَكْنَافِهَا وَ أُبَارِكُ فِيمَا يَصْنَعُ يَدُهُ فِيهِ

So beatitude to him[saww] and beatitude to his[saww] community, those who are upon his[saww] Religion, living and dying upon his[saww] Sunnah and with the People[asws] of his[saww] Household, inclining, safe, believing, content, Blessed, happening to be in the time of drought and sterility. He[saww] will supplicate to Me[azwj], and the sky would release its water until the impact of its Blessings would be seen in its treasures, and I[azwj] shall Bless in what he[saww] does with his[saww] hand regarding it".

قَالَ إِلَهِي سَمِّهِ قَالَ نَعَمْ هُوَ أَحْمَدُ وَ هُوَ مُحَمَّدٌ رَسُولِي إِلَى الْخَلْقِ كَافَّةً أَقْرَبُهُمْ مِنِّي مَنْزِلَةً وَ أَخَصُّهُمْ مِنِّي شَفَاعَةً لَا يَأْمُرُ إِلَّا بِمَا أُحِبُّ وَ لَا يَنْهَى إِلَّا عَمَّا أَكْرَهُ

He[as] said: 'My[as] God[azwj], Name him[saww]'. He[azwj] Said: "Yes, he[saww] is Ahmad[saww], and he[saww] is Muhammad[saww] My[azwj] Rasool[saww] to the people, all of them. He[azwj] is the closest of them from My[azwj] and their most special of them from Me[azwj] of Intercession. He[saww] will not instruct except with what I[azwj] Love, nor forbid except from what I[azwj] Dislike".

قَالَ لَهُ صَاحِبُهُ فَأَنَّى تَقْدِمُ بِنَا عَلَى مَنْ هَذِهِ صِفَتُهُ قَالَ نَشْهَدُ أَقْوَالَهُ وَ نَنْظُرُ آيَاتِهِ فَإِنْ يَكُنْ هُوَ هُوَ سَاعَدْنَاهُ بِالْمُسَالَمَةِ وَ نَكُفُّهُ بِأَمْوَالِنَا عَنْ أَهْلِ دِينِنَا مِنْ حَيْثُ لَا يَشْعُرُ بِنَا وَ إِنْ يَكُنْ كَذَّاباً كَفَيْنَاهُ بِكَذِبِهِ عَلَى اللَّهِ

His companion said to him, 'Then let us go ahead to the one of this description'. He said, 'We shall witness his[saww] words and look at his[saww] signs, so if he[saww] happens to be him[saww], we shall assist him[asws] with the peace and suffice him[saww] with our wealth from the people of our religion from where he[saww] is not aware with us, and if he[saww] happens to be a liar, his[saww] lies upon Allah[azwj] would suffice us'.

قَالَ لَهُ صَاحِبُهُ وَ لِمَ إِذَا رَأَيْتَ الْعَلَامَةَ لَا تَتَّبِعُهُ قَالَ أَ مَا رَأَيْتَ مَا فَعَلَ بِنَا هَؤُلَاءِ الْقَوْمُ كَرَّمُونَا وَ مَوَّلُونَا وَ نَصَبُوا لَنَا كَنَائِسَنَا وَ أَعْلَوْا فِيهَا ذِكْرَنَا فَكَيْفَ تَطِيبُ النَّفْسُ بِدِينٍ يَسْتَوِي فِيهِ الشَّرِيفُ وَ الْوَضِيعُ

His companion said to him, 'And why, when I see the signs, I should not follow him[saww]?' He said, 'But have you not considered what these people would do with us? They are honour us and befriending us and they are establishing churches for us, and they are raising our mention in these, so can the soul feel good with a religion wherein the noble and the base are equalised?'

فَلَمَّا قَدِمُوا الْمَدِينَةَ قَالَ مَنْ يَرَاهُمْ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص مَا رَأَيْنَا وَفْداً مِنْ وُفُودِ الْعَرَبِ كَانُوا أَجْمَلَ مِنْ هَؤُلَاءِ لَهُمْ شُعُورٌ وَ عَلَيْهِمْ ثِيَابُ الْخِبَرِ وَ كَانَ رَسُولُ اللَّهِ ص مُتَنَاءٍ عَنِ الْمَسْجِدِ فَحَضَرَتْ صَلَاتُهُمْ فَقَامُوا يُصَلُّونَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص تِلْقَاءَ الْمَشْرِقِ فَهَمَّ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص بِمَنْعِهِمْ

When they arrived at Al-Medina, the one from the companions of Rasool-Allah[saww] who saw them, said, 'We have not seen any delegation from the delegations of the Arabs who were more grand that these. There are ranks for them and upon them are clothes of monks'. And Rasool-Allah[saww] was lenient about the Masjid, and their prayer time came, so they stood up to pray in the Masjid of Rasool-Allah[saww] facing the east. The companions of Rasool-Allah[saww] thought of preventing them.

فَأَقْبَلَ رَسُولُ اللَّهِ ص فَقَالَ دَعُوهُمْ فَلَمَّا قَضَوْا صَلَاتَهُمْ جَلَسُوا إِلَيْهِ وَ نَاظَرُوهُ فَقَالُوا يَا أَبَا الْقَاسِمِ حَاجِّنَا فِي عِيسَى فَقَالَ عَبْدُ اللَّهِ وَ رَسُولُهُ وَ كَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَ رُوحٌ مِنْهُ فَقَالَ أَحَدُهُمْ بَلْ هُوَ وَلَدُهُ وَ ثَانِي اثْنَيْنِ وَ قَالَ آخَرُ بَلْ ثَالِثُ ثَلَاثَةٍ أَبٍ وَ ابْنٍ وَ رُوحِ قُدْسٍ وَ قَدْ سَمِعْنَا فِي قُرْآنٍ نَزَلَ عَلَيْكَ يَقُولُ فَعَلْنَا وَ جَعَلْنَا وَ خَلَقْنَا وَ لَوْ كَانَ وَاحِداً لَقَالَ خَلَقْتُ وَ جَعَلْتُ وَ فَعَلْتُ

Rasool-Allah[saww] came and said: 'Leave them!' When they had accomplished their prayers, they sat to him[saww] and debated him[saww]. They said, 'O Abu Al-Qasim[saww]! Argue with us regarding Isa[as]'. He[saww] said: 'He[as] is a servant of Allah[azwj] and His[azwj] Word He[azwj] Cast to Maryam[as], and is a Spirit from Him[azwj]'. One of them said, 'But he[as] is His[azwj] son and a second of the two'. And another said, 'But, he[as] is a third of the three – father and so and Holy Spirit; and we have heard in the Quran Revealed unto you[saww] Him[azwj] Saying: "We did', and We made", and if He[azwj] was One, He[azwj] would have Said: "I[azwj] Created", and "I[azwj] Made", and "I[azwj] Did it"'.

فَتَغَشَّى النَّبِيَّ ص الْوَحْيُ وَ نَزَلَ عَلَى صَدْرِهِ سُورَةُ آلِ عِمْرَانَ إِلَى قَوْلِهِ رَأْسِ السِّتِّينَ مِنْهَا فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكاذِبِينَ الْآيَةَ

The Revelation overwhelmed the Prophet[saww] and Surah Aal-e-Imran was Revealed on his[saww] chest up to His[azwj] Words of sixty (Verses) from it: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]*** – the Verse.

فَقَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ ص الْقِصَّةَ وَ تَلَا عَلَيْهِمُ الْقُرْآنَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ قَدْ وَ اللَّهِ أَتَاكُمْ بِالْفَصْلِ مِنْ خَبَرِ صَاحِبِكُمْ وَ قَالَ لَهُمْ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ قَدْ أَمَرَنِي بِمُبَاهَلَتِكُمْ فَقَالُوا إِذَا كَانَ غَداً بَاهَلْنَاكَ فَقَالَ الْقَوْمُ بَعْضُهُمْ لِبَعْضٍ حَتَّى نَنْظُرَ بِمَنْ يُبَاهِلُنَا غَداً بِكَثْرَةِ أَتْبَاعِهِ مِنْ أَوْبَاشِ النَّاسِ أَمْ بِأَهْلِهِ مِنْ أَهْلِ الصَّفْوَةِ وَ الطَّهَارَةِ فَإِنَّهُمْ وَشِيجُ الْأَنْبِيَاءِ وَ مَوْضِعُ بَهْلِهِمْ

Rasool-Allah[saww] related the story to them and recited the Quran to them. They said to each other, 'By Allah[azwj] he[saww] has come to you all with the decisiveness from the news of your Master (Isa[as])'. And Rasool-Allah[saww] said to them: 'Allah[azwj] has Commanded me[saww] with imprecating you all'. They said, 'Then we shall imprecate you[saww] tomorrow'.

The people said to each other, '(Wait) until we look at who he[saww] imprecates us with tomorrow, with the large numbers of his[saww] followers from the generality or the people of with his[saww] family from the elite people and the clean, for they are the close ones of the Prophets[as] and the place of their[as] imprecations'.

فَلَمَّا كَانَ مِنْ غَدٍ غَدَا رَسُولُ اللَّهِ ص بِيَمِينِهِ عَلِيٌّ وَ بِيَسَارِهِ الْحَسَنُ وَ الْحُسَيْنُ وَ مِنْ وَرَائِهِمْ فَاطِمَةُ ع عَلَيْهِمُ الْحُلَلُ النَّجْرَانِيَّةُ وَ عَلَى كَتِفِ رَسُولِ اللَّهِ ص كِسَاءٌ قَطَوَانِيٌّ رَقِيقٌ خَشِنٌ لَيْسَ بِكَثِيفٍ وَ لَا لَيِّنٍ فَأَمَرَ بِشَجَرَتَيْنِ فَكَسَحَ مَا بَيْنَهُمَا وَ نَشَرَ الْكِسَاءَ عَلَيْهِمَا وَ أَدْخَلَهُمْ تَحْتَ الْكِسَاءِ وَ أَدْخَلَ مَنْكِبَهُ الْأَيْسَرَ مَعَهُمْ تَحْتَ الْكِسَاءِ مُعْتَمِداً عَلَى قَوْسِهِ النَّبْعِ وَ رَفَعَ يَدَهُ الْيُمْنَى إِلَى السَّمَاءِ لِلْمُبَاهَلَةِ

When it was the next morning, Rasool-Allah[saww], Ali[asws] was on his[saww] right and Al-Hassan[asws] and Al-Husayn[asws] on his[saww] left, and (Syeda) Fatima[asws] behind them[asws]; upon them were garments of the Najranites, and upon the shoulder of Rasool-Allah[saww] was a Qatwany cloak, thin, coarse, not with heaviness nor softness. He[saww] ordered two trees and swept what is between the two and place the cloak upon them and entered them[asws]

beneath the cloak and he[saww] included his[saww] own right shoulder with them[asws] beneath the cloak, leaning upon his[saww] bow and raised his[saww] right hand towards the sky for the imprecation.

وَ أَشْرَفَ النَّاسُ يَنْظُرُونَ وَ اصْفَرَّ لَوْنُ السَّيِّدِ وَ الْعَاقِبِ وَ زُلْزِلَا حَتَّى كَادَ أَنْ يَطِيشَ عُقُولُهُمَا فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أَ نُبَاهِلُهُ قَالَ أَ وَ مَا عَلِمْتَ أَنَّهُ مَا بَاهَلَ قَوْمٌ قَطُّ نَبِيّاً فَنَشَأَ صَغِيرُهُمْ وَ بَقِيَ كَبِيرُهُمْ وَ لَكِنْ أَرِهِ أَنَّكَ غَيْرُ مُكْتَرِثٍ وَ أَعْطِهِ مِنَ الْمَالِ وَ السِّلَاحِ مَا أَرَادَ فَإِنَّ الرَّجُلَ مُحَارِبٌ وَ قُلْ لَهُ أَ هَؤُلَاءِ تُبَاهِلُنَا لِقَلَّا يَرَى أَنَّهُ قَدْ تَقَدَّمَتْ مَعْرِفَتُنَا بِفَضْلِهِ وَ فَضْلِ أَهْلِ بَيْتِهِ

And the people were overlooking, and the colour of Al-Seyyid and Al-Aaqib paled and they both trembled until their intellects were almost reckless. One of them said to his companion, ‘Shall we imprecate him[saww]?’ He said, ‘Or do you not know that no people have imprecate a Prophet[as] at all and that their young ones have grown and their elders have remain? But, show him[saww] that you are indifference, and give him[saww] from the wealth and the weapons whatever he[saww] wants, for he[saww] is a fighting man, and say to him[saww], ‘Are you[saww] going to imprecate us with them[asws]?’ Perhaps he[saww] will see that you have proceeded our recognition of his[saww] merits and merits of the People[asws] of his[saww] Household’.

فَلَمَّا رَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ لِلْمُبَاهَلَةِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ أَيُّ رَهْبَانِيَّةٍ دَارِكِ الرَّجُلَ فَإِنَّهُ إِنْ فَاهَ بِبُهْلَةٍ لَمْ نَرْجِعْ إِلَى أَهْلٍ وَ لَا مَالٍ فَقَالا يَا أَبَا الْقَاسِمِ أَ هَؤُلَاءِ تُبَاهِلُنَا قَالَ نَعَمْ هَؤُلَاءِ أَوْجَهُ مَنْ عَلَى وَجْهِ الْأَرْضِ بَعْدِي إِلَى اللَّهِ وِجْهَةً وَ أَقْرَبُهُمْ إِلَيْهِ وَسِيلَةً

When the Prophet[saww] raised his[saww] hand towards the sky for the imprecation, one of them said to his companion, ‘Whichever monk meets the man[saww], he would die with imprecation. We will not return to any family nor any wealth. He said, ‘O Abu Al-Qasim[saww]! Are you[saww] going to imprecate us with them[asws]?’ He[saww] said: ‘They[asws] are the most honourable. Who upon the surface of the earth after me[saww] is more honourable and closest to Him[azwj] as intermediaries?’

قَالَ فَبَصْبَصَا يَعْنِي ارْتَعَدَا وَ كَرَّا وَ قَالا لَهُ يَا أَبَا الْقَاسِمِ نُعْطِيكَ أَلْفَ سَيْفٍ وَ أَلْفَ دِرْعٍ وَ أَلْفَ حَجَفَةٍ وَ أَلْفَ دِينَارٍ كُلَّ عَامٍ عَلَى أَنَّ الدِّرْعَ وَ السَّيْفَ وَ الْحَجَفَ عِنْدَكَ إِعَارَةٌ حَتَّى نَأْتِيَ مَنْ وَرَاءَنَا مِنْ قَوْمِنَا فَنُعْلِمَهُمْ بِالَّذِي رَأَيْنَا وَ شَاهَدْنَا فَيَكُونَ الْأَمْرُ عَلَى مَلَإٍ مِنْهُمْ فَإِمَّا الْإِسْلَامُ وَ إِمَّا الْجِزْيَةُ وَ إِمَّا الْمُقَاطَعَةُ فِي كُلِّ عَامٍ

He (the narrator) said, ‘They whispered, meaning hesitated, and came forwards and said to him[saww], ‘O Abu Al-Qasim[saww]! We shall give you[saww] a thousand swords, and a thousand armours, and a thousand leather skins, and a thousand Dinars every year upon (a stipulation) that the armours and the swords and the skins would be with you[saww] as a loan until they comes, the ones behind us from our people, and we let them know with that which we have seen and witnessed, so the matter with become upon their assemblies, and either it would be the tribute, or the cuts (piece of land) during every year’.

فَقَالَ النَّبِيُّ ص قَدْ قَبِلْتُ مِنْكُمَا أَمَا وَ الَّذِي بَعَثَنِي بِالْكَرَامَةِ لَوْ بَاهَلْتُمُونِي بِمَنْ تَحْتَ الْكِسَاءِ لَأَضْرَمَ اللَّهُ عَلَيْكُمُ الْوَادِيَ نَاراً تَأَجَّجُ ثُمَّ سَاقَهَا إِلَى مَنْ وَرَاءَكُمْ فِي أَسْرَعَ مِنْ طَرْفِ الْعَيْنِ فَحَرَّقَتْهُمْ تَأَجُّجاً

The Prophet[saww] said: ‘I[saww] have accepted from you both. But, by the One[azwj] Who Sent me[saww] with the honour, had you imprecated me[saww] with the ones[asws] beneath the cloak,

Allah[azwj] would have Caused the valley to rain fire upon you all, inflaming, then Sending it to the ones behind you in quicker than the blink of an eye and incinerate them with flames'.

فَهَبَطَ عَلَيْهِ جَبْرَئِيلُ الرُّوحُ الْأَمِينُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ وَ عِزَّتِي وَ جَلَالِي لَوْ بَاهَلْتَ بِمَنْ تَحْتَ الْكِسَاءِ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ لَتَسَاقَطَتْ عَلَيْهِمُ السَّمَاءُ كِسَفاً مُتَهَافِتَةً وَ لَتَقَطَّعَتِ الْأَرَضُونَ زُبُراً سَائِحَةً فَلَمْ يَسْتَقِرَّ عَلَيْهَا بَعْدَ ذَلِكَ

Jibraeel[as] the Trustworthy Spirits descended unto him[saww] and said: 'O Muhammad[saww]! Allah[azwj] Conveys the Greetings to you[saww] and is Saying to you[saww]: "By My[azwj] Mighty and My[azwj] Majesty! If you[saww] had imprecated with the ones[asws] beneath the cloak (against) the people of the sky and people of the earth, the sky would have fallen upon them in pieces crushing them, and the earth would have been cut into pieces and no one could have dwelled upon it after that!"

فَرَفَعَ النَّبِيُّ ص يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ ثُمَّ قَالَ عَلَى مَنْ ظَلَمَكُمْ حَقَّكُمْ وَ بَخَسَنِيَ الْأَجْرَ الَّذِي افْتَرَضَهُ اللَّهُ عَلَيْهِمْ فِيكُمْ بُهْلَةُ اللَّهِ تَتَابَعُ إِلَى يَوْمِ الْقِيَامَةِ.

The Prophet[saww] raised his[saww] hand until the whiteness of his[saww] armpits was seen, then he[saww] said: 'One who in unjust to you[asws] of your[asws] rights and reduces the recompense to me[saww] which Allah[azwj] has Obligated regarding you[asws], the Curse of Allah[azwj] will follow (him) up to the Day of Qiyamah''.[193]

[193] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 32 H 20

باب 33 غزوة عمرو بن معديكرب

CHAPTER 33 – MILITARY EXPEDITION OF AMRO BIN MA'DEYKARB

1- شا، الإرشاد: لما عاد رسول الله ص من تبوك إلى المدينة قدم إليه عمرو بن معديكرب فَقَالَ لَهُ النَّبِيُّ ص أَسْلِمْ يَا عَمْرُو يُؤْمِنْكَ اللَّهُ مِنَ الْفَزَعِ الْأَكْبَرِ قَالَ يَا مُحَمَّدُ وَ مَا الْفَزَعُ الْأَكْبَرُ فَإِنِّي لَا أَفْزَعُ فَقَالَ يَا عَمْرُو إِنَّهُ لَيْسَ كَمَا تَظُنُّ وَ تَحْسَبُ إِنَّ النَّاسَ يُصَاحُ بِهِمْ صَيْحَةً وَاحِدَةً فَلَا يَبْقَى مَيِّتٌ إِلَّا نُشِرَ وَ لَا حَيٌّ إِلَّا مَاتَ إِلَّا مَا شَاءَ اللَّهُ

(The book) 'Al-Irshad' – 'When Rasool-Allah[saww] returned from Tabuk to Al-Medina, Amro Bin Ma'daykarb arrived to him[saww]. The Prophet[saww] said to him: 'Become a Muslim'. He said, 'And what is the greatest panic, and I don't panic?' He[saww] said: 'O Amro! It isn't as you are thinking it to be, and you reckon that the people, on scream would be screamed at them, so there is not remain any dead one except he would be Resurrected not any one living except he will die except what Allah[azwj] so Desires.

ثُمَّ يُصَاحُ بِهِمْ صَيْحَةً أُخْرَى فَيُنْشَرُ مَنْ مَاتَ وَ يَصُفُّونَ جَمِيعاً وَ تَنْشَقُّ السَّمَاءُ وَ تَهُدُّ الْأَرْضُ وَ تَخِرُّ الْجِبَالُ هَدّاً وَ تَرْمِي النَّارُ بِمِثْلِ الْجِبَالِ شَرَراً فَلَا يَبْقَى ذُو رُوحٍ إِلَّا انْخَلَعَ قَلْبُهُ وَ ذَكَرَ ذَنْبَهُ وَ شُغِلَ بِنَفْسِهِ إِلَّا مَنْ شَاءَ اللَّهُ فَأَيْنَ أَنْتَ يَا عَمْرُو مِنْ هَذَا

Then another scream would be screamed at them, and the ones who dies would be Resurrected and they, in their entirety will form rows, and the sky will be cleft asunder, and the earth will be demolished and the mountains will shake violently, and the flames like the mountains would be thrown out in sparks, so there will not remain anyone with a soil except his heart would be vacated, and he would remember his sins and his self would be pre-occupied with himself except the ones Allah[azwj] so Desires. So, where are you, O Amro, from this?'

قَالَ أَلَا إِنِّي أَسْمَعُ أَمْراً عَظِيماً فَآمَنَ بِاللَّهِ وَ رَسُولِهِ وَ آمَنَ مَعَهُ مِنْ قَوْمِهِ نَاسٌ وَ رَجَعُوا إِلَى قَوْمِهِمْ ثُمَّ إِنَّ عَمْرَو بْنَ مَعْدِيكَرِبَ نَظَرَ إِلَى أُبَيِّ بْنِ عَثْعَثٍ الْخَثْعَمِيِّ فَأَخَذَ بِرَقَبَتِهِ ثُمَّ جَاءَ بِهِ إِلَى النَّبِيِّ ص فَقَالَ أَعْدِنِي عَلَى هَذَا الْفَاجِرِ الَّذِي قَتَلَ وَالِدِي فَقَالَ رَسُولُ اللَّهِ ص أَهْدَرَ الْإِسْلَامُ مَا كَانَ فِي الْجَاهِلِيَّةِ

He said, 'Indeed, I have heard a mighty matter'. He believed in Allah[azwj] and His[azwj] Rasool[saww], and some persons from his people believed along with him, and they returned to their people. Then Amro Bin Ma'deykarb looked at Abay Bin As'as Al-Khas'amy, and seized him by his neck then came with him to the Prophet[saww] and said, 'Assist me against this immoral one who killed my parents'. Rasool-Allah[saww] said: 'Islam has nullified whatever happened during the pre-Islamic period'.

فانصرف عمرو مرتدا فأغار على قوم من بني الحارث بن كعب و مضى إلى قومه فاستدعى رسول الله ص علي بن أبي طالب ع و أمره على المهاجرين و أنفذه إلى بني زبيد و أرسل خالد بن الوليد في الأعراب و أمره أن يعمد لجعفي فإذا التقيا فأمير الناس أمير المؤمنين ع

Amro left as an apostate and attacked upon a group from the clan of Al-Haris Bin Ka'ab and went to his people. Rasool-Allah[saww] called Ali[asws] Bin Abu Talib[asws] and made him[asws] a commander upon the Emigrants and sent him[asws] to the clan of Ziyad, and sent Khalid Bin Al-

Waleed among the Bedouins and instructed him to deliberate to Al-Ju'fy, so when the two meet, then the commander of the people is Amir Al-Momineen[asws].

فسار أمير المؤمنين ع و استعمل على مقدمته خالد بن سعيد بن العاص و استعمل خالد على مقدمته أبا موسى الأشعري فأما جعفي فإنها لما سمعت بالجيش افترقت فرقتين فذهبت فرقة إلى اليمن و انضمت الفرقة الأخرى إلى بني زبيد فبلغ ذلك أمير المؤمنين ع فكتب إلى خالد بن الوليد أن قف حيث أدركك رسولي فلم يقف

Amir Al-Momineen[asws] travelled and utilised Khalid Bin Saeed Bin Al-Aas upon his[asws] frontmen, and Khalid utilised Abu Musa Al-Ashary upon his frontmen. As for Ju'fy, when he heard the army, they separated into two sects – one sect went to Al-Yemen and the other sect joined up to the clan of Ziyad. That reached Amir Al-Momineen[asws], so he[asws] wrote to Khalid Bin Al-Waleed: 'Stop when my[asws] messenger come to us'. But he did not stop.

فكتب إلى خالد بن سعيد بن العاص تعرض له حتى تحبسه فاعترض له خالد حتى حبسه و أدركه أمير المؤمنين ع فعنفه على خلافه ثم سار حتى لقي بني زبيد بواد يقال له كثير فلما رآه بنو زبيد قالوا لعمرو كيف أنت يا با ثور إذا لقيك هذا الغلام القرشي فأخذ منك الأتاوة قال سيعلم إن لقيني

He wrote to Khalid Bin Saeed Bin Al-Aas objecting to him until he withheld him. Khalid objected to him until he withheld him, and Amir Al-Momineen[asws] came up to him and was harsh to him upon his opposition. Then he[asws] travelled until he[asws] met the clan of Ziyad by a valley called Kaseer. When the clan of Ziyad saw him[asws], they said to Amro, 'How will you be, O Abu Sowr, when this Qureshi boy meets you, and he[asws] takes the royalty from you'. He said, 'It will soon be known if he[asws] meets me'.

قال و خرج عمرو فقال من يبارز فنهض إليه أمير المؤمنين ع و قام إليه خالد بن سعيد و قال له دعني يا أبا الحسن بأبي أنت و أمي أبارزه فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنْ كُنْتَ تَرَى أَنَّ لِي عَلَيْكَ طَاعَةً فَقِفْ مَكَانَكَ فوقف ثم برز إليه أمير المؤمنين ع فصاح به صيحة فانهزم عمرو و قتل أخاه و ابن أخيه و أخذت امرأته ركانة بنت سلامة و سبي منهم نسوان

He (the narrator) said, 'And Amro went out and said, 'Anyone for duel!' So, Amir Al-Momineen[asws] got up and Khalid Bin Saeed stood up to him and said to him[asws], 'Leave me O Abu Al Hassan[asws]! May my father and my mother be (sacrificed for) you[asws], I will duel him'. Amir Al-Momineen[asws] said to him: 'If you see that for me[asws] upon you there is obedience, pause in your place'. He paused. Then Amir Al-Momineen[asws] duelled to him and shouted a shout with him, and Amro was defeated; and he[asws] killed his brother, and son of his brother, and made captive his wife Rakanah Bint Salama, and women from them were made captives.

و انصرف أمير المؤمنين ع و خلف على بني زبيد خالد بن سعيد ليقبض صدقاتهم و يؤمن من عاد إليه من هرابهم مسلما فرجع عمرو بن معديكرب و استأذن علىخالد بن سعيد فأذن له فعاد إلى الإسلام فكلمه في امرأته و ولده فوهبهم له و قد كان عمرو لما وقف بباب خالد بن سعيد وجد جزورا قد نحرت فجمع قوائمها ثم ضربها بسيفه فقطعها جميعا و كان يسمى سيفه الصمصامة

And Amir Al-Momineen[asws] left and made Khalid Bin Saeed a caliph upon the clan of Ziyad in order to take their charities, and the ones who returned to him, from their fleeing ones, believed and became Muslims. Amro Bin Ma'deykarb returned and sought permission to see Khalid Bin Saeed. He permitted for him, and he returned to Al-Islam. He spoke to him regarding his wife and his son. He gifted them to him; and it had been so that when Amro

paused at the door of Khalid Bin Saeed found a camel to have been slaughtered. He gathered its legs then struck it with his sword and cut them all, and his sword was called Al-Samsaama.

فلما وهب خالد بن سعيد لعمرو امرأته و ولده وهب له عمرو الصمصامة و كان أمير المؤمنين ع قد اصطفى من السبي جارية فبعث خالد بن الوليد بريدة الأسلمي إلى النبي ص و قال له تقدم الجيش إليه فأعلمه بما فعل علي من اصطفائه الجارية من الخمس لنفسه و قع فيه

When Khalid Bin Saeed gifted to Amro his wife and his children, Amro gifted Al-Samsaama to him; and Amir Al-Momineen[asws] has chosen a girl from the captives. Khalid Bin Al-Waleed sent Bureyda Al-Aslami to the Prophet[saww] and said to him, 'Send the army ahead to him[saww] and inform him[asws] with what Ali[asws] has done from his[asws] choosing the girl from the 'Khums' for himself[asws] and fell into it.

فسار بريدة حتى انتهى إلى باب رسول الله ص فلقيه عمر بن الخطاب فسأله عن حال غزوتهم و عن الذي أقدمه فأخبره أنه إنما جاء ليقع في علي ع و ذكر له اصطفاءه الجارية من الخمس لنفسه فقال له عمر امض لما جئت له فإنه سيغضب لابنته مما صنع علي ع

Bureyda travelled until he ended up to the door of Rasool-Allah[saww]. Umar Bin Al-Khattab met him and asked him about the situation of their booty, and about that which he has brought forwards and about that which had been delayed.

He informed him that rather he had come regarding Ali[asws], and mentioned to him his[asws] choosing the girl from the 'khums' for himself[asws]. Umar said to him, 'Go for what you have come to, for he[saww] will be angered for his[saww] daughter[asws] from what Ali[asws] has done'.

فدخل بريدة على النبي ص و معه كتاب من خالد بما أرسل به بريدة فجعل يقرؤه و وجه رسول الله ص يتغير فقال بريدة يا رسول الله إنك إن رخصت للناس في مثل هذا ذهبت فيئهم فَقَالَ النَّبِيُّ ص وَيْحَكَ يَا بُرَيْدَةُ أَحْدَثْتَ نِفَاقاً إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَحِلُّ لَهُ مِنَ الْفَيْءِ مَا يَحِلُّ لِي إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَيْرُ النَّاسِ لَكَ وَ لِقَوْمِكَ وَ خَيْرُ مَنْ أُخَلِّفُ بَعْدِي لِكَافَّةِ أُمَّتِي يَا بُرَيْدَةُ احْذَرْ أَنْ تُبْغِضَ عَلِيّاً فَيُبْغِضَكَ اللَّهُ

Bureyda entered to see the Prophet[saww] and there was a letter with him from Khalid with what he Bureyda had been sent with. He went on to read it and the face of Rasool-Allah[saww] changed. Bureyda said, 'O Rasool-Allah[saww]! If you[saww] were to allow to the people regarding the likes of this, their booty would be gone'. The Prophet[saww] said: 'Woe be unto you, O Bureyda! You have brought about hypocrisy! Surely, Ali[asws] Bin Abu Talib[asws], it is Permissible for him[asws] from the 'Fey' (war booty) what is Permissible for me[saww]. Ali[asws] Bin Abu Talib[asws] is best of the people for you and for your people and best of the ones I[saww] leave behind after me[saww] for the whole of my[saww] community. O Bureyda! Beware of hating Ali[asws], for Allah[azwj] will Hate you'.

قال بريدة فتمنيت أن الأرض انشقت لي فسخت فيها و قلت أعوذ بالله من سخط الله و سخط رسول الله يا رسول الله استغفر لي فلن أبغضن عليا أبدا و لا أقول فيه إلا خيرا فاستغفر له النبي ص.

Bureyda said, 'I wished the ground would split up for me and I submerge into it', and I said, 'I seek Refuge with Allah[azwj] from the Wrath of Allah[azwj] and anger of Rasool-Allah[saww]. O

Rasool-Allah[saww]! Seek Forgiveness for me[saww] so I will never hate Ali[asws], ever, nor will I say regarding him[asws] except good'. The Prophet[saww] sought Forgiveness for him''.[194]

2- في الديوان المنسوب إلى أمير المؤمنين ع و شرحه أن عمرو بن معديكرب خاطب عليا

الآن حين تقلصت منك الكلى ... إذ حر نارك في الوقيعة يسطع

و الخيل لاحقة الأياطل شرب ... قب البطون ثنيها و الأقرع

يحملن فرسانا كراما في الوغى ... لا ينكلون إذا الرجال تكمكم

إني امرؤ أحمي حمايَ بعزة ... و إذا تكون شديدة لا أجزع

و أنا المظفر في المواطن كلها ... و أنا شهاب في الحوادث يلمع

من يلقني يلقى المنية و الردى ... و حياض موت ليس عنه مذيع

فاحذر مصاولتي و جانب موقفي ... إني لدى الهيجا أضر و أنفع

In the register attributed to Amir Al-Momineen[asws] and its explanation – Amro Bin Ma'deykarb addressed Ali[asws] (with a poem).

فَأَجَابَهُ ع

يَا عَمْرُو قَدْ حَمِيَ الْوَطِيسُ وَ أُضْرِمَتْ ... نَارٌ عَلَيْكَ وَ هَاجَ أَمْرٌ مُفْظِعٌ

وَ تَسَاقَتِ الْأَبْطَالُ كَأْسَ مَنِيَّةٍ ... فِيهَا ذَرَارِيحُ وَ سَمٌّ مُنْقَعٌ

فَإِلَيْكَ عَنِّي لَا يَنَالُكَ مَخْلَبِي ... فَتَكُونَ كَالْأَمْسِ الَّذِي لَا يَرْجِعُ

إِنِّي امْرُؤٌ أَحْمِي حِمَايَ بِعِزَّةٍ ... وَ اللَّهُ يَخْفِضُ مَنْ يَشَاءُ وَ يَرْفَعُ

إِنِّي إِلَى قَصْدِ الْهُدَى وَ سَبِيلِهِ ... وَ إِلَى شَرَائِعِ دِينِهِ أَتَسَرَّعُ

وَ رَضِيتُ بِالْقُرْآنِ وَحْياً مُنْزَلًا ... وَ بِرَبِّنَا رَبّاً يَضُرُّ وَ يَنْفَعُ

فِينَا رَسُولُ اللَّهِ أُيِّدَ بِالْهُدَى ... فَلِوَاؤُهُ حَتَّى الْقِيَامَةِ يَلْمَعُ

He[asws] answered him (with a poem): '*The protagonist has been heated and set on fire against you and a terrible matters has arrived, and the heroes have invalidated a full cup where are offspring and soaked in poison. So, to you, from me[asws] is a paw not getting to you except you will become like the yesterday which does not return. I[asws] am person who protects my[asws] father-in-law[saww] with honour. And Allah[azwj] will Debase and Raises the one He[azwj] so Desires to. I[asws] aim to the Guidance and His[azwj] Way and to the Laws of His[azwj] Religion quickly. And I[asws] am pleased with Quran as a Revelation Send down, and with our Lord[azwj] as a Lord[azwj] Who Harms and Benefits. Among us is Rasool-Allah[saww], assisting with the guidance, so his[saww] flag will shine up to the Day of Qiyamah*''.[195]

[194] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 33 H 1
[195] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 33 H 2

باب 34 بعث أمير المؤمنين ع إلى اليمن

CHAPTER 34 – SENDING OF AMIR AL-MOMINEEN[asws] TO YEMEN

1- عم، إعلام الورى بَعَثَ رَسُولُ اللَّهِ ص عَلِيّاً ع إِلَى الْيَمَنِ لِيَدْعُوَهُمْ إِلَى الْإِسْلَامِ وَ قِيلَ لِيُخَمِّسَ رِكَازَهُمْ وَ يُعَلِّمَهُمُ الْأَحْكَامَ وَ يُبَيِّنَ لَهُمُ الْحَلَالَ وَ الْحَرَامَ وَ إِلَى أَهْلِ نَجْرَانَ لِيَجْمَعَ صَدَقَاتِهِمْ وَ يُقَدِّمَ عَلَيْهِ بِجِزْيَتِهِمْ.

(The book) 'Alaam Al-Wara' – Rasool-Allah[saww] sent Ali[asws] to Yemen in order to invite them to Islam, and it is said in order to 'Khums' their minerals and teach them the rulings and explain to them the Permissible(s) and the Prohibitions to the people of Najran, in order to gather their charities and to send to him[saww] their tribute.

وَ رَوَى الْحَاكِمُ أَبُو عَبْدِ اللَّهِ الْحَافِظُ بِإِسْنَادِهِ رَفَعَهُ إِلَى عَمْرِو بْنِ شَاسٍ الْأَسْلَمِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي جُمْلَةٍ فَجَفَانِي عَلِيٌّ ع بَعْضَ الْجَفَاءِ فَوَجَدْتُ عَلَيْهِ فِي نَفْسِي فَلَمَّا قَدِمْتُ الْمَدِينَةَ اشْتَكَيْتُهُ عِنْدَ مَنْ لَقِيتُهُ

And it is reported by Al-Hakim Abu Abdullah Al-Hafiz by his chain raising it to Amro Bin Shas Al-Aslamy who said, 'I was with Ali[asws] Bin Abu Talib[asws] in his[asws] cavalry. Ali[asws] was harsh with me with some harshness, and I found (discontent) against him[asws] within myself. When I arrived at Al-Medina, I complained in the presence of the ones I met.

فَأَقْبَلْتُ يَوْماً وَ رَسُولُ اللَّهِ ص جَالِسٌ فِي الْمَسْجِدِ فَنَظَرَ إِلَيَّ حَتَّى جَلَسْتُ إِلَيْهِ فَقَالَ يَا عَمْرَو بْنَ شَاسٍ لَقَدْ آذَيْتَنِي فَقُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ أَعُوذُ بِاللَّهِ وَ الْإِسْلَامِ أَنْ أُوذِيَ رَسُولَ اللَّهِ فَقَالَ مَنْ آذَى عَلِيّاً فَقَدْ آذَانِي

One day I came and Rasool-Allah[saww] was seated in the Masjid. He[saww] looked at me until I was seated to him[saww]. He[saww] said: 'O Amro Bin Shas! You have hurt me[saww]'. I said, '***We are for Allah and we are returning to Him [2:156]***. I seek Refuge with Allah[azwj] and Al-Islam if I were to hurt you[saww], O Rasool-Allah[saww]!' He[saww] said: 'One who hurts Ali[asws] so he has hurt me[saww]'.

وَ قَدْ كَانَ بَعَثَ قَبْلَهُ رَسُولُ اللَّهِ ص خَالِدَ بْنَ الْوَلِيدِ إِلَى أَهْلِ الْيَمَنِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُجِيبُوهُ قَالَ الْبَرَاءُ فَكُنْتُ مَعَ عَلِيٍّ ع فَلَمَّا دَنَوْنَا مِنَ الْقَوْمِ خَرَجُوا إِلَيْنَا فَصَلَّى بِنَا عَلِيٌّ ع ثُمَّ صَفَّنَا صَفّاً وَاحِداً ثُمَّ تَقَدَّمَ بَيْنَ أَيْدِينَا فَقَرَأَ عَلَيْهِمْ كِتَابَ رَسُولِ اللَّهِ ص فَأَسْلَمَتْ هَمْدَانُ كُلُّهَا فَكَتَبَ عَلِيٌّ ع إِلَى رَسُولِ اللَّهِ ص فَلَمَّا قَرَأَ الْكِتَابَ خَرَّ سَاجِداً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ ع السَّلَامُ عَلَى هَمْدَانَ السَّلَامُ عَلَى هَمْدَانَ.

And before that Rasool-Allah[saww] had sent Khalid Bin Al-Waleed to the people of Yemen calling them to Al-Islam, but they did not respond to him. Al-Bara'a said, 'I was with Ali[asws], when we were beside the people, they came to us, and Ali[asws] prayed Salat (leading) us, then he[asws] rowed us into one row, then went ahead in front of us. He[asws] recited to them the letter of Rasool-Allah[saww], so the whole of Hamdan became Muslims. Ali[asws] wrote to Rasool-Allah[saww]. When he[saww] read the letter, he[saww] fell down in Sajdah, then raised his[saww] head and he[saww] said: 'The greetings be upon Hamdan! The greetings be upon Hamdan!'

وَ رَوَى الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ عَلِيٍّ ع قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ قُلْتُ يَا رَسُولَ اللَّهِ تَبْعَثُنِي وَ أَنَا شَابٌّ أَقْضِي بَيْنَهُمْ وَ لَا أَدْرِي مَا الْقَضَاءُ قَالَ فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَ قَالَ اللَّهُمَّ اهْدِ قَلْبَهُ وَ ثَبِّتْ

And it is reported by Al Amsh, from Amro Bin Murrah, from Abu Al Bakhtari,

‘From Ali[asws] having said: ‘Rasool-Allah[saww] sent me[asws] to Al-Yemen. I[asws] said, ‘O Rasool-Allah[saww]! You[saww] are sending me[asws], and I[asws] am a youth, to judge between them and I[asws] don’t know what the judgment is’. He[saww] struck his[saww] hand in my[asws] chest and said: ‘O Allah[azwj]! Guide his[asws] heart and affirm (it)’’.[196]

2- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ أَهْدَى أَمِيرُ الْمُؤْمِنِينَ إِلَى رَسُولِ اللَّهِ ص أَرْبَعَةَ أَفْرَاسٍ مِنَ الْيَمَنِ فَقَالَ سَمِّهَا لِي فَقَالَ هِيَ أَلْوَانٌ مُخْتَلِفَةٌ فَقَالَ فَفِيهَا وَضَحٌ قَالَ نَعَمْ فِيهَا أَشْقَرُ بِهِ وَضَحٌ قَالَ فَأَمْسِكْهُ عَلَيَّ

Al-Kafi – The number, from Sahl and Ahmad Bin Muhammad altogether from Bakr Bin Salih, from Suleyman Al Ja’fary,

‘From Abu Al-Hassan[asws], he (the narrator) said, ‘I heard him[asws] saying: ‘Amir Al-Momineen[asws] gifted to Rasool-Allah[saww], four horses from Al-Yemen. He[saww] said: ‘Name them for me’. He[asws] said: ‘They are a different variety’. He[saww] said: ‘Is there a spotted one among them?’ He[asws] said: ‘A blonde one having spots with it’. He[saww] said: ‘Withhold it for me[saww]’.

قَالَ وَ فِيهَا كُمَيْتَانِ أَوْضَحَانِ فَقَالَ أَعْطِهِمَا ابْنَيْكَ قَالَ وَ الرَّابِعُ أَدْهَمُ بَهِيمٌ قَالَ بِعْهُ وَ اسْتَخْلِفْ بِهِ نَفَقَةً لِعِيَالِكَ إِنَّمَا يُمْنُ الْخَيْلِ فِي ذَوَاتِ الْأَوْضَاحِ.

He[asws] said: ‘And among them are two yellow ones with spots’. He[saww] give them to your[asws] two sons[asws]’. He[asws] said: ‘And the fourth one is a plain one with no spots with it’. He[saww] said: ‘Sell it, and replace by it the expenditure for your[asws] dependants. But rather the good fortune of the horse is in one of the spots’’.[197]

3- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ وَ قَالَ لِي يَا عَلِيُّ لَا تُقَاتِلَنَّ أَحَداً حَتَّى تَدْعُوَهُ وَ ايْمُ اللَّهِ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ غَرَبَتْ وَ لَكَ وَلَاؤُهُ يَا عَلِيُّ.

Al Kafi – Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah[asws] having said: ‘Amir Al-Momineen[asws] said: ‘Rasool-Allah[saww] sent me[asws] to Al-Yemen and said to me[asws]: ‘O Ali[asws]! Do not fight anyone until you[asws] invite him (to Islam), and I[saww] swear by Allah[azwj], if Allah[azwj] were to Guide you[asws] one man upon your[asws] hands, it would be better for you[asws] than (all) what the sun emerges upon and sets, and for you[asws] would be his friendship, O Ali[asws]!’’[198]

4- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ الرَّزَّاقِ بْنِ سُلَيْمَانَ عَنِ الْفَضْلِ بْنِ الْفَضْلِ الْأَشْعَرِيِ عَنِ الرِّضَا عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص بَعَثَ عَلِيّاً ع إِلَى الْيَمَنِ فَقَالَ لَهُ وَ هُوَ يُوصِيهِ يَا عَلِيُّ أُوصِيكَ بِالدُّعَاءِ فَإِنَّ مَعَهُ الْإِجَابَةَ وَ بِالشُّكْرِ فَإِنَّ مَعَهُ الْمَزِيدَ وَ إِيَّاكَ عَنْ أَنْ تَخْفِرَ عَهْداً وَ تُعِينَ عَلَيْهِ وَ أَنْهَاكَ عَنِ الْمَكْرِ فَإِنَّهُ لا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ وَ أَنْهَاكَ عَنِ الْبَغْيِ فَإِنَّهُ مَنْ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ.

[196] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 34 H 1
[197] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 34 H 2
[198] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 34 H 3

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘A group, from Abu Al Mufazzal, from Abdul Razzaq Bin Suleyman, from Al Fazl Bin Al Fazl Al Ash’ary,

‘From Al-Reza[asws], from his[asws] forefathers[asws]: ‘Rasool-Allah[saww] sent Ali[asws] to Al-Yemen and said to him[asws] and he[saww] was advising him[asws]: ‘O Ali[asws]! I[saww] advise you[asws] with the supplication, for with it is the Answer, and with the thanking with it is the increase; and beware from breaking pacts and assisting upon it, and forbid from the plotting for ***the evil plot does not affect any except its perpetrators. [35:43]***, and forbid from the punishing, for surely the on ***is punished upon it, Allah will Help him. [22:60]***’’.[199]

5- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنِ ابْنِ مُوسَى عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ عَمْرِو بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنِ الْبَاقِرِ ع قَالَ: بَعَثَ النَّبِيُّ ص عَلِيّاً إِلَى الْيَمَنِ فَانْفَلَتَ فَرَسٌ لِرَجُلٍ مِنْ أَهْلِ الْيَمَنِ فَنَفَحَ رَجُلًا فَقَتَلَهُ فَأَخَذَهُ أَوْلِيَاؤُهُ وَ رَفَعُوا إِلَى عَلِيٍّ ع فَأَقَامَ صَاحِبُ الْفَرَسِ الْبَيِّنَةَ أَنَّ الْفَرَسَ انْفَلَتَ مِنْ دَارِهِ فَنَفَحَ الرَّجُلُ بِرِجْلِهِ فَأَبْطَلَ عَلِيٌّ ع دَمَ الرَّجُلِ

(The book) ’Qasas Al Anbiya’ of Al Sadouq – ‘From Ibn Musa, from Al Asady, from Al Nakhaie, from Ibrahim Bin Al Hakam, from Amro bin Jubeyr,

‘From his father, from Al-Baqir[asws] having said: ‘The Prophet[saww] sent Ali[asws] to Al-Yemen, and a horse of a man from the people of Al-Yemen bolted. It killed a man and killed him, and his friends seized it and raised (the matter) to Ali[asws]. The owner of the horse established the proof that the horse had bolted from his house and kicked the man with its legs. Ali[asws] invalidated the blood (wergild) of the man.

فَجَاءَ أَوْلِيَاءُ الْمَقْتُولِ مِنَ الْيَمَنِ إِلَى النَّبِيِّ ص يَشْكُونَ عَلِيّاً فِيمَا حَكَمَ عَلَيْهِمْ فَقَالُوا إِنَّ عَلِيّاً ظَلَمَنَا وَ أَبْطَلَ دَمَ صَاحِبِنَا

The guardians of the killed one came from Al-Yemen to the Prophet[saww] complaining of Ali[asws] regarding what he[asws] had judged against them. They said, ‘Ali[asws] has been unjust to us and invalidated the blood (wergild) of our companion’.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ عَلِيّاً لَيْسَ بِظَلَّامٍ وَ لَمْ يُخْلَقْ عَلِيٌّ لِلظُّلْمِ وَ إِنَّ الْوَلَايَةَ مِنْ بَعْدِي لِعَلِيٍّ وَ الْحُكْمَ حُكْمُهُ وَ الْقَوْلَ قَوْلُهُ لَا يَرُدُّ حُكْمَهُ وَ قَوْلَهُ وَ وَلَايَتَهُ إِلَّا كَافِرٌ وَ لَا يَرْضَى بِحُكْمِهِ وَ وَلَايَتِهِ إِلَّا مُؤْمِنٌ

Rasool-Allah[saww] said: ‘Surely Ali[asws] isn’t unjust and Ali[asws] has not been Created for the injustice, and the Wilayah after me[saww] is for Ali[asws], and the judgment is his[asws] judgment, and the (final) word is his[asws] word. No one will refute his[saww] judgment and his[asws] word and his[asws] Wilayah except a Kafir, nor will anyone be pleased with his[asws] judgment and his[asws] Wilayah except a Momin’.

فَلَمَّا سَمِعَ النَّاسُ قَوْلَ رَسُولِ اللَّهِ ص قَالُوا يَا رَسُولَ اللَّهِ رَضِينَا بِقَوْلِ عَلِيٍّ وَ حُكْمِهِ فَقَالَ رَسُولُ اللَّهِ ص هُوَ تَوْبَتُكُمْ مِمَّا قُلْتُمْ.

When the people heard the words of Rasool-Allah[azwj], they said, ‘O Rasool-Allah[saww]! We are pleased with the word of Ali[asws] and his[saww] judgment’. Rasool-Allah[saww] said: ‘It is your repentance from what you had said’’.[200]

[199] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 34 H 4
[200] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 34 H 5

6- بر، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِغَزَالٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجُرْجَانِيِّ يَرْفَعُهُ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ السَّلْمَانِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: دَعَانِي رَسُولُ اللَّهِ ص فَوَجَّهَنِي إِلَى الْيَمَنِ لِأُصْلِحَ بَيْنَهُمْ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّهُمْ قَوْمٌ كَثِيرٌ وَ أَنَا شَابٌّ حَدَثٌ فَقَالَ لِي يَا عَلِيُّ إِذَا صِرْتَ بِأَعْلَى عَقَبَةِ فِيقَ فَنَادِ بِأَعْلَى صَوْتِكَ يَا شَجَرُ يَا مَدَرُ يَا ثَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ص يُقْرِئُكُمُ السَّلَامَ

(The book) 'Basaair Al Darajaat' – 'Ahmad Bin Musa, from Ahmad Bin Muhammad well known as Gazaal, from Muhammad Bin Umar Al Jarjany, raising it to Abdul Rahman Bin Ahmad Al Salmy,

'From Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] having said: 'Rasool-Allah[saww] called me[asws] and diverted me[asws] to Al-Yemen in order to reconcile between them. I[asws] said to him[saww]: 'O Rasool-Allah[saww]! They are a lot of people and I[asws] am a young man[asws]'. He[saww] said to me[asws]: 'O Ali[asws]! When you[asws] come to the top of mount Feyq, then call out at the top of your[asws] voice: 'O tree! O mud! O soil! Muhammad[saww], Rasool[saww] of Allah[azwj] conveys the greetings to you all!'

قَالَ فَذَهَبْتُ فَلَمَّا صِرْتُ بِأَعْلَى عَقَبَةِ فِيقَ أَشْرَفْتُ عَلَى الْيَمَنِ فَإِذَا هُمْ بِأَسْرِهِمْ مُقْبِلُونَ نَحْوِي مُشْرِعُونَ أَسِنَّتَهُمْ مُتَنَكِّبُونَ قِسِيَّهُمْ شَاهِرُونَ سِلَاحَهُمْ فَنَادَيْتُ بِأَعْلَى صَوْتِي يَا شَجَرُ يَا مَدَرُ يَا ثَرَى مُحَمَّدٌ ص يُقْرِئُكُمُ السَّلَامَ

He[asws] said: 'So, I[asws] went. When I[asws] came to the top of mount Feyq I[asws] overlooked upon Al-Yemen, and there they were with their families coming towards me[asws], led by their elders and their priests, baring their weapons. I[asws] called out at the top of my[asws] voice: 'O tree! O mud! O soil! Muhammad[saww] conveys the greetings to you all!'

قَالَ فَلَمْ يَبْقَ شَجَرَةٌ وَ لَا مَدَرَةٌ وَ لَا ثَرًى إِلَّا ارْتَجَّتْ بِصَوْتٍ وَاحِدٍ وَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ عَلَيْكَ السَّلَامُ فَاضْطَرَبَتْ قَوَائِمُ الْقَوْمِ وَ ارْتَعَدَتْ رُكَبُهُمْ وَ وَقَعَ السِّلَاحُ مِنْ أَيْدِيهِمْ وَ أَقْبَلُوا مُسْرِعِينَ فَأَصْلَحْتُ بَيْنَهُمْ وَ انْصَرَفْتُ.

He[asws] said: 'There did not remain any tree, nor mud, nor soil except it trembled with one voice: 'And upon Muhammad[saww], Rasool[saww] of Allah[azwj] be the greetings!' The legs of the people shook and their knees knocked and the weapons fell down from their hands, and they came quickly and I[asws] reconciled between them and left''.[201]

7- شا، الإرشاد مِنْ فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ مَا أَجْمَعَ عَلَيْهِ أَهْلُ السِّيَرِ أَنَّ النَّبِيَّ ص بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى أَهْلِ الْيَمَنِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ وَ أَنْفَذَ مَعَهُ جَمَاعَةً مِنَ الْمُسْلِمِينَ فِيهِمُ الْبَرَاءُ بْنُ عَازِبٍ رَحِمَهُ اللَّهُ وَ أَقَامَ خَالِدٌ عَلَى الْقَوْمِ سِتَّةَ أَشْهُرٍ يَدْعُوهُمْ فَلَمْ يُجِبْهُ أَحَدٌ مِنْهُمْ

(The book) 'Al-Irshad', from the merits of Amir Al-Momineen[asws] what the people of the Seerah are united upon is that the Prophet[saww] sent Khalid Bin Al-Waleed to the people of Al-Yemen calling them to Al-Islam and sent with him a group of Muslims, among them being Al-Bara'a Bin Aazib; and Khalid stood upon the people for a year and a month calling them (to Islam), but not even one of them responded to him.

فَسَاءَ ذَلِكَ رَسُولَ اللَّهِ ص فَدَعَا أَمِيرَ الْمُؤْمِنِينَ ع وَ أَمَرَهُ أَنْ يُقْفِلَ خَالِداً وَ مَنْ مَعَهُ وَ قَالَ لَهُ إِنْ أَرَادَ أَحَدٌ مِمَّنْ مَعَ خَالِدٍ أَنْ يُعَقِّبَ مَعَكَ فَاتْرُكْهُ

That saddened Rasool-Allah[saww], so he[saww] called Amir Al-Momineen[asws] and instructed him[asws] to return Khalid and the ones with him, and said to him[asws]: 'If anyone from the ones with Khalid wants to follow you[asws], then let him'.

[201] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 34 H 6

قَالَ الْبَرَاءُ فَكُنْتُ مِمَّنْ عَقَّبَ مَعَهُ فَلَمَّا انْتَهَيْنَا إِلَى أَوَائِلِ أَهْلِ الْيَمَنِ وَ بَلَغَ الْقَوْمَ الْخَبَرُ فَجَمَعُوا لَهُ فَصَلَّى بِنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْفَجْرَ ثُمَّ تَقَدَّمَ بَيْنَ أَيْدِينَا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَرَأَ عَلَى الْقَوْمِ كِتَابَ رَسُولِ اللَّهِ ص فَأَسْلَمَتْ هَمْدَانُ كُلُّهَا فِي يَوْمٍ وَاحِدٍ وَ كَتَبَ بِذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى رَسُولِ اللَّهِ ص

Al-Bara'a said, 'I was with the ones who stayed with him[asws]. When we ended up to the chiefs of the people of Al-Yemen and the news reached the people, they gathered to him[asws]. Ali[asws] Bin Abu Talib[asws] prayed Salat Al-Fajr leading us, then went ahead in front of us. He[asws] praised Allah[azwj] and extolled upon Him[azwj], then he[asws] read out to the people the letter of Rasool-Allah[saww]. (The clan of) Hamdan, all of them became Muslims in one day, and Amir Al-Momineen[asws] wrote with that to Rasool-Allah[saww].

فَلَمَّا قَرَأَ كِتَابَهُ اسْتَبْشَرَ وَ ابْتَهَجَ وَ خَرَّ سَاجِداً شُكْراً لِلَّهِ تَعَالَى ثُمَّ رَفَعَ رَأْسَهُ وَ جَلَسَ وَ قَالَ السَّلَامُ عَلَى هَمْدَانَ ثُمَّ تَتَابَعَ بَعْدَ إِسْلَامِ هَمْدَانَ أَهْلُ الْيَمَنِ عَلَى الْإِسْلَامِ.

When he[saww] read his[asws] letter he[saww] became cheerful and rejoiced and fell down in Sajdah in thanks to Allah[azwj] the Exalted. Then he[saww] raised his[saww] head and sat and said: 'The greetings be upon Hamdan'. Then, after the Islam of Hamdan, it was followed by the people of Al-Yemen upon Islam''.[202]

[202] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 34 H 7

باب 35 قدوم الوفود على رسول الله ص و سائر ما جرى إلى حجة الوداع

CHAPTER 35 – ARRIVAL OF THE DELEGATIONS TO RASOOL-ALLAH[saww] AND THE REST OF WHAT FLOWED UP TO THE FAREWELL PILGRIMAGE

1- عم، إعلام الورى قال بعد ذكر نزول براءة ثم قدم على رسول الله ص عروة بن مسعود الثقفي مسلما و استأذن رسول الله ص في الرجوع إلى قومه فقال إني أخاف أن يقتلوك فقال إن وجدوني نائما ما أيقظوني فأذن له رسول الله ص فرجع إلى الطائف و دعاهم إلى الإسلام و نصح لهم فعصوه و أسمعوه الأذى حتى إذا طلع الفجر قام في غرفة من داره فأذن و تشهد فرماه رجل بسهم فقتله

(The book) 'Alaam Al-Wara' – He said after the Revelation of (Surah) Al-Bara'at – Then Urwa Bin Masoud Al-Saqafy Maslama arrived to Rasool-Allah[saww] and sought permission of Rasool-Allah[saww] regarding the returning to his people. He[saww] said, 'I[saww] fear that they will kill you'. He said, 'If they find me sleeping, they will wake me up'. Rasool-Allah[saww] permitted him, and he returned to Al-Taif and called them to Al Islam and advised to them, but they disobeyed him and they made him hear hurtful talk until when the dawn emerged, he stood in a room of his house and proclaimed Azaan and testified. A man shot at him with an arrow and killed him.

و أقبل بعد قتله من وفد ثقيف بضعة عشر رجلا هم أشراف ثقيف فأسلموا فأكرمهم رسول الله ص و حباهم و أمر عليهم عثمان بن أبي العاص بن بشر و قد كان تعلم سورا من القرآن و قد ورد في الخبر عنه أنه قال قلت يا رسول الله إن الشيطان قد حال بين صلاتي و قراءتي

And after his killing there came a delegation of Saqeef with some ten men. They were the nobles of Saqeef, and they became Muslims. Rasool-Allah[saww] honoured them and gifted to them and made Usman bin Abu Al-Aas Bin Bishr a commander upon them and he had learnt Chapters from the Quran, and it has come in the news from him that he said, 'I said, 'O Rasool-Allah[saww]! The Satan[la] has formed a barrier between my Salat and my recitation'.

قال ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خَنْزَبٌ فَإِذَا حَشِيتَ فَتَعَوَّذْ بِاللَّهِ مِنْهُ وَ اتْفُلْ عَنْ يَسَارِكَ ثَلَاثاً قال ففعلت فأذهب الله عني- رواه مسلم في الصحيح.

He[saww] said: 'That is a Satan[la] called Khanzab. So, when you fear, then seek Refuge with Allah[azwj] from him[la] and spit on your left thrice'. He said, 'I did so and Allah[azwj] Removed him[la] from me' – it is reported by Muslim in the Saheeh''.

فلما أسلمت ثقيف ضربت إلى رسول الله ص وفود العرب فدخلوا في دين الله أفواجا كما قال الله سبحانه فقدم عليه ص عطارد بن حاجب بن زرارة في أشراف من بني تميم منهم الأقرع بن حابس و الزبرقان بن بدر و قيس بن عاصم و عيينة بن حصن الفزاري و عمرو بن الأهتم و كان الأقرع و عيينة شهدا مع رسول الله ص فتح مكة و حنينا و الطائف

When (clan of) Saqeef became Muslims, a delegation of the Arabs came to Rasool-Allah[saww] and they entered into the Religion of Allah[azwj] in droves just as Allah[azwj] the Glorious has Said (Surah Al Nasr). There arrived to him[saww] Ataarid Bin Hajab Bin Zurara among nobles from the clan of Tameem, from them were Al-Aqra'a Bin Habis, and Al-Zabaqan Bin Badr, and Qasy Bin Aasim, and Ayayna Bin Hassan Al-Fazary, and Amro Bin Al-Ahtam; and Al-Aqra and

Ayayna had attended the conquest of Makkah with Rasool-Allah[saww], and (battle) of Hunayn and (military expedition of) Al-Taif.

فلما قدم وفد تميم دخلا معهم فأجارهم رسول الله و أحسن جوارهم و ممن قدم عليه وفد بني عامر فيهم عامر بن الطفيل و أربد بن قيس أخو لبيد بن ربيعة لأمه و كان عامر قد قال لأربد إني شاغل عنك وجهه فإذا فعلته فأعله بالسيف

When a delegation of Tameem entered with them, Rasool-Allah[saww] made them his[saww] neighbours, and they were good neighbours. And from the ones who arrived to him[saww] was a delegation of the clan of Aamir, among them was Aamir Bin Al-Tufayl and Arbad bin Qays brother of his mother Rabie; and Aamir had said to Arbad, 'I am concerned about you heading to him[saww], so when you do it, then be on top of him[saww] with the sword'.

فلما قدموا عليه قال عامر يا محمد خالني فقال لا حتى تؤمن بالله وحده قالها مرتين فلما أبى عليه رسول الله قال و الله لأملأنها عليك خيلا حمرا و رجالا فلما ولى قال رسول الله ص اللَّهُمَّ اكْفِنِي عَامِرَ بْنَ الطُّفَيْلِ

When they arrived to him[saww], 'Aamir said, 'O Muhammad[saww]! Be alone with me'. He[saww] said: 'No, until you believe in Allah[azwj] Alone'. He said it twice. When Rasool-Allah[saww] refused to him, he said, 'By Allah[azwj]! I will fill it against you[asws] with red horses (cavalry) and men (Infantry)'. When he turned back, Rasool-Allah[saww] said: 'O Allah[azwj]! Suffice me[saww] (against) Aamir Bin Al-Tufayl'.

فلما خرجوا قال عامر لأربد أين ما كنت أمرتك به قال و الله ما هممت بالذي أمرتني به إلا دخلت بيني و بين الرجل أ فأضربك بالسيف و بعث الله على عامر بن الطفيل في طريقه ذلك الطاعون في عنقه فقتله في بيت امرأة من سلول و خرج أصحابه حين واروه إلى بلادهم و أرسل الله على أربد و على جمله صاعقة فأحرقتهما.

When they went out, Aamir said to Al-Arbad, 'Where is what I had instructed you with?' He said, 'By Allah[azwj]! I did not think of that which you had instructed me with except there entered between me and the man[saww] (someone who said): 'Shall I strike you with the sword?' And Allah[azwj] Sent the plague upon Aamir Bin Al-Tufyal in that road of his, in his neck, and he was killed in a house of a women from Saloul, and his companions came out when they saw when they returned to their city; and Allah[azwj] Sent a thunderbolt upon Arbad and upon his camel and it incinerated them'.

و في كتاب أبان بن عثمان أنهما قدما على رسول الله ص بعد غزوة بني النضير قال و جعل يقول عامر عند موته أ غدة كغدة البكر و موت في بيت سلولية قال وَ كَانَ رَسُولُ اللَّهِ ع قَالَ فِي عَامِرٍ وَ أَرْبَدَ اللَّهُمَّ أَبْدِلْنِي بِهِمَا فَارِسَيِ الْعَرَبِ فقدم عليه زيد بن مهلهل الطائي و هو زيد الخيل و عمرو بن معديكرب.

And in the book of Aban Bin Usman, 'These two arrived to Rasool-Allah[saww] after the military expedition of the clan of Al-Nazeer. He said, 'And Aamir went on to say during his death, 'I became sick like the illness of the young camel, and am dying in the house of a Saloul woman'. And Rasool-Allah[saww] had said regarding Aamir and Arbad: 'O Allah[azwj]! Replace these two for me[saww] with two Arabian horses'. Zayd Bin Mhalhal arrived to him[saww], and he is Zayd Al-Kheyl, and Amro Bin Ma'deykarb.

و ممن قدم على رسول الله وفد طيئ فيهم زيد الخيل و عدي بن حاتم فعرض عليهم الإسلام فأسلموا و حسن إسلامهم و سماه رسول الله ص زيد الخير و قطع له أرضين معه و كتب له كتابا فلما خرج زيد من عند رسول الله ص راجعا إلى قومه قَالَ رَسُولُ اللَّهِ ص إِنْ يَنْجُ زَيْدٌ مِنْ حُمَّى الْمَدِينَةِ أَوْ مِنْ أُمِّ مِلْدَمٍ فلما انتهى من بلد نجد إلى ماء يقال له قردة أصابته الحمى فمات بها و عمدت امرأته إلى ما كان معه من الكتب فأحرقتها.

And from the ones who arrived to Rasool-Allah[saww] was a delegation of Taie, among them was Zayd Al-Kheyl, and Uday Bin Hatim. He[saww] presented Al-Islam to them and they became Muslims, and their Islam was good, and Rasool-Allah[saww] named him as Zayd Al-Khayr (Zayd the good), and cut out a piece of land for him and wrote a letter for him. When Zayd went out from the presence of Rasool-Allah[saww] returning to his people, Rasool-Allah[saww] said: 'If Zayd survives from the fever of Al-Medina, or from 'Umm Mildam' (high fever)'. When he ended up to his city, he rushed towards a spring called Qardat, the fever afflicted him and he died at it, and his wife deliberated to what was with him from the letter, and burnt them'.

و ذكر محمد بن إسحاق أن عدي بن حاتم فر و أن خيل رسول الله ص قد أخذوا أخته فقدموا بها على رسول الله ص و أنه من عليها و كساها و أعطاها نفقة فخرجت مع ركب حتى قدمت الشام و أشارت على أخيها بالقدوم فقدم و أسلم و أكرمه رسول الله و أجلسه على وسادة رمى بها إليه بيده.

And Muhammad Bin Is'haq mentioned that Uday Bin Hatim fled and the cavalry of Rasool-Allah[saww] had seized his sister. They arrived with her to Rasool-Allah[saww], and he[saww] conferred upon her and clothed her and gave her expense money. She went out with riders until she arrived at Syria, and indicated upon her brother with going out. He arrived and became a Muslim, and Rasool-Allah[saww] honoured him and made him to be seated upon a pillow he[saww] placed it towards him with his[saww] own hand''.[203]

2- أقول قال في المنتقى في سياق حوادث السنة التاسعة و فيها قدم على رسول الله ص كتاب ملوك حمير مقدمه من تبوك و رسولهم إليه بإسلامهم الحارث بن عبد كلال و نعيم بن كلال و غيرهما.

I (Majlisi) am saying, 'He said in (the book) 'Al-Mantaqa' in continuing the events of the year nine, 'And during it a letter arrived to Rasool-Allah[azwj] of the kings of Humeyr upon his[saww] arrival from Tabuk, and sent as messenger with their Islam, Al-Haris Bin Abd Kalal and Nueym Bin Kalal, and others.

و فيها رجم رسول الله ص الغامدية

And during it Rasool-Allah[saww] has Al-Ghamadiyah pelted (with stones).

~~عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ص فَجَاءَتْهُ امْرَأَةٌ مِنْ غَامِدٍ فَقَالَتْ يَا نَبِيَّ اللَّهِ إِنِّي قَدْ زَنَيْتُ وَ أُرِيدُ أَنْ تُطَهِّرَنِي فَقَالَ لَهَا النَّبِيُّ ص ارْجِعِي فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ فَاعْتَرَفَتْ عِنْدَهُ بِالزِّنَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ زَنَيْتُ وَ أُرِيدُ أَنْ تُطَهِّرَنِي فَقَالَ لَهَا فَارْجِعِي~~

~~From Bashir Bin Al-Muhajir, from his father who said, 'I was seated in the presence of the Prophet[saww], and a woman from Ghamid came to him[saww] and said, 'O Prophet[saww] of Allah[azwj]! I have committed adultery and want you[saww] to purify me'. The Prophet[saww] said to~~

[203] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 35 H 1

her: ‘Return’. When it was the next morning, she came and reiterated in his[saww] presence of having committed adultery. She said, ‘O Rasool Allah[saww]! I have committed adultery and I want you[saww] to purify me’. He[saww] said to her: ‘Return’.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ أَتَتْهُ فَاعْتَرَفَتْ عِنْدَهُ بِالزِّنَا فَقَالَتْ يَا نَبِيَّ اللَّهِ طَهِّرْنِي فَلَعَلَّكَ تُرِيدُ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزَ بْنَ مَالِكٍ فَوَ اللَّهِ إِنِّي لَحُبْلَى فَقَالَ لَهَا النَّبِيُّ ص ارْجِعِي حَتَّى تَلِدِينَ

When it was the next morning, she came to him[asws] and reiterated in his[saww] presence with the adultery. She said, ‘O Prophet[saww] of Allah[azwj]! Purify me. Perhaps you[saww] want to return me just as you[saww] returned Maiz Bin Malik. By Allah[azwj]! I am pregnant’. The Prophet[saww] said to her: ‘Return until you have given birth’.

فَلَمَّا وَلَدَتْ جَاءَتْ بِالصَّبِيِّ تَحْمِلُهُ قَالَتْ يَا نَبِيَّ اللَّهِ هَذَا قَدْ وَلَدْتُ قَالَ فَاذْهَبِي فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ فَلَمَّا فَطَمَتْهُ جَاءَتْ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةُ خُبْزٍ قَالَتْ يَا نَبِيَّ اللَّهِ هَذَا فَطَمْتُهُ

When she had given birth, she came with the child carrying him. She said, ‘O Prophet[saww] of Allah[azwj]! This here, I have given birth’. He[saww] said: ‘Go and breast-feed him until you have weaned him’. When she had weaned him, she came with the child and in his hand was a piece of bread. She said, ‘O Prophet[saww] of Allah[azwj]! This here, I have weaned him’.

فَأَمَرَ النَّبِيُّ ص بِالصَّبِيِّ فَدُفِعَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ وَ أَمَرَ بِهَا فَحُفِرَ لَهَا حُفْرَةٌ فَحُعِلَتْ فِيهَا إِلَى صَدْرِهَا ثُمَّ أَمَرَ النَّاسَ أَنْ يَرْجُمُوهَا فَأَقْبَلَ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ فَرَمَى رَأْسَهَا فَنَضَحَ الدَّمُ عَلَى وَجْنَةِ خَالِدٍ فَسَبَّهَا فَسَمِعَ النَّبِيُّ ص سَبَّهُ إِيَّاهَا فَقَالَ مَهْلًا يَا خَالِدُ لَا تَسُبَّهَا فَوَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ فَأَمَرَ بِهَا فَصَلَّى عَلَيْهَا فَدُفِنَتْ.

The Prophet[saww] ordered with the child and he was handed over to a man from the Muslims, and he[saww] ordered with her, and a hole was dug out for her and she was made to be in it up to her chest. Then he[saww] instructed the people to pelt her. Khalid Bin Al Waleed came with a stone and pelted her head, and the blood splattered upon the face of Khalid, and he reviled her. The Prophet[saww] heard his revile and he[saww] said: ‘Shh! No, O Khalid! Do not revile her, for by the One[azwj] in Whose Hand is my[saww] soul! She had repented with a repentance, even if the perpetrator covered in sins would have repented such, he would have been Forgiven for it. He[saww] order with her, and prayed Salat upon her and she was buried’.

و فيها لاعن رسول الله ص بين عويمر بن الحارث العجلاني و بين امرأته بعد العصر في مسجده ص و كان قد قذفها بشريك بن سحماء

And during it Rasool Allah[azwj] cursed between Uweymir Bin Al Haris al Ijlany and his wife after Al Asr (afternoon) in his[saww] Masjid, and he had slandered her with Shareek Bin Sahma’a.

عَلَى مَا رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ وَ الَّذِينَ يَرْمُونَ الْمُحْصَناتِ الْآيَةَ قَرَأَهَا النَّبِيُّ ص يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فَقَامَ عَاصِمُ بْنُ عَدِيٍّ الْأَنْصَارِيُّ وَ قَالَ جَعَلَنِيَ اللَّهُ فِدَاكَ إِنْ رَأَى رَجُلٌ مِنَّا مَعَ امْرَأَتِهِ رَجُلًا فَأَخْبَرَ بِمَا رَأَى جُلِدَ ثَمَانِينَ وَ سَمَّاهُ الْمُسْلِمُونَ فَاسِقاً لَا تُقْبَلُ شَهَادَتُهُ أَبَداً فَكَيْفَ لَنَا بِالشُّهَدَاءِ وَ نَحْنُ إِذَا الْتَمَسْنَا الشُّهَدَاءَ كَانَ الرَّجُلُ قَدْ فَرَغَ مِنْ حَاجَتِهِ

Upon what is reported from Ibn Abbas having said: 'When it was Revealed: ***And those who slander the chaste women [24:4]*** – the Verse. The Prophet[saww] recited it on the day of Friday upon the pulpit. Aasim Bin Aday the Helper stood up and said, 'May Allah[azwj] Make me to be sacrificed for you[saww]! If a man from us were to see a man with his wife and informs with what he has seen, he would be whipped eighty and the Muslims would call him a mischief-maker, his testimony would not be accepted, ever. So how is it with us with the witnesses and we, when we seek the witnesses, and the man would have been free from his need'.

وَ مَرَّ وَ كَانَ لِعَاصِمٍ هَذَا ابْنُ عَمٍّ يُقَالُ لَهُ عُوَيْمِرٌ وَ لَهُ امْرَأَةٌ يُقَالُ لَهَا خَوْلَةُ بِنْتُ قَيْسِ بْنِ مِحْصَنٍ فَأَتَى عُوَيْمِرٌ عَاصِماً وَ قَالَ قَدْ رَأَيْتُ شَرِيكَ بْنَ السَّحْمَاءِ عَلَى بَطْنِ امْرَأَتِي خَوْلَةَ فَاسْتَرْجَعَ عَاصِمٌ وَ أَتَى رَسُولَ اللَّهِ ص فِي الْجُمُعَةِ الْأُخْرَى فَقَالَ يَا رَسُولَ اللَّهِ ص مَا أَسْرَعَ مَا ابْتُلِيتُ بِالسُّؤَالِ الَّذِي سَأَلْتُ فِي الْجُمُعَةِ الْمَاضِيَةِ فِي أَهْلِ بَيْتِي

And he passed, and for this Aasim was a cousin called Uweymir, and for him was a wife called Khowlat Bint Qays Bin Mihsan. Uweymir came to Aasim and said, 'I have seen Shareek Bin al Sahma'a upon the belly of my wife Khowlat'. Aasim said, 'We are from Allah[azwj] and are returning to Him[azwj]', and came to Rasool-Allah[saww] during another Friday. He said, 'O Rasool-Allah[saww] How quickly I have been Tried with the question which I had asked during last Friday regarding my family'.

وَ كَانَ عُوَيْمِرٌ وَ خَوْلَةُ وَ الشَّرِيكُ كُلُّهُمْ بَنُو عَمِّ لِعَاصِمٍ فَدَعَا رَسُولُ اللَّهِ ص بِهِمْ جَمِيعاً وَ قَالَ لِعُوَيْمِرٍ اتَّقِ اللَّهَ فِي زَوْجَتِكَ وَ ابْنَةِ عَمِّكَ فَلَا تَقْذِفْهَا بِالْبُهْتَانِ فَقَالَ يَا رَسُولَ اللَّهِ أُقْسِمُ بِاللَّهِ أَنِّي رَأَيْتُ شَرِيكاً عَلَى بَطْنِهَا وَ أَنِّي مَا قَرِبْتُهَا مُنْذُ أَرْبَعَةِ أَشْهُرٍ وَ أَنَّهَا حُبْلَى مِنْ غَيْرِي

And it was so that Uweymir and Khowlat and Al-Shareek, all of them were from the clan of an uncle of Aasim. Rasool-Allah[saww] called them all and said to Uweymir: 'Fear Allah[azwj] regarding your wife and the daughter of your uncle and do not accuse her with the slander'. He said, 'I swear by Allah[azwj], I saw Shareek upon her belly, and I have not gone near her since four months and she is pregnant from someone other than me'.

فَقَالَ رَسُولُ اللَّهِ ص لِلْمَرْأَةِ اتَّقِي اللَّهَ وَ لَا تُخْبِرِينِي إِلَّا بِمَا صَنَعْتِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عُوَيْمِراً رَجُلٌ غَيُورٌ وَ إِنَّهُ رَآنِي وَ شَرِيكاً نُطِيلُ السَّمَرَ وَ نَتَحَدَّثُ فَحَمَلَتْهُ الْغِيرَةُ عَلَى مَا قَالَ فَقَالَ رَسُولُ اللَّهِ ص لِشَرِيكٍ مَا تَقُولُ فَقَالَ مَا تَقُولُهُ الْمَرْأَةُ

Rasool-Allah[saww] said to the wife: 'Fear Allah[azwj] and do not inform me except with what you have done'. She said, 'O Rasool-Allah[saww]! Uweymir is a jealous man and he saw me and Shareek having a friendly conversation and discussing, and the jealousy carried him upon what he said'. Rasool-Allah[saww] said to Shareek: 'What are you saying?' He said, 'What the woman is saying'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ وَ الَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ الْآيَةَ فَأَمَرَ رَسُولُ اللَّهِ ص حَتَّى نُودِيَ الصَّلَاةَ جَامِعَةً فَصَلَّى الْعَصْرَ ثُمَّ قَالَ لِعُوَيْمِرٍ قُمْ فَقَامَ فَقَالَ أَشْهَدُ أَنَّ خَوْلَةَ زَانِيَةٌ وَ أَنِّي لَمِنَ الصَّادِقِينَ ثُمَّ قَالَ فِي الثَّانِيَةِ أَشْهَدُ بِاللَّهِ أَنِّي رَأَيْتُ شَرِيكاً عَلَى بَطْنِهَا وَ أَنِّي لَمِنَ الصَّادِقِينَ ثُمَّ قَالَ فِي الثَّالِثَةِ أَشْهَدُ أَنَّهَا حُبْلَى مِنْ غَيْرِي وَ أَنِّي لَمِنَ الصَّادِقِينَ ثُمَّ قَالَ فِي الرَّابِعَةِ أَشْهَدُ بِاللَّهِ أَنِّي مَا قَرِبْتُهَا مُنْذُ أَرْبَعَةِ أَشْهُرٍ وَ أَنِّي لَمِنَ الصَّادِقِينَ ثُمَّ قَالَ فِي الْخَامِسَةِ لَعْنَةُ اللَّهِ عَلَى عُوَيْمِرٍ يَعْنِي نَفْسَهُ إِنْ كَانَ مِنَ الْكَاذِبِينَ فِيمَا قَالَ

Allah[azwj] Mighty and Majestic Revealed: ***And those who accuse their wives [24:6]*** – the Verse. So Rasool-Allah[saww] ordered until the congregational Salat was called for, and he[saww]

prayed Al-Asr Salat then said to Uweymir: ‘Stand up’. He stood up and said, ‘I testify that Khowlat is an adulteress and I am from the truthful ones’. Then said regarding the second, ‘I testify with Allah[azwj] that I saw Shareek upon her belly and I am from the truthful ones’. Then he said regarding the third, ‘She is pregnant from other than me, and I am from the truthful ones’. Then he said regarding the fourth, ‘I testify with Allah[azwj] I have not gone near her since four months and I am from the truthful ones’. Then he said regarding the fifth, ‘May Allah[azwj] Curse Uweymir’ – meaning himself – ‘if he was from the liars regarding what he has said’.

ثُمَّ أَمَرَهُ بِالْقُعُودِ وَ قَالَ لِخَوْلَةَ قُومِي فَقَامَتْ فَقَالَتْ أَشْهَدُ بِاللَّهِ مَا أَنَا بِزَانِيَةٍ وَ أَنَّ عُوَيْمِراً لَمِنَ الْكَاذِبِينَ ثُمَّ قَالَتْ فِي الثَّانِيَةِ أَشْهَدُ بِاللَّهِ أَنَّهُ مَا رَأَى شَرِيكاً عَلَى بَطْنِي وَ أَنَّهُ لَمِنَ الْكَاذِبِينَ ثُمَّ قَالَتْ فِي الثَّالِثَةِ أَشْهَدُ بِاللَّهِ أَنَّهُ مَا رَآنِي قَطُّ عَلَى فَاحِشَةٍ وَ أَنَّهُ لَمِنَ الْكَاذِبِينَ ثُمَّ قَالَتْ فِي الرَّابِعَةِ أَشْهَدُ بِاللَّهِ أَنِّي حُبْلَى مِنْهُ وَ أَنَّهُ لَمِنَ الْكَاذِبِينَ ثُمَّ قَالَتْ فِي الْخَامِسَةِ إِنَّ غَضَبَ اللَّهِ عَلَى خَوْلَةَ يَعْنِي نَفْسَهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

Then he[saww] ordered him with sitting down and said to Khowlat: ‘Stand up’. She stood up and said, ‘I testify with Allah[azwj] that I am not with adultery and Uweymir is from the liars’. Then she said regarding the second, ‘I testify with Allah[azwj] he did not see Shareek upon my belly and he is from the liars’. Then she said regarding the third, ‘I testify with Allah[azwj] he has not seen me at all upon an immorality and he is from the liars’. Then she said regarding the fourth, ‘I testify with Allah[azwj] I am pregnant from him and he is from the liars’. Then she said regarding the fifth, ‘May the Wrath of Allah[azwj] be upon Khowlat’ – meaning herself – ‘if he was from the truthful ones’.

فَفَرَّقَ رَسُولُ اللَّهِ ص بَيْنَهُمَا وَ قَالَ لَوْ لَا هَذِهِ الْأَيْمَانُ لَكَانَ فِي أَمْرِهَا رَأْيٌ وَ قَالَ تَحَيَّنُوا بِهَا الْوِلَادَةَ فَإِنْ جَاءَتْ بِأَصْهَبَ أُثَيْبِجَ يَضْرِبُ إِلَى السَّوَادِ فَهُوَ لِشَرِيكٍ وَ إِنْ جَاءَتْ بِأَوْرَقَ جَعْداً جُمَالِيّاً خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِغَيْرِ الَّذِي رُمِيَتْ [بِهِ] قال ابن عباس فجاءت بأشبه خلق بشريك.

Rasool-Allah[saww] effected separation between the two and said: ‘Had it not been for these two oaths, the view would have been regarding her matter’; and he[saww] said: ‘Wait with her for the birth, so if she comes with reddish/ginger leaning towards the black, then he is for Shareek, and if she comes with wrinkled skin, beautiful left, then he is for other than the one who has been accused with’. Ibn Abbas said, ‘She came (the child) resembling the creation of Shareek’.

~~و في هذه السنة توفي النجاشي و اسمه أصحمة و هو الذي هاجر إليه المسلمون و أسلم و توفي في رجب هذه السنة فنعاه رسول الله ص إلى المسلمين و خرج إلى المصلى و صف أصحابه خلفه و صلى عليه.~~

~~And during this year Al-Najashy died, and his names was As’hama, and he is the one to whom the Muslims had emigrated, and he became a Muslim and died during Rajab of this year. Rasool Allah[saww] gave the news of his death to the Muslims and went out to the praying place and rowed his[saww] companions behind him[saww] and prayed Salat over him’.~~

~~و روي عن عائشة قالت لما مات النجاشي كنا نتحدث أنه لا يزال يرى على قبره نور.~~

~~And it is reported from Ayesha. She said, ‘When Al-Najashy died we used to narrated that light did not cease to be upon his grave’~~. (comments)

و فيها ماتت أم كلثوم بنت رسول الله ص كانت تزوجها عتبة بن أبي لهب قبل النبوة فلما نزلت تَبَّتْ يَدا أَبِي لَهَبٍ قال له أبوه رأسي من رأسك حرام إن لم تطلق ابنته ففارقها و لم يكن دخل بها فلم تزل بمكة مع رسول الله ص ثم هاجرت فلما توفيت رقية خلف عليها عثمان في ربيع الأول سنة ثلاث من الهجرة و أدخلت عليه في جمادى الآخرة فماتت عنده في شعبان من هذه السنة فغسلتها أسماء بنت عميس و صفية بنت عبد المطلب و أم عطية و نزل في حفرتها أبو طلحة.

And during it Um Kulsoom daughter of Rasool-Allah[saww] died. She was married to Utba Bin Abu Lahab before the Prophet-hood. When its was Revealed: ***May both the hands of Abu Lahab perish, [111:1]*** (Surah Lahab), his father said to him, 'My head is prohibited from your head if you do not divorce his[saww] daughter'. So he separated from her and he had yet to have copulated with her. She did not cease to be at Makkah with Rasool Allah[azwj], the emigrated. When Ruqaiya died, Usman replaced her with her during Rabbi Al Awwal in the year three from the Emigration, and she entered (his house) to him during Jamadi Al Akhira. She died with him during Shaban of this years. She was washed by Asma'a Bint Umeyr and Safiya Abdul Muttalib and Umm Atiya and Abu Talha descended into her grave. (comments)

و فيها مات عبد الله بن سلول المنافق.

And during it Abdullah Bin Saloul the hypocrite died'.

ثم ذكر في وقائع السنة العاشرة فيها بعث خالد بن الوليد إلى بني الحارث بن كعب و ذلك أن رسول الله ص بعث في ربيعها الآخر من سنة عشر خالدا إلى بني الحارث بنجران و أمره أن يدعوهم إلى الإسلام قبل أن يقاتلهم ثلاثا فإن استجابوا فاقبل منهم و أقم فيهم و علمهم كتاب الله و سنة نبيه و معالم الإسلام و إن لم يفعلوا فقاتلهم

Then he mentioned regarding the events of the year ten – 'During it he[saww] sent Khalid Bin Al-Waleed to the clan of Al-Haris Bin Ka'ab, and that is that Rasool-Allah[saww] sent Khalid during Rabbi Al-Akhar of the year ten to the clan of Al-Haris at Najran and instructed him to call them to Al-Islam for three (days) before he fights them. If they respond, then accept from them and stay among them and teach them the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww] and teaching of Al-Islam, and if they do not do it, then fight them.

فخرج خالد حتى قدم عليهم فبعث الركبان يضربون في كل ناحية يدعون الناس إلى الإسلام و يقولون يا أيها الناس أسلموا تسلموا فأسلم الناس و دخلوا فيما دعاهم إليه فأقام خالد فيهم يعلمهم الإسلام و كتاب الله و سنة نبيه

So Khalid went out until he arrived to them. He sent riders in every area calling the people of Al-Islam and saying, 'O you people! Become Muslims, you will be safe'. The people became Muslims and entered into what they had been called to. Khalid stayed among them teach Al-Islam and the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww].

ثم كتب إلى رسول الله ص بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ لمحمد رسول الله ص من خالد بن الوليد السلام عليك يا رسول الله و رحمة الله و بركاته فإني أحمد إليك الله الذي لا إله إلا هو أما بعد يا رسول الله صلى الله عليك فإنك بعثتني إلى بني الحارث بن كعب و أمرتني إذا أتيتهم أن لا أقاتلهم ثلاثة أيام و أن أدعوهم إلى الإسلام ثلاثة أيام فإن أسلموا قبلت منهم و إني قدمت عليهم و دعوتهم إلى الإسلام فأسلموا و أنا مقيم أعلمهم معالم الإسلام.

Then he wrote to Rasool-Allah[saww], 'In the Name of Allah[azwj] the Beneficent the Merciful. To Muhammad[saww], Rasool[saww] of Allah[azwj] from Khalid Bin Al Waleed. The greeting be upon you[saww], O Rasool-Allah[saww], and Mercy of Allah[azwj] and His[azwj] Blessings. I praise Allah[azwj] to

you[saww], the One Who, there is no god except He[azwj]. As for after, O Rasool-Allah[saww]! You[saww] sent me to the clan of Al Haris Bin Ka'ab and instructed me that when I come to them I should not fight them for three days, and that I should call them to Al Islam for three days, so if they become Muslims, I should accept from them, and I proceeded to them and called them to Islam, and they became Muslims, and I am staying teaching them the teachings of Al Islam'.

فَكَتَبَ رَسُولُ اللَّهِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى خَالِدِ بْنِ الْوَلِيدِ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنَّ كِتَابَكَ جَاءَنِي مَعَ رَسُولِكَ يُخْبِرُنِي أَنَّ بَنِي الْحَارِثِ قَدْ أَسْلَمُوا قَبْلَ أَنْ يُقَاتَلُوا فَبَشِّرْهُمْ وَ أَنْذِرْهُمْ وَ أَقْبِلْ مَعَهُمْ وَ لْيُقْبِلْ مَعَكَ وَفْدُهُمْ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

~~Rasool-Allah[saww] wrote: 'From Muhammad[saww], Rasool-Allah[saww] to Khalid Bin Al Waleed. Greetings be upon you.~~ I[saww] praise Allah[azwj] to you Who there is no god except He[azwj]. As for after, your letter came to me[saww] with your messenger informing me that the clan of Al Haris have become Muslims before they fought, so give them glad tidings and warn them and accept from them, and let their delegation come with you. And the greetings be upon you, and Mercy of Allah[azwj] and His[azwj] Blessings'.

~~فأقبل خالد بن الوليد إلى رسول الله ص و أقبل معه وفد بني الحارث فيهم قيس بن الحصين فسلموا عليه و قالوا نشهد أنك رسول الله و أن لا إله إلا الله فَقَالَ رَسُولُ اللَّهِ ص وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ~~

~~Khalid Bin Al Waleed came back to Rasool-Allah[saww] and a delegation of the clan of Al Haris came with him, among them was Qays Bin Al Husayn, and they greeted to him[saww] and said, 'We testify that you[saww] are Rasool[saww] of Allah[azwj], and that there is no god except Allah[azwj]'. Rasool-Allah[saww] said: 'And I[saww] testify that there is no god except Allah[azwj] and I[saww] am Rasool[saww] of Allah[azwj]'.~~

و أمر عليهم قيسا فلم يمكثوا في قومهم إلا أربعة أشهر حتى توفي رسول الله ص و بعث إلى بني الحارث بعد أن ولى وفدهم عمرو بن حزم الأنصاري ليفقههم و يعلمهم السنة و الإسلام و يأخذ منهم صدقاتهم.

And he[saww] made Qays a commanded upon them and they did not remain among their people except for four months until Rasool-Allah[saww] passed away, and he[saww] sent to the clan of Al Haris after their delegation had returned, Amro Bin Hazam the Helper in order to make them understand and teach them the Sunnah and Al Islam and take the charities from them.

و فيها قدم وفد سلامان في شوالها و هم سبعة نفر رأسهم حبيب السلاماني.

And during it arrived a delegation of Salaman during Shawal and they were seven persons, their chief was Habeeb Al Salamany.

و فيها قدم وفد محارب في حجة الوداع و هم عشرة نفر فيهم سواء بن الحارث و ابنه خزيمة و لم يكن أحد أفظ و لا أغلظ على رسول الله ص منهم و كان في الوفد رجل منهم فعرفه رسول الله ص فقال الحمد لله الذي أبقاني حتى صدقت بك فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذِهِ الْقُلُوبَ بِيَدِ اللَّهِ و مسح وجه خزيمة فصارت له غرة بيضاء و أجازهم كما يجيز الوفد و انصرفوا.

And during it arrived a delegation of Maharib during the farewell Hajj and they were ten persons, among them being Sawa Bin Al-Haris and his son Khuzeyman, and there did not happen to be anyone more blunt nor ruder to Rasool-Allah[saww] than them; and there was a man from them among the delegation, Rasool-Allah[saww] recognised him. He said: 'The Praise is for Allah[azwj] Who Cause me to live until I ratified you[saww]'. Rasool-Allah[saww] said: 'These hearts are in the Hand of Allah[azwj]', and he[saww] wiped the face of Khuzeyma and a white surprise came to be for him, and authorised them just as the delegation tended to be authorised, and they left'.

و فيها قدم وفد الأزد رأسهم صرد بن عبد الله الأزدي في بضعة عشر.

And during it arrive a delegation of Al-Azd, their chief was Sard Bin Abdullah Al-Azdy among some ten (persons).

و فيها قدم وفد غسان و وفد عامر كلاهما في شهر رمضان.

And during it arrived a delegation of Gasaan and a delegation of Aamir, both of them during the month of Ramazan.

~~و فيها قدم وفد زبيد على رسول الله ص فيهم عمرو بن معديكرب فأسلم فلما توفي رسول الله ص ارتد عمرو ثم عاد إلى الإسلام.~~

~~And during it arrived a delegation of Zayd to Rasool-Allah[saww], among them was Amro Bin Ma'dykarb, and he became a Muslim. When Rasool-Allah[saww] passed away, Amro reneged, then returned to Al Islam.~~

و فيها قدم وفد عبد القيس و الأشعث بن قيس في وفد كندة و وفد بني حنيفة معهم مسيلمة الكذاب ثم ارتد بعد أن رجع إلى وطنه.

And during it arrived a delegation of Abdul Qays and Al Ashas Bin Qays among a delegation of Kinda and a delegation of the clan of Haneefa, with them was Musaylam the liar, then he became an apostate after he returned to his homeland.

و فيها قدم وفد بجيلة قدم جرير بن عبد الله البجلي و معه من قومه مائة و خمسون رجلا فَقَالَ رَسُولُ اللَّهِ ص يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْفَجِّ مَنْ خَيْرُ ذِي يُمْنٍ عَلَى وَجْهِهِ مَسْحَةُ مَلَكٍ فطلع جرير على راحلته و معه قومه فأسلموا و بايعوا

And during it arrived a delegation of Bajeela. Jareer Bin Abdullah Al Bajali arrived and with him from his people were one hundred and fifty men. Rasool-Allah[saww] said: 'There will be emerging to you all from this mountain pass, one who is best with conferment upon the face of an anointed king'. Jareer emerged upon his ride and with him were his people. They became Muslims and they pledged their allegiances.

قال جرير و بسط رسول الله يده فبايعني و قَالَ عَلَى أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ تُقِيمَ الصَّلَاةَ وَ تُؤْتِيَ الزَّكَاةَ وَ تَصُومَ شَهْرَ رَمَضَانَ وَ تَنْصَحَ لِلْمُسْلِمِينَ وَ تُطِيعَ الْوَالِيَ وَ إِنْ كَانَ عَبْداً حَبَشِيّاً فقلت نعم فبايعته

Jareer said, 'And Rasool-Allah[saww] spread out his[saww] hand and took my allegiance and said: 'Upon that you testify that there is no god except Allah[azwj] and I[saww] am Rasool[saww] of Allah[azwj], and you will establish the Salat and give the Zakat and Fast the Month of Ramazan,

and advise the Muslims, and obey the governor and even if he was an Ethiopian slave'. I said, 'Yes'. And I pledge allegiance to him[saww].

و كان رسول الله ص يسأله عما وراءه فقال يا رسول الله قد أظهر الله الإسلام و الأذان و هدمت القبائل أصنامهم التي تعبد قال فما فعل ذو الخلصة قال هو على حاله فبعثه رسول الله ص إلى هدم ذي الخلصة و عقد له لواء فقال إني لا أثبت على الخيل فمسح رسول الله ص صدره و قَالَ اللَّهُمَّ اجْعَلْهُ هَادِياً مَهْدِيّاً

And Rasool-Allah[saww] asked him about what was behind him. He said, 'O Rasool-Allah[saww]! Allah[azwj] has Caused Islam to prevail, and the Azaan, and the tribes demolished their idols which they used to worship. He[saww] said: 'What happened to Al Khalsa?' He said, 'He is upon his state'. Rasool-Allah[saww] sent him to demolish Zul Khalsa and tied a flag for him. He said, 'I am not firm upon the horse'. Rasool-Allah[saww] wiped his chest and said: 'O Allah[azwj]! Make him a guide, guided'.

فخرج في قومه و هم زهاء مائتين فما أطال الغيبة حتى رجع فقال رسول الله ص أهدمته قال نعم و الذي بعثك بالحق و أحرقته بالنار فتركته كما يسوء أهله فبرك رسول الله ص على خيل أخمس و رجالها.

He went out among his people and they were almost two hundred. The absence was not prolonged until he returned. Rasool-Allah[saww] said: 'Did you demolish it?' He said, 'Yes, by the One[azwj] Who Sent you[saww] with the Truth, and I incinerated it with the fire, and I left it just as worse for its people'. Rasool-Allah[saww] Blessed upon the horses of Akhmas and its men'.

و فيها قدم السيد و العاقب من نجران فكتب لهم رسول الله ص كتاب صلح.

And during it arrive Al-Seyyid and Al-Aaqib from Najran, and Rasool-Allah[saww] wrote a letter of reconciliation for them.

و فيها قدم وفد عبس و وفد خولان و هم عشرة و كان رسول الله ص إذا قدم الوفد لبس أحسن ثيابه و أمر أصحابه بذلك.

And during it arrive a delegation of Abas, and a delegation of Khowlan and they were ten, and Rasool-Allah[saww] was such that whenever a delegation arrived, he[saww] word good clothes and ordered his[saww] companions with that.

و فيها قدم وفد عامر بن صعصعة و فيهم عامر بن الطفيل و أربد بن ربيعة و كانا قد أقبلا يريدان رسول الله ص فقيل يا رسول الله هذا عامر بن الطفيل قد أقبل نحوك فَقَالَ رَسُولُ اللَّهِ ص دَعْهُ فَإِنْ يُرِدِ اللَّهُ بِهِ خَيْراً يَهْدِهِ

And during it arrive a delegation of Aamir Bin Sa'sa, and among them was Aamir Bin Al Tufayl and Arbad Bin Rabie, and they had both come intending Rasool-Allah[saww]. It was said, 'O Rasool-Allah[saww]! This is Aamir Bin Al Tufayl who is coming towards you[saww]'. Rasool-Allah[saww] said: 'Leave him, for it Allah[azwj] Wants good with him, He[azwj] will Guide him'.

فَأَقْبَلَ حَتَّى قَامَ عَلَيْهِ فَقَالَ يَا مُحَمَّدُ مَا لِي إِنْ أَسْلَمْتُ قَالَ لَكَ مَا لِلْمُسْلِمِينَ وَ عَلَيْكَ مَا عَلَيْهِمْ قَالَ تَجْعَلُ لِيَ الْأَمْرُ بَعْدَكَ قَالَ لَيْسَ ذَلِكَ إِلَيَّ إِنَّمَا ذَلِكَ إِلَى اللَّهِ يَجْعَلُهُ حَيْثُ شَاءَ

He came until he stood to him[saww] and said, 'O Muhammad[saww]! What will be for me if I were to become a Muslim?' He[saww] said: 'For you would be what is for the Muslims and against you would be what is against them'. He said, 'Make the command to be for me after you[saww]'. He[saww] said: 'That isn't up to me[saww], but rather that is up to Allah[azwj]. He[azwj] Makes it to be wherever He[azwj] so Desires'.

قَالَ فَتَجْعَلُنِي عَلَى الْوَبَرِ وَ أَنْتَ عَلَى الْمَدَرِ قَالَ لَا قَالَ فَمَا ذَا تَجْعَلُ لِي قَالَ أَجْعَلُ لَكَ أَعِنَّةَ الْخَيْلِ تَغْزُو عَلَيْهَا قال أ و ليس ذلك إلي اليوم و كان عامر قد قال لأربد إذا رأيتني أكلمه فدر من خلفه فاضربه بالسيف

He said, 'You[saww] make be in charge upon the rural areas and you[saww] be in charge upon the towns'. He[saww] said: 'No'. He said, 'So what is that you[saww] will make to be for me?' He[saww] said: 'I[saww] shall make for you a designation of the cavalry you can battle upon it'. He said, 'That isn't for me today'. And Aamir had said to Arbad, 'When you see me speaking to him and circle from behind him[saww] and strike him[saww] with the sword'.

فدار أربد ليضربه فاخترط من سيفه شبرا ثم حبسه الله فيبست يده على سيفه و لم يقدر على سله فعصم الله نبيه فرأى أربد و ما يصنع بسيفه قال اكفنيهما بما شئت فأرسل الله تعالى على أربد صاعقة فأحرقته و ولى عامر هاربا و قال يا محمد دعوت ربك فقتل أربد و الله لأملأنها عليك خيلا جردا و فتيانا مردا

Arbad circled in order to strike him[saww], and he unsheathed from his sword a palms width, then Allah[azwj] Withheld his hand upon his sword and he was not able upon removing it. So, Allah[azwj] Saved His[azwj] sword, and Arbad sword and what had happened with his sword. He[saww] said: 'Suffice me[saww] for both of them with whatever You[azwj] so Desire to'. So, Allah[azwj] the Exalted Sent a thunderbolt upon Arbad and incinerated him, and Aamir turned around fleeing and said, 'O Muhammad[saww]! You[saww] supplicate to your[saww] Lord[azwj] and kill Arbad. By Allah[azwj]! I will gather the cavalry against you[saww] and youths'.

فَقَالَ رَسُولُ اللَّهِ ص يَمْنَعُكَ اللَّهُ مِنْ ذَلِكَ وَ أَبْنَاءُ قَيْلَةَ يعني الأوس و الخزرج فنزل عامر بيت امرأة سلولية فلما أصبح ضم عليه سلاحه و خرج و هو يقول و الله لئن أصحر إلى محمد و صاحبه يعني ملك الموت لأنفذهما برمحي فأرسل الله تعالى ملكا فأثاره في التراب و خرجت عليه غدة كغدة البعير عظيمة فعاد إلى بيت السلولية و هو يقول أ غدة كغدة البعير و موت في بيت سلولية.

Rasool-Allah[saww] said: 'Allah[azwj] will Prevent you from that and the sons of Qayla, meaning Al-Aws and Al-Khazraj'. Aami descended at a house of a woman of Salouliya. When it was morning, he took his weapon and went out and he was saying, 'By Allah[azwj]! Even if I come to Muhammad[saww] and his[saww] companion, meaning the Angel of death, I will kill them both with my spear'. Allah[azwj] the Exalted Sent and Angel who made him stumble in the dust, and a disease came out upon him like the disease of the large camel, and he returned to the house of the Salouliya and he was saying, 'I have become sick like the sickness of the camel, and dying in the house of Salouliya'.

ثم ركب فرسه فمات على ظهر الفرس فأنزل الله تعالى وَ يُرْسِلُ الصَّواعِقَ فَيُصِيبُ بِها مَنْ يَشاءُ.

Then he rode his horse and died upon the back of the horse. Allah[azwj] the Exalted Revealed: ***and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, [13:13]***.

~~و فيها خرج بديل بن أبي مارية مولى العاص بن وائل في تجارة إلى الشام و صحبه تميم الداري و عدي بن بداء و هما على النصرانية فمرض ابن أبي مارية و قد كتب وصية و جعلها في ماله فقدموا بالمال و الوصية فنقدوا جاما أخذه تميم و عدي و أحلفهما رسول الله ص بعد العصر ثم ظهر عليه فحلف عبد الله بن عمرو بن العاص و المطلب بن أبي وداعة و استحقا ..~~

~~And during it Badeel Bin Abu Marya a slave of Al-Aas bin Wail went out regarding trading to Syria, and he was accompanied by Nameem Al-Dary, and Ady Bin Bada'a, and they were both upon the Christianity. Ibn Abu Marya became sick and he had written a will and made it to be in his wealth. They arrived with the wealth and the will. They missed a cup. Tameem and Ady took it, and Rasool Allah[saww] made them both swear an oath after Al Asr, then it appeared. Abdullah Bin Amro Bin Al Aas and Al Matlab Abin Abu Wada'at swore and they were both deserving''.~~ [204]

3- و قال في الكامل و في السنة العاشرة بعث رسول الله ص أمراءه على الصدقات فبعث المهاجر بن أبي أمية بن المغيرة إلى صنعاء فخرج عليه العبسي و هو بها و بعث زياد بن أسد الأنصاري إلى حضرموت على صدقاتها و بعث عدي بن حاتم الطائي على صدقة طيئ و أسد و بعث مالك بن نويرة على صدقات حنظلة

And he said in (the book) 'Al-Kaamil' – 'And during the tenth year Rasool-Allah[saww] sent Amro to be in charge upon the charities; and he[saww] sent Al-Nuhajir Bin Abu Umayya Bin Al-Mugheira to Sana'a. Al-Absy came out to him and he was at it; and he[saww] sent Ziyad Bin Asad the Helper to Hazramaut to be in charge upon the charities; and he[saww] sent Uday Bin Hatim Al-Taie to be in charge upon the charities of Tai'e and Asad; and he[saww] sent Malik Bin Nuweyra to be in charge upon the charities of Hanzala;

و جعل الزبرقان بن بدر و قيس بن عاصم على صدقات زيد بن مناة بن تميم و بعث العلاء بن الحضرمي إلى البحرين و بعث علي بن أبي طالب ع إلى نجران ليجمع صدقاتهم و جزيتهم ففعل و عاد فلقي رسول الله ص في حجة الوداع

And he[saww] made Al-Zabarqan Bin Badr and Qays Bin Aasim to be in charge upon the charities of Zayd Bin Manat Bin Tameem; and he[saww] sent Al-A'ala Bin Al-Hazrami to Al Bahrain; and he[saww] sent Ali[asws] Bin Abu Talib[asws] to Najran in order to gather their charities and their taxes. He[asws] did so and returned. He[asws] met Rasool-Allah[saww] during the farewell Hajj;

و استخلف على الجيش الذين معه رجلا من أصحابه و سبقهم إلى النبي ص فلقيه بمكة فعمد الرجل إلى الجيش فكساهم كل رجل حلة من البرد الذي مع علي ع فلما دنا الجيش خرج علي ع ليتلقاهم فرأى عليهم الحلل فنزعها عنهم فشكاه الجيش إلى رسول الله ص فَقَامَ رَسُولُ اللَّهِ ص خَطِيباً فَقَالَ أَيُّهَا النَّاسُ لَا تَشْكُوا عَلِيّاً فَإِنَّهُ وَ اللَّهِ لَأَخْشَنُ فِي ذَاتِ اللَّهِ أَوْ فِي سَبِيلِ اللَّهِ.

And he[saww] left behind a man from his[saww] companions to be in charge upon the army of those who were with him[saww], and he preceded them to the Prophet[saww]. He met him[saww] at Makkah, and the man deliberated to the army and clothed every man with a garment from the cold which was with Ali[asws]. When the army neared, Ali[asws] came out to meet them and saw the garments upon them. He[asws] removed these from them, and the army complained of him[asws] to Rasool-Allah[saww]. Rasool-Allah[saww] stood to address and said: 'O you people! Do

[204] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 35 H 2

not complain of Ali[asws], for by Allah[azwj] he[asws] is the toughest regarding the Self of Allah[azwj] or in the Way of Allah[azwj]''.[205]

4- قب، المناقب لابن شهرآشوب: بعث ص رسله إلى الآفاق في سنة عشر و بين فتح مكة و وفاته كانت الوفود منهم بنو سليم و فيهم العباس بن مرداس و بنو تيم و فيهم عطارد بن زرارة و بنو عامر و فيهم عامر بن الطفيل و أربد بن قيس و بنو سعد بن بكر و فيهم ضمام بن ثعلبة و عبد القيس و الجارود بن عمرو

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'He[saww] sent his[saww] messengers to Al-Afaaq during year ten, and between conquest of Makkah and his[saww] passing away were the delegations; from them was the clan of Salem, and among them was Al-Abbas Bin Mardas, and the clan of Taym and among them was Atarad Bin Zurara, and clan of Aamir and among them was Aamir Bin Al-Tufayl and Arbad Bin Qays, and the clan of Sa'ad Bin Bakr and among them was Zamam Bin Sa'alba and Abdul Qays and Al-Jaroud Bin Amro;

و بنو حنيفة و فيهم مسيلمة الكذاب و طيئ و فيهم زيد الخيل و عدي بن حاتم و زبيد و فيهم عمرو بن معديكرب و كندة و فيهم الأشعث بن قيس و نجران و فيهم السيد و العاقب و أبو الحارث و الأزد و بعث حمير إلى رسول الله ص بإسلامهم و بعث فروة الجذامي رسولا باسمه و بنو الحارث بن كعب و فيهم قيس بن الحصين و يزيد بن عبد المدان و ثقيف و سيدهم عبد نائل بنو أسد و أسلم.

And the clan of Haneega and among them was Masaylama the liar, and Taie and among them were Zayd Al-Kheel and Uday Bin Hatim, and Zubeyd and among them was Amro Bin Ma'deykarb, and Kinda and among them was Al-Ash'as Bin Qays, and Najran and among them was Al-Seyyid and Al-Aaqib and Abu Al-Haris and Al-Azd and they sent Humeyr to Rasool-Allah[saww] with their Islam; and he[saww] sent Farwa Al Jazamy as a messenger with his name, and clan of Al-Haris Bin Ka'ab and among them was Qays Bin Al-Husayn and Yazeed Bin Abdul Madan and Saqeef and their chief was Abdu Na'il of clan of Asad and Aslam''.[206]

5- كَنْزُ الْكَرَاجُكِيِّ، رُوِيَ أَنَّ النَّبِيَّ ص كَانَ يَوْماً جَالِساً فِي نَفَرٍ مِنْ أَصْحَابِهِ وَ قَدْ صَلَّى الْغَدَاةَ إِذْ أَقْبَلَ أَعْرَابِيٌّ عَلَى نَاقَةٍ لَهُ حَتَّى وَقَفَ بِبَابِ الْمَسْجِدِ فَأَنَاخَهَا ثُمَّ عَقَلَهَا وَ دَخَلَ الْمَسْجِدَ يَتَخَطَّى النَّاسَ وَ النَّاسُ يُوَسِّعُونَ لَهُ وَ إِذَا هُوَ رَجُلٌ مَدِيدُ الْقَامَةِ عَظِيمُ الْهَامَةِ مُعْتَجِرٌ بِعِمَامَةٍ

(The book) 'Kunz' of Al Karajaky – 'It is reported that one day the Prophet[saww] was seated among a number of his[saww] companions and he[saww] had already prayed the morning Salat when a bedouin came upon a camel of his until he paused at the door of the Masjid and knelt it then tied it and entered the Masjid cleaving apart the people, and the people were giving space to him, and he was a tall man of large stature (his face) covered by his turban.

فَلَمَّا مَثُلَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص أَسْفَرَ عَنْ لِثَامِهِ ثُمَّ هَمَّ أَنْ يَتَكَلَّمَ فَأُرْتِجَ ثُمَّ هَمَّ أَنْ يَتَكَلَّمَ فَأُرْتِجَ حَتَّى اعْتَرَضَهُ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَلَمَّا رَآهُ النَّبِيُّ ص وَ قَدْ رَكِبَهُ الزَّمَعُ لَهَى عَنْهُ بِالْحَدِيثِ لِيَذْهَبَ عَنْهُ بَعْضُ الَّذِي أَصَابَهُ وَ قَدْ كَسَا اللَّهُ نَبِيَّهُ جَلَالَةً وَ هَيْبَةً

When he came in front of Rasool-Allah[saww] he took off his veil, then thought of speaking, but stuttered. Then he thought of speaking, but stuttered. Then he thought of speaking, but stuttered until that hindered him three times. When the Prophet[saww] saw him and the frustration was riding him, initiated the discussion in order to remove from him part of that which had afflicted him, and Allah[azwj] had Clothed His[azwj] Prophet[saww] is majesty and awe.

[205] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 35 H 3
[206] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 35 H 4

فَلَمَّا أَنِسَ وَ فَرَّخَ رَوْعُهُ قَالَ لَهُ النَّبِيُّ ص قُلْ لِلَّهِ أَنْتَ مَا أَنْتَ قَائِلٌ فَأَنْشَدَ أَبْيَاتاً اعْتِذَاراً عَمَّا أَصَابَهُ فَاسْتَوَى رَسُولُ اللَّهِ ص وَ كَانَ مُتَّكِئاً فَقَالَ أَنْتَ أُهَيْبُ بْنُ سَمَاعٍ وَ لَمْ يَرَهُ قَطُّ قَبْلَ وَقْتِهِ ذَلِكَ فَقَالَ أَنَا أُهَيْبُ بْنُ سَمَاعٍ الْآبِيُّ الدَّفَّاعُ الْقَوِيُّ الْمَنَّاعُ

When he was comfortable and his dread calmed, the Prophet[saww] said to him: ‘Say for the Sake of Allah[azwj] what you were going to say’. So he prosed a poem excusing from what had afflicted him. Rasool-Allah[saww] sat evenly, and he[saww] was reclining, and said: ‘You are Uhayb Bin Sama’a’, and he[saww] had not seem him before that time at all. He said, ‘I am Uhayb Bin Sama’a Al-Aby, the defender, the strong, the protector’.

قَالَ أَنْتَ الَّذِي ذَهَبَ جُلُّ قَوْمِكَ بِالْغَارَاتِ وَ لَمْ يَنْفُضُوا رُءُوسَهُمْ مِنَ الْهَفَوَاتِ إِلَّا مُنْذُ أَشْهُرٍ وَ سَنَوَاتٍ قَالَ أَنَا ذَاكَ قَالَ أَ تَذْكُرُ الْأَزْمَةَ الَّتِي أَصَابَتْ قَوْمَكَ احْرَنْجَمَ لَهَا الذِّيخُ وَ أَخْلَفَ نَوْءُ الْمِرِّيخِ وَ امْتَنَعَتِ السَّمَاءُ وَ انْقَطَعَتِ الْأَنْوَاءُ وَ احْتَرَقَتِ الْعَنَمَةُ وَ خَفَّتِ الْبُرْمَةُ حَتَّى إِنَّ الضَّيْفَ لَيَنْزِلُ بِقَوْمِكَ وَ مَا فِي الْغَنَمِ عَرَقٌ وَ لَا غَزَرٌ فَتَرْصُدُونَ الضَّبَّ الْمَكْنُونَ فَتَقْتَنِصُونَهُ

He[saww] said: ‘You are the one who did away with the majority of your people with the attacks and did not shake the dust from their heads except since months and years’. He said, ‘I am that’. He[saww] said: ‘Do you remember the calamity which afflicted your people and the hyenas gathered to it, and succeeded by a variety of wolves, and the sky prevented (rain), and the vegetation was cut off, and the plants were burnt down, and the population was weakened to the extent that the guest would descend with your people and there would be no milk in the sheep nor abundance, and the wolf lied in wait, hidden, and hunted it.

وَ كَأَنَّكَ قُلْتَ فِي طَرِيقِكَ إِلَيَّ لِتَسْأَلَنِي عَنْ حِلِّ ذَلِكَ وَ عَنْ حَرَجِهِ أَلَا وَ لَا حَرَجَ عَلَى مُضْطَرٍّ وَ مِنْ كَرَمِ الْأَخْلَاقِ بِرُّ الضَّيْفِ

And it is as if you said in your way to me[saww] to ask me[saww] about the solution of that, and about its problem. Indeed! And there is no problem upon the desperate one, and from the honourable mannerisms is being kind to the guest’.

قَالَ فَقَالَ لَا وَ اللَّهِ لَا أَطْلُبُ أَثَراً بَعْدَ عَيْنٍ لَكَأَنَّكَ كُنْتَ مَعِي فِي طَرِيقِي وَ شَرِيكِي فِي أَمْرِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ

He (the narrator) said, ‘He said, ‘No by Allah[azwj]! I will not seek any traces (news) after an eye (witnessing you[saww]), it is as if you[saww] are with me[saww] in my way and my participant in my matter. I testify that there is no god except Allah[azwj] and you[saww] Muhammad[saww] are Rasool[saww] of Allah[azwj]’.

ثُمَّ قَالَ يَا رَسُولَ اللَّهِ زِدْنِي شَرْحاً وَ بَيَاناً أَزْدَدْ بِكَ إِيمَاناً فَقَالَ لَهُ النَّبِيُّ ص أَ تَذْكُرُ إِذْ أَتَيْتَ صَنَمَكَ فِي الظَّهِيرَةِ فَعَتَرْتَ لَهُ الْعَتِيرَةَ فقال نعم بأبي أنت و أمي يا رسول الله إن الحارث بن أبي ضرار المصطلقي جمع لك جموعا ليدهمك بالمدينة و استعان بي على حربك و كان لي صنم يقال له واقب

Then he said, ‘O Rasool-Allah[saww]! Increase for me its commentary and explanation, I can increase my belief in you[saww]’. The Prophet[saww] said to him: ‘Do you remember when you went to your idol in the afternoon and offered a sacrifice to it?’ He said, ‘Yes, may my father and my mother be (sacrificed for) you[saww], O Rasool-Allah[saww]! Al-Haris Bin Abu Zarar Al-Mustalqy gathered a force in order to raid you[saww] at Al-Medina, and sought assistance with me upon battling you[saww], and there was an idol for me called Waqab.

فرقبت خلوته و قممت ساحته ثم نفضت التراب عن رأسه ثم عترت له عتيرة فإني لأستخبره في أمري و أستشيره في حربك إذ سمعت له صوتا قف له شعري و اشتد منه ذعري فوليت عنه و هو يقول

أهيب ما لك تجزع لا تنأ عني و ارجع
و اسمع مقالا ينفع جاءك ما لا يدفع
نبي صدق أروع فاقصد إليه و اسرع
تأمن وبال المصرع

So I went to be alone with it and stood at its site, then I shook off the dust from its head, then I offered an offering (sacrifice) for it, for I was informing it of my matter and consulting it regarding battling you[saww] when I heard a voice, my hair stood up to it, and my panic intensified from it, and I turned around from it, and it (the voice) was saying (a poem), '*What are you panicking for? Do not stay away from me and turn back, and listen to beneficial word. There is coming to you what cannot be repelled, a truthful Prophet[saww], magnificent, so aim to go to him[saww] and be quick, you will be safe from the consequences of death*'.

قال أهيب فأتيت أهلي و لم أطلع أحدا على أمري فلما كان من الغد أتيته في الظهيرة فرقبت خلوته و قممت ساحته و عترت له عتيرة ثم جسدته بدمها فبينا أنا كذلك إذ سمعت منه صوتا هائلا فوليت عنه هاربا و هو يقول كلاما في معنى كلامه الأول

He said, 'I was alarmed and I came to my wife and did not notify anyone upon my matter. When it was the next morning I went to it in the afternoon, and isolated with it and stood at its site, and offered an sacrificial offering to it, then I stained it with its blood. While I was like that when I heard a tremendous voice from it. I turned around from it fleeing and it was saying a speech in the meaning of its first speech'.

قال فلما كان من غد ركبت ناقتي و لبست لامتي و تكبدت الطريق حتى أتيتك فأنر لي سراجك و أوضح لي منهاجك

He said, 'When it was the next morning, I rode my camel and wore my dress and took to the road until I came to you[saww], so radiate your[saww] lantern for me and illuminate your[saww] manifesto for me'.

قال فَقَالَ النَّبِيُّ ص قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ إِنِّي مُحَمَّدٌ عَبْدُهُ وَ رَسُولُهُ فَقَالَهَا غَيْرَ مُسْتَنْكِفٍ وَ أَسْلَمَ وَ حَسُنَ إِسْلَامُهُ وَ وَقَرَ حُبُّ الْإِسْلَامِ فِي قَلْبِهِ

He (the narrator) said, 'The Prophet[saww] said: 'Say, there is no god except Allah[azwj] Alone, there is no associate for Him[azwj], and I[saww] Muhammad[saww], His[azwj] Rasool[saww]'. He said it without any objection and became a Muslim, and his Islam was good, and love of Islam was dignified in his heart.

فَقَالَ النَّبِيُّ ص لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع خُذْ بِيَدِهِ فَعَلِّمْهُ الْقُرْآنَ فَأَقَامَ عِنْدَ النَّبِيِّ ص فَلَمَّا حَذِقَ شَيْئاً مِنَ الْقُرْآنِ قَالَ يَا نَبِيَّ اللَّهِ إِنَّ الْحَارِثَ بْنَ أَبِي ضِرَارٍ قَدْ جَمَعَ لَكَ جُمُوعاً لِيَدْهَمَكَ بِالْمَدِينَةِ فَلَوْ وَجَّهْتَ مَعِي قَوْماً بِسَرِيَّةٍ تَشُنُّ عَلَيْهِمُ الْغَارَةَ فَوَجَّهَ النَّبِيُّ ص مَعَهُ أَمِيرَ الْمُؤْمِنِينَ وَ جَمَاعَةً مِنَ الْمُؤْمِنِينَ فَظَفِرُوا بِهِمْ وَ اسْتَاقُوا إِبِلَهُمْ وَ مَاشِيَتَهُمْ.

The Prophet[saww] said to Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]: 'Grab his hand and teach him the Quran'. He stayed with the Prophet[saww]. When he was proficient with something from the Quran he said, 'O Prophet[saww] of Allah[azwj]! Al-Haris Bin Abu Zirar has gathered a force to raid you[saww] at Al-Medina, so if you[saww] could divert a people with him with a battalion, you[saww] can mount a raid upon them'. So the Prophet[saww] sent Amir Al-Momineen[asws] and a group from the Momineen with him, and they were successful with them and took their camels and whatever they so desired from them''.[207]

[207] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 35 H 5

باب 36 حجة الوداع و ما جرى فيها إلى الرجوع إلى المدينة و عدد حجه و عمرته ص و سائر الوقائع إلى وفاته ص

CHAPTER 36 – THE FAREWELL HAJJ AND WHAT FLOWED DURING IT UP TO THE RETURN TO AL MEDINA, AND NUMER OF HIS[saww] HAJJ AND HIS[saww] UMRAHS AND THE REST OF THE EVENTS UP TO HIS[saww] EXPIRY

الآيات الحج وَ أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجالًا وَ عَلى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

The Verses – (Surah) Al Hajj: ***And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27]***

لِيَشْهَدُوا مَنافِعَ لَهُمْ وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُوماتٍ عَلى ما رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعامِ فَكُلُوا مِنْها وَ أَطْعِمُوا الْبائِسَ الْفَقِيرَ

So they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. Therefore, eat from these and feed the destitute, the poor [22:28]

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَ لْيُوفُوا نُذُورَهُمْ وَ لْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Ancient House [22:29].

1- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ قَالَ: ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ ع الْمُسْتَحَاضَةَ فَذَكَرَ أَسْمَاءَ بِنْتَ عُمَيْسٍ فَقَالَ إِنَّ أَسْمَاءَ وَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِالْبَيْدَاءِ وَ كَانَ فِي وِلَادَتِهَا الْبَرَكَةُ لِلنِّسَاءِ لِمَنْ وَلَدَتْ مِنْهُنَّ أَوْ طَمِثَتْ فَأَمَرَهَا رَسُولُ اللَّهِ ص فَاسْتَثْفَرَتْ وَ تَنَطَّقَتْ بِمِنْطَقَةٍ وَ أَحْرَمَتْ.

Al Kafi - The number, from Ahmad, from Al Husayn Bin Saeed, from Fazalat, from Umar Bin Aban Al Kalby who said,

'I mentioned to Abu Abdullah[asws], the inter-period bleeding woman, so he[asws] mentioned Asma'a Bint Umays, and he[asws] said: 'Asma'a gave birth to Muhammad Bin Abu Bakr at Al-Bayda, and in her giving birth was a Blessing for the women, for the ones from them who give birth, or menstruate. So, Rasool-Allah[saww] ordered her so she stuffed herself underneath, and she wore *Ihraam*''.[208]

2- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ نَفِسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ فَأَمَرَهَا رَسُولُ اللَّهِ ص حِينَ أَرَادَتِ الْإِحْرَامَ مِنْ ذِي الْحُلَيْفَةِ أَنْ تَحْتَشِيَ بِالْكُرْسُفِ وَ الْخِرَقِ وَ تُهِلَّ بِالْحَجِّ فَلَمَّا قَدِمُوا مَكَّةَ وَ قَدْ نَسَكُوا الْمَنَاسِكَ وَ قَدْ أَتَى لَهَا ثَمَانِيَةَ عَشَرَ يَوْماً فَأَمَرَهَا رَسُولُ اللَّهِ ص أَنْ تَطُوفَ بِالْبَيْتِ وَ تُصَلِّيَ وَ لَمْ يَنْقَطِعْ عَنْهَا الدَّمُ فَفَعَلَتْ ذَلِكَ.

Al Kafi – Ali, from his father, from Hammad, from Hareyz, from Zurara,

[208] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 1

‘From Abu Ja’far[asws]: ‘Asma Bint Umeys experienced post-childbirth bleeding with Muhammad Bin Abu Bakr, so Rasool-Allah[saww] instructed her when she wanted to wear Ihraam from Zul Huleyfa that she should stuff herself with the cotton and the rag, and to begin with the Hajj. So when they proceeded to Makkah and they had performed their rituals, and eighteen days had passed for her, then Rasool-Allah[saww] ordered her that she should perform *Tawaaf* by the House (Kabah), and she should Pray, and the blood had not been cut off from her. So she did that’’.[209]

3- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَطَعَ رَسُولُ اللَّهِ ص التَّلْبِيَةَ حِينَ زَاغَتِ الشَّمْسُ يَوْمَ عَرَفَةَ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] cut off the *Talbiyya* when the sun declined, and Ali[asws] Bin Al-Husayn[asws] used to cut off the *Talbiyya* when the sun set on the Day of Arafaat’.[210]

4- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمُشْرِكِينَ كَانُوا يُفِيضُونَ مِنْ قَبْلِ أَنْ تَغِيبَ الشَّمْسُ

Al Kafi – Ali, from his father and Muhammad Bin Ismail, from Al Fazl, from Safwan, from Muawiya Bin Ammar who said,

‘Abu Abdullah[asws] said: ‘The Polytheists were departing from before the disappearance of the sun, so Rasool-Allah[saww] opposed them, and he[saww] departed after the setting of the sun’.

فَخَالَفَهُمْ رَسُولُ اللَّهِ ص فَأَفَاضَ بَعْدَ غُرُوبِ الشَّمْسِ وَ قَالَ أَيُّهَا النَّاسُ إِنَّ الْحَجَّ لَيْسَ بِوَجِيفِ الْخَيْلِ وَ لَا إِيضَاعِ الْإِبِلِ وَ لَكِنِ اتَّقُوا اللَّهَ وَ سِيرُوا سَيْراً جَمِيلًا وَ لَا تُوَطِّئُوا ضَعِيفاً وَ لَا تُوَطِّئُوا مُسْلِماً

Rasool-Allah[saww] opposed them and departed after the setting of the sun and said: ‘O you people! The Hajj isn’t with the excitement of the horses nor racing of the camels, but fear Allah[azwj] and travel a beautiful journey and neither trample a weak one, nor trample a Muslim’.

وَ كَانَ ص يَكُفُّ نَاقَتَهُ حَتَّى يُصِيبَ رَأْسُهَا مُقَدِّمَ الرَّحْلِ وَ يَقُولُ أَيُّهَا النَّاسُ عَلَيْكُمْ بِالدَّعَةِ وَ الْخَبَرُ مُخْتَصَرٌ.

And he[saww] would restrain his[saww] she-camel until its head would touch its front legs, and he[saww] was saying: ‘O you people! It is upon you with the calmness’ – and the Hadeeth is abridged’’.[211]

[209] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 2
[210] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 3
[211] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 4

5- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ الْبَزَنْطِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ: إِنَّ رَسُولَ اللَّهِ لَمَّا كَانَ يَوْمُ النَّحْرِ أَتَاهُ طَوَائِفُ مِنَ الْمُسْلِمِينَ فَقَالُوا يَا رَسُولَ اللَّهِ ذَبَحْنَا مِنْ قَبْلِ أَنْ نَرْمِيَ وَ حَلَقْنَا مِنْ قَبْلِ أَنْ نَذْبَحَ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا يَنْبَغِي لَهُمْ أَنْ يُقَدِّمُوهُ إِلَّا أَخَّرُوهُ وَ لَا شَيْءٌ مِمَّا يَنْبَغِي لَهُمْ أَنْ يُؤَخِّرُوهُ إِلَّا قَدَّمُوهُ فَقَالَ رَسُولُ اللَّهِ ص لَا حَرَجَ لَا حَرَجَ.

Al Kafi – The number, from Sahl, from Al Bazanty,

'From Abu Ja'far[asws] the 2nd having said: 'Rasool-Allah[azwj], when it was the day of the sacrifice, a group of Muslims came over to him[saww], and they said, 'O Rasool-Allah[saww]! We slaughtered before we pelted (the Jamaraat), and we shaved off (our heads) before we slaughtered', and there did not remain anything from what was befitting for them that they should bring it forwards, except that they delayed it, and there was nothing from what was befitting for them that they should be delaying it, except that they brought it forward. So Rasool-Allah[saww] said: 'Nothing wrong! Nothing wrong!''[212]

6- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ قَالَ قَالَ أَبُو الْحَسَنِ ع دَخَلَ النَّبِيُّ ص الْكَعْبَةَ فَصَلَّى فِي زَوَايَاهَا الْأَرْبَعِ صَلَّى فِي كُلِّ زَاوِيَةٍ رَكْعَتَيْنِ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Hammam who said,

'Abu Al-Hassan[asws] said: 'The Prophet[saww] entered the Kabah, so he[saww] Prayed *Salaat* in its four corners, Praying two Cycles in each corner''.[213]

7- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ يَدْخُلِ الْكَعْبَةَ رَسُولُ اللَّهِ ص إِلَّا يَوْمَ فَتْحِ مَكَّةَ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] did not enter the Kabah except on the day of conquest of Makkah''.[214]

8- ل، الخصال الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْعَسْكَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ عَنِ ابْنِ عَوْفٍ عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ صَدَقَةَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نَزَلَتْ هَذِهِ السُّورَةُ إِذا جاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ عَلَى رَسُولِ اللَّهِ ص فِي أَوْسَطِ أَيَّامِ التَّشْرِيقِ فَعَرَفَ أَنَّهُ الْوَدَاعُ فَرَكِبَ رَاحِلَتَهُ الْعَضْبَاءَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ كُلُّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ فَهُوَ هَدَرٌ وَ أَوَّلُ دَمٍ هُدِرَ دَمُ الْحَارِثِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرْضِعاً فِي هُذَيْلٍ فَقَتَلَهُ بَنُو اللَّيْثِ

(The book) 'Al Khisaal' – Al Hassan Bin Abdullah Bin Saeed Al Askari, from Abdullah Bin Muhammad Bin Abdul Kareem, from Ibn Awf, from Makky Bin Ibrahim, from Musa Bin Ubeyda, from Sadaqa Bin Yasaar, from Abdullah Bin Umar who said,

'This Chapter: (***When Help of Allah comes and the victory [110:1]*** (Surah Al-Nasr) was Revealed unto Rasool-Allah[saww] in the middle of the days of Al-Tashreek (11th, 12th & 13th Zilhajj), and he[saww] recognise that it is the farewell. He[saww] rode his camel Al-Azba'a, praise Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! Every blood (compensation) which was during the pre-Islamic period, so it is forfeited, and the first blood to be forfeited,

[212] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 5
[213] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 6
[214] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 7

and the first blood to be forfeited was the blood of Al-Hais Bin Rabie Bin Al-Haris, satisfied regarding (clan of) Huzeyl. The sons of Al-Lays killed him'.

أَوْ قَالَ كَانَ مُسْتَرْضِعاً فِي بَنِي لَيْثٍ فَقَتَلَهُ هُذَيْلٌ وَ كُلُّ رِباً كَانَ فِي الْجَاهِلِيَّةِ فَمَوْضُوعٌ وَ أَوَّلُ رِباً وُضِعَ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَيُّهَا النَّاسُ إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ فَهُوَ الْيَوْمَ كَهَيْئَةِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنا عَشَرَ شَهْراً فِي كِتابِ اللَّهِ يَوْمَ خَلَقَ السَّماواتِ وَ الْأَرْضَ مِنْها أَرْبَعَةٌ حُرُمٌ رَجَبُ مُضَرٍ الَّذِي بَيْنَ جُمَادَى وَ شَعْبَانَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ فَلا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

Or he[saww] said, 'Satisfied regarding (clan of Lays), and he was killed by (clan of) Huzeyl. And all interest (usury) which was (due) during the pre-Islamic period, so it is dropped, and the first interest to be dropped is the interest of Al-Abbas Bin Abdul Muttalib. O you people! The times have circled, so today is like the day Allah[azwj] Created the skies and the earths: ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. [9:36]*** – Rajab is harmful between Jumadi and Shaban, and Zul Qadah, and Zul Hijjah, and Al-Muharram - ***therefore do not be unjust to yourselves regarding these, [9:36]***

فَإِنَّ النَّسِيءَ زِيادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عاماً وَ يُحَرِّمُونَهُ عاماً لِيُواطِؤُا عِدَّةَ ما حَرَّمَ اللَّهُ وَ كَانُوا يُحَرِّمُونَ الْمُحَرَّمَ عَاماً وَ يَسْتَحِلُّونَ صَفَرَ وَ يُحَرِّمُونَ صَفَرَ عَاماً وَ يَسْتَحِلُّونَ الْمُحَرَّمَ

But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. [9:37], and they used to sanctify Al-Muharram one year and de-sanctifying Safar, and sanctifying Safar for a year and de-sanctifying Al-Muharram.

أَيُّهَا النَّاسُ إِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يُعْبَدَ فِي بِلَادِكُمْ آخِرَ الْأَبَدِ وَ رَضِيَ مِنْكُمْ بِمُحَقَّرَاتِ الْأَعْمَالِ أَيُّهَا النَّاسُ مَنْ كَانَتْ عِنْدَهُ وَدِيعَةٌ فَلْيُؤَدِّهَا إِلَى مَنِ ائْتَمَنَهُ عَلَيْهَا أَيُّهَا النَّاسُ إِنَّ النِّسَاءَ عِنْدَكُمْ عَوَانٍ لَا يَمْلِكْنَ لِأَنْفُسِهِنَّ ضَرّاً وَ لَا نَفْعاً أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَ اسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَاتِ اللَّهِ فَلَكُمْ عَلَيْهِنَّ حَقٌّ وَ لَهُنَّ عَلَيْكُمْ حَقٌّ

O you people! The satan[la] has despaired that another servant be worshipped in your city and is pleased from you with minor sins. O you people! One who had a deposit with him, then let him pay it back to the one who had entrusted it to him. O you people! The women with you are assistants. They neither control harm for themselves nor benefits. Take them in the Trust of Allah[azwj], and make their private parts Permissible by the Word of Allah[azwj], so there will be a right for you upon them, and for them upon you will be rights.

وَ مِنْ حَقِّكُمْ عَلَيْهِنَّ أَنْ لَا يُوَاطِئُوا فُرُشَكُمْ وَ لَا يَعْصِينَكُمْ فِي مَعْرُوفٍ فَإِذَا فَعَلْنَ ذَلِكَ فَلَهُنَ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوفِ وَ لَا تَضْرِبُوهُنَّ أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ فَاعْتَصِمُوا بِهِ

And from your rights upon them is that they will not refuse in your beds, nor disobey you in the good deeds. So when they do that, then for them would be ***their sustenance and their clothing with reasonableness [2:233]***, and do not hit them. O you people! I[saww] am leaving behind you all what if you were to take with it, you will never go astray – Book of Allah[azwj] Mighty and Majestic, so hold tightly to it.

يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمٌ حَرَامٌ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ فَأَيُّ شَهْرٍ هَذَا قَالُوا شَهْرٌ حَرَامٌ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ قَالَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَ أَمْوَالَكُمْ وَ أَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمِ تَلْقَوْنَهُ أَلَا فَلْيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ لَا نَبِيَّ بَعْدِي وَ لَا أُمَّةَ بَعْدَكُمْ ثُمَّ رَفَعَ يَدَيْهِ حَتَّى إِنَّهُ لَيُرَى بَيَاضُ إِبْطَيْهِ ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ أَنِّي قَدْ بَلَّغْتُ.

O you people! Which day is this?' They said, 'A sacred say'. He[saww] said: 'O you people! So which month is this?' They said, 'A sacred month'. Then he[saww] said: 'O you people! Which city is this?' They said, 'A sacred city'. He said, 'Allah[azwj] Mighty and Majestic has Prohibited upon you your blood and your wealth and your honour like the sanctity of this day of yours in this month of yours in this city of yours up to the day until you receive it. So, let your present ones deliver to your absent ones, there is neither any Prophet[saww] after me[saww] nor any community after you all'. Then he[saww] raised his[saww] hand until the whiteness of his[saww] armpits was seen, then he[saww] said: 'O Allah[azwj]! Bear witness that I[saww] have delivered''.[215]

9- ما، الأمالي للشيخ الطوسي حَمْوَيْهِ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ بَكْرٍ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنْ مَكِّيِّ بْنِ مَرْوَكٍ الْأَهْوَازِيِّ عَنْ عَلِيِّ بْنِ بَحْرٍ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَنَزَعَ زِرِّيَ الْأَعْلَى وَ زِرِّيَ الْأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيِي وَ قَالَ مَرْحَباً بِكَ وَ أَهْلًا يَا ابْنَ أَخِي سَلْ مَا شِئْتَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Hammawiya Bin Ali, from Muhammad Bin Muhammad Bin Bakr, from Al Fazl Bin Hubab, from Makky Bin Marwak Al Ahwazi, from Ali Bin Bahr, from Hatim Bin Ismail,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'We entered to see Jabir Bin Abdullah. When we ended up to him, he asked about the group until he ended up to me[asws]. I [asws] said, 'I am Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws]'. He inclined by his hand to my[asws] head and grabbed the top and grabbed the bottom then placed his palm upon my[asws] chest and said, 'Welcome to you and hello, O son of my brother, ask whatever you[asws] like'.

فَسَأَلْتُهُ وَ هُوَ أَعْمَى فَجَاءَ وَقْتُ الصَّلَاةِ فَقَامَ فِي نِسَاجَةٍ فَالْتَحَفَ بِهَا فَلَمَّا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا وَ رِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمِشْجَبِ فَصَلَّى بِنَا فَقُلْتُ أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ص فَقَالَ بِيَدِهِ فَعَقَدَ تِسْعاً وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ص حَاجٌّ

I[asws] asked him (questions), and he was blind, and the time of Salat came, so he stood in his robe and wrapped himself with it. When he placed it upon his shoulder, both its ends returned to him from its small end and his cloak to his side upon the peg. He prayed Salat with us. I[asws] said, 'Inform me about the Hajj of Rasool-Allah[saww]'. He said (gestured) with his hand, nine, and said, 'Rasool-Allah[saww] remained for nine years not performing Hajj, then proclaimed among the people during the tenth that Rasool-Allah[saww] is to be a pilgrim.

~~فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ص وَ يَعْمَلَ مَا عَمِلَهُ فَخَرَجَ وَ خَرَجْنَا مَعَهُ حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ فَذَكَرَ الْحَدِيثَ وَ قَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ ص فَوَجَدَ فَاطِمَةَ فِيمَنْ أَحَلَّ وَ لَبِسَتْ ثِيَاباً صَبِيغاً وَ اكْتَحَلَتْ فَأَنْكَرَ عَلِيٌّ ذَلِكَ عَلَيْهَا فَقَالَتْ أَبِي ص أَمَرَنِي بِهَذَا~

~~A lot of people arrive at Al-Medina, all of them seeking to complete it with Rasool-Allah[saww] and do whatever he[saww] does. He[saww] went out and we went out with him[saww] until we came to Zul Huleyfa'. He mentioned the Hadeeth, 'And Ali[asws] arrived from Al Yemen with a camel~~

[215] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 8

~~of the Prophet[saww] and found (Syeda) Fatima[asws] among the ones not wearing Ihraam and she[asws] had worn dyed clothes and had applied Kohl. Ali[asws] disliked that being upon her. She[asws] said: 'My[asws] father[saww] instructed me[asws] with this'.~~

~~وَ كَانَ عَلِيٌّ ع يَقُولُ بِالْعِرَاقِ فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ص مُحَرِّشاً عَلَى فَاطِمَةَ بِالَّذِي صَنَعَتْ مُسْتَفْتِياً رَسُولَ اللَّهِ ص بِالَّذِي ذَكَرَتْ عَنْهُ فَأَنْكَرْتُ ذَلِكَ قَالَ صَدَقَتْ صَدَقَتْ.~~

~~And Ali[asws] had said at Al-Iraq: 'I[asws] went to Rasool-Allah[saww] provocated against Fatima[asws] by that which she[asws] had done to seek a verdict of Rasool-Allah[saww] with what which I[asws] mentioned to him[saww] and I[asws] had disliked it. He[saww] said: 'She[asws] is correct, she[asws] is correct''.[216]~~

10- عم، إعلام الورى شا، الإرشاد: لما أراد رسول الله ص التوجه إلى الحج و أداء فرض الله تعالى فيه أذن في الناس به و بلغت دعوته إلى أقاصي بلاد الإسلام فتجهز الناس للخروج معه و حضر المدينة من ضواحيها و من حولها و يقرب منها خلق كثير و تهيئوا للخروج معه

(The books) 'Alaam Al Wara' (and) 'Al Irshad' – 'When Rasool-Allah[saww] wanted to head to the Hajj and fulfil the Obligations of Allah[azwj] the Exalted during it, he[saww] proclaimed among the people with it and his[saww] call reached to the outskirts of the cities of Islam. The people prepared for the going out with him[saww] and they presented at Al-Medina from its areas and from around it and a lot of people came near it, and they prepared for the going out with him[saww].

فخرج ص بهم لخمس بقين من ذي العقدة و كاتب أمير المؤمنين ع بالتوجه إلى الحج من اليمن و لم يذكر له نوع الحج الذي قد عزم عليه و خرج ص قارنا للحج بسياق الهدي و أحرم ع من ذي الحليفة و أحرم الناس معه و لبى من عند الميل الذي بالبيداء

He[saww] went out with them on five (days) remaining from Zul-Qadah and communicated with Amir Al-Momineen[asws] with heading to Al-Hajj from Al Yemen, and did not mention to him[asws] with the type of Hajj which he[saww] had determined upon. And he[saww] went out in pairs for the Hajj ushering the sacrificial animal, and he[saww] wore Ihraam from Zul Huleyfa, and the people wore Ihraam along with him[saww] and exclaimed Talbiyya from the milestone at Al-Bayda.

فاتصل ما بين الحرمين بالتلبية حتى انتهى إلى كراع الغميم و كان الناس معه ركبانا و مشاة فشق على المشاة المسير و أجهدهم السير و التعب فشكوا ذلك إلى النبي ص و استحملوه فأعلمهم أنه لا يجد لهم ظهرا و أمرهم أن يشدوا على أوساطهم و يخلطوا الرمل بالنسل ففعلوا ذلك و استراحوا إليه

He[saww] linked what is between the two Sanctuaries with the Talbiyya until he[saww] ended up to Kara'a Al-Ghameem, and the people were with him[saww], riding and walking. The journey was difficult upon the walkers and their striving and tiredness of the travelling. They complained of that to the Prophet[saww] and he[saww] let them know that he[saww] cannot find a back (ride) for them and instructed them that they should tighten their belts and mingle the sand with the cattle (walk on foot). They did that and they rested to it.

[216] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 9

و خرج أمير المؤمنين ع بمن معه من العسكر الذي كان صحبه إلى اليمن و معه الحلل الذي كان أخذها من أهل نجران فلما قارب رسول الله ص إلى مكة من طريق المدينة قاربها أمير المؤمنين ع من طريق اليمن و تقدم الجيش للقاء النبي ص و خلف عليهم رجلا منهم

And Amir Al-Momineen[asws] came out with the ones from the soldiers with him[asws], those who had accompanied him[asws] to Al-Yemen, and with him[asws] were the garments which he[asws] had taken from the people of Najran. When Rasool-Allah[saww] came near Makkah from the road of Al-Medina, Amir Al-Momineen[asws] came near it from the road of Al-Yemen, and forwarded the army for meeting the Prophet[saww] and made a man from them to be in charge upon them.

فأدرك النبي ص و قد أشرف على مكة فسلم عليه و خبره بما صنع و بقبض ما قبض و أنه سارع للقائه أمام الجيش فسر رسول الله ص لذلك و ابتهج بلقائه و قَالَ لَهُ بِمَ أَهْلَلْتَ يَا عَلِيُّ

He[asws] came across the Prophet[saww] and he[saww] was overlooking upon Makkah. He[asws] greeted to him[saww] and informed him[saww] of what he[asws] had done and with the possessions he[asws] had possessed, and as the leader of the army rushed for meeting him[saww]. Rasool-Allah[saww] was cheered to that and rejoiced with meeting him[asws], and said to him[asws]: 'With what have you[asws] commenced, O Ali[asws]?'

~~فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ لَمْ تَكْتُبْ لِي بِإِهْلَالِكَ وَ لَا عَرَفْتُهُ فَعَقَدْتُ نِيَّتِي بِنِيَّتِكَ فَقُلْتُ اللَّهُمَّ إِهْلَالًا كَإِهْلَالِ نَبِيِّكَ وَ سُقْتُ مَعِي مِنَ الْبُدْنِ أَرْبَعاً وَ ثَلَاثِينَ بَدَنَةً~~

~~He[asws] said: 'O Rasool-Allah[saww]! You[saww] did not write to me[asws] with your[saww] commencement and I[asws] did not know of it so I[asws] could have harmonised my[asws] intention with your[saww] intention. So I[asws] said: 'O Allah[azwj]! I[asws] commence like the commencement of Your[azwj] Prophet[saww]', and I[asws] ushered thirty four sacrificial animals with me[asws].~~

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَكْبَرُ قَدْ سُقْتُ أَنَا سِتّاً وَ سِتِّينَ وَ أَنْتَ شَرِيكِي فِي حَجِّي وَ مَنَاسِكِي وَ هَدْيِي فَأَقِمْ عَلَى إِحْرَامِكَ وَ عُدْ إِلَى جَيْشِكَ فَعَجِّلْ بِهِمْ إِلَيَّ حَتَّى نَجْتَمِعَ بِمَكَّةَ إِنْ شَاءَ اللَّهُ

Rasool-Allah[saww] said: 'Allah[azwj] is the Greatest! I[saww] have ushered sixty six and you[asws] are my[asws] participant in my[saww] Hajj and my[saww] rituals and my[saww] offerings, therefore stay upon your[asws] Ihraam and return to your[asws] army and hasten with them to me[saww] until we gather at Makkah, if Allah[azwj] so Desires'.

~~فودعه أمير المؤمنين ع و عاد إلى جيشه فلقيهم على قرب فوجدهم قد لبسوا الحلل التي كانت معهم فأنكر ذلك عليهم و قال للذي كان استخلفه عليهم ويلك ما دعاك إلى أن تحليهم الحلل من قبل أن ندفعها إلى رسول الله ص و لم آكن أذنت لك في ذلك~~

~~Amir Al-Momineen[asws] bade him[saww] farewell and returned to his[asws] army and met them nearby and found them to have worn the garments which were with them. He disliked that upon them and said to the one whom he[asws] had placed in charge upon them: 'Woe be unto you! What called you to giving them the garments from before we handed them over to Rasool-Allah[saww], and I[asws] did not happen to have permitted you regarding that?'~~

~~فقال سألوني أن يتجملوا بها و يحرموا فيها ثم يردوها علي فانتزعها أمير المؤمنين ع من القوم و شدها في الأعدال فاضطغنوا ذلك عليه فلما دخلوا مكة كثرت شكاياتهم من أمير المؤمنين ع فَأَمَرَ رَسُولُ اللَّهِ ص مُنَادِياً فَنَادَى فِي النَّاسِ ارْفَعُوا أَلْسِنَتَكُمْ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ خَشِنٌ فِي ذَاتِ اللَّهِ عَزَّ وَ جَلَّ غَيْرُ مُدَاهِنٍ فِي دِينِهِ~~

~~He said, 'They asked me that they wanted to look good at it and they will be wearing Ihraam in it (Makkah), then they would return these to me'. So Amir Al-Momineen[asws] snatched these away from the people and tightened these among the luggage, and they resented him[asws] for that. When they entered Makkah their complaints of Amir Al-Momineen[asws] were a lot. Rasool Allah[saww] ordered a caller to call out among the people: 'Raise (control) your tongues from Ali Bin Abu Talib[asws], for he[asws] is tough regarding the Self of Allah[azwj] Mighty and Majestic without slackness in his[asws] Religion'.~~

فكف القوم عن ذكره و علموا مكانه من النبي ص و سخطه على من رام الغميزة فيه و أقام أمير المؤمنين ع على إحرامه تأسيا برسول الله ص و كان قد خرج مع النبي ص كثير من المسلمين بغير سياق هدي فأنزل الله تعالى وَ أَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ

So the people restrained from mentioning him[asws] and knew his[asws] position from the Prophet[saww] and his[saww] anger upon the one who accuses of any shortcomings regarding him[asws]; and Amir Al-Momineen[asws] stayed upon his[asws] Ihraam along with Rasool-Allah[saww], and a lot of the Muslims had come out with the Prophet[saww] without ushering a sacrificial animal, so Allah[azwj] the Exalted Revealed: ***And complete the Hajj and the Umrah for Allah [2:196]***.

وَ قَالَ رَسُولُ اللَّهِ ص دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ وَ شَبَّكَ إِحْدَى أَصَابِعِ يَدَيْهِ عَلَى الْأُخْرَى ثُمَّ قَالَ ع لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُهُ مَا سُقْتُ الْهَدْيَ ثُمَّ أَمَرَ مُنَادِيَهُ أَنْ يُنَادِيَ مَنْ لَمْ يَسُقْ مِنْكُمْ هَدْياً فَلْيُحِلَّ وَ لْيَجْعَلْهَا عُمْرَةً وَ مَنْ سَاقَ مِنْكُمْ هَدْياً فَلْيُقِمْ عَلَى إِحْرَامِهِ

And Rasool-Allah[saww] said: 'The Umrah is included in the Hajj up to the Day of Qiyamah', and he[saww] inter-twined one finger of his[saww] hand upon the other. Then he[saww] said: 'And had I[saww] accepted from my[saww] matter what I[saww] manages, I[saww] would not have ushered the sacrificial animals'. Then he[saww] ordered a caller to call out: 'One who did not usher a sacrificial animal then let him take off his Ihraam and make it to be an Umrah, and the one from you who has ushered a sacrificial offering then let him stay upon his Ihraam.

فأطاع في ذلك بعض الناس و خالف بعض و جرت خطوب بينهم فيه و قال منهم قائلون إن رسول الله ص أشعث أغبر نلبس الثياب و نقرب النساء و ندهن و قال بعضهم أ ما تستحيون تخرجون رءوسكم تقطر من الغسل و رسول الله ص على إحرامه

Some people obeyed regarding that and some opposed and arguments flowed between them regarding it, and the speakers from them said, 'Rasool-Allah[saww] is shabby, dusty, and we should wear the clothes and go near the women and use oil?' And some of them said, 'But you are embarrassed from bringing out your heads dripping from the washing (sexual impurity) while Rasool-Allah[saww] is still in his[saww] Ihraam'.

فأنكر رسول الله ص على من خالف في ذلك و قَالَ لَوْ لَا أَنِّي سُقْتُ الْهَدْيَ لَأَحْلَلْتُ وَ جَعَلْتُهَا عُمْرَةً فَمَنْ لَمْ يَسُقْ هَدْياً فَلْيُحِلَّ فَرَجَعَ قَوْمٌ وَ أَقَامَ آخَرُونَ عَلَى الْخِلَافِ وَ كَانَ فِيمَنْ أَقَامَ عَلَى الْخِلَافِ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَدْعَاهُ رَسُولُ اللَّهِ ص وَ قَالَ مَا لِي أَرَاكَ يَا عُمَرُ مُحْرِماً أَ سُقْتَ هَدْياً

Rasool-Allah[saww] denied upon the ones who had opposed regarding that and said: 'Had I[saww] ushered the offering I[saww] would have removed the Ihraam and made it to be an Umrah (as well). So, the one who did not usher an offering, let him remove Ihraam'. The people returned and others stayed upon the opposition, and among the ones who stayed upon the opposition was Umar Bin Al-Khattab. Rasool-Allah[saww] summoned him and said: 'What is the matter I[saww] see you, O Umar, in Ihraam? Have you ushered an offering?'

قَالَ لَمْ أَسُقْ قَالَ فَلِمَ لَا تُحِلُّ وَ قَدْ أَمَرْتُ مَنْ لَمْ يَسُقْ بِالْإِحْلَالِ فَقَالَ وَ اللَّهِ يَا رَسُولَ اللَّهِ لَا أَحْلَلْتُ وَ أَنْتَ مُحْرِمٌ فَقَالَ لَهُ النَّبِيُّ ص إِنَّكَ لَنْ تُؤْمِنَ بِهَا حَتَّى تَمُوتَ فَلِذَلِكَ أَقَامَ عَلَى إِنْكَارِ مُتْعَةِ الْحَجِّ حَتَّى رَقِيَ الْمِنْبَرَ فِي إِمَارَتِهِ فَنَهَى عَنْهُ نَهْياً مُجَدَّداً وَ تَوَعَّدَ عَلَيْهَا بِالْعِقَابِ.

He said, 'I did not usher'. He[saww] said: 'Then why are you not taking off the Ihraam and I[saww] had ordered the ones who did not usher with the releasing the Ihraam?' He said, 'O Rasool-Allah[saww]! I will not release (the Ihraam) while you[saww] are in Ihraam'. The Prophet[saww] said to him: 'You will never believe in it until you die'. Therefore, due to that, he stayed upon the denial of Mutah until the pulpit was erected during his rule and he prohibited from it with a prohibition renewing and threatened upon it with the punishment.

و لما قضى رسول الله ص نسكه أشرك عليا ع في هديه و قفل إلى المدينة و هو معه و المسلمون حتى انتهى إلى الموضع المعروف بغدير خم و ليس بموضع إذ ذاك يصلح للمنزل لعدم الماء فيه و المرعى فنزل ع في الموضع و نزل المسلمون معه و كان سبب نزوله في هذا المكان نزول القرآن عليه بنصبه أمير المؤمنين علي بن أبي طالب ع خليفة في الأمة من بعده

And when Rasool-Allah[saww] had fulfilled his[saww] rituals, he[saww] participated Ali[asws] in his[saww] offering and returned to Al-Medina and he[asws] was with him[saww] and the Muslims until he[saww] ended up to the famous place at Ghadeer Khumm, and there wasn't any place there which was correct for the encampment due to the lack of water and the pasture therein. He[saww] descended in the place and the Muslims descended with him[saww], and the reason for his[saww] descent in this place was the Revelation of the Quran unto him[saww] with his[saww] nomination of Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] as a Caliph in the community from after him[saww].

و قد كان تقدم الوحي إليه في ذلك من غير توقيت له فأخره لحضور وقت يأمن فيه الاختلاف منهم عليه و علم الله عز و جل أنه إن تجاوز غدير خم انفصل عنه كثير من الناس إلى بلدانهم و أماكنهم و بواديهم فأراد الله أن يجمعهم لسماع النص على أمير المؤمنين ع و تأكيد الحجة عليهم فيه

And the Revelation had preceded to him[saww] regarding that from another timing to him, but he[saww] delayed it (announcement) for the presenting of the time he[saww] felt safe in it of the differing from them upon it, and Allah[azwj] Mighty and Majestic Knew that if he[saww] crossed over Ghadeer Khumm, a lot of the people would separate from him[saww] to go to their cities and their dwelling and their valleys. Therefore, Allah[azwj] Wanted that he[saww] gathered them to hear the text upon Amir Al-Momineen[asws] and an emphasis of the argument/proof upon them regarding him[asws].

فأنزل الله تعالى يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ يعني في استخلاف علي ع و النص بالإمامة عليه وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فأكد الفرض عليه بذلك و خوفه من تأخير الأمر فيه و ضمن له العصمة و منع الناس منه

Allah[azwj] the Exalted Revealed: ***O you Rasool! Deliver what has been Revealed unto you from your Lord*** – meaning regarding the successorship of Ali[asws] and the word with the Imamate to him[asws], ***and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]***. Thus, He[azwj] Emphasised the Obligation upon it with that and His[azwj] Reservation from delaying the matter regarding him[asws] and Guaranteed the Protection for him[saww] and Preventing the people from him[saww].

فنزل رسول الله ص المكان الذي ذكرناه لما وصفناه من الأمر له بذلك و شرحناه و نزل المسلمون حوله و كان يوما قائظا شديد الحر فأمر ع بدوحات فقم ما تحتها و أمر بجمع الرحال في ذلك المكان و وضع بعضها فوق بعض ثم أمر مناديه فنادى في الناس الصلاة جامعة فاجتمعوا من رحالهم إليه و إن أكثرهم ليلف رداءه على قدميه من شدة الرمضاء

Rasool-Allah[saww] descended in the place which we mentioned and described for the Command to him[saww] with that, and we commented upon it, and the Muslims descended around him[saww], and it was a day of intense heat. He[saww] ordered with tents, and he[saww] stood in what is beneath it and instructed with gathering of the saddles in that place and placed them above each other then ordered a caller to call out among the people for the congregational Salat. So, they gathered from their rides to him[saww], and a lot of them had wrapped their cloaks upon their feet from the severity of the heat.

فلما اجتمعوا صعد على تلك الرحال حتى صار في ذروتها و دعا أمير المؤمنين ع فرقي معه حتى قام عن يمينه ثُمَّ خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ وَعَظَ فَأَبْلَغَ فِي الْمَوْعِظَةِ وَ نَعَى إِلَى الْأُمَّةِ نَفْسَهُ وَ قَالَ قَدْ دُعِيتُ وَ يُوشِكُ أَنْ أُجِيبَ وَ قَدْ حَانَ مِنِّي خُفُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ وَ إِنِّي مُخَلِّفٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا مِنْ بَعْدِي كِتَابَ اللَّهِ وَ عِتْرَتِي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

When they had gathered, he[saww] climbed upon those saddles until he[saww] came to be in its peak and called Amir Al-Momineen[asws]. He[asws] ascended to be with him[saww] and stood on his[saww] right. Then he[saww] addressed the people. He[azwj] praised Allah[azwj] and extolled upon Him[azwj] and preached. He[saww] reached in the preaching gave the news of his[saww] own death to the community and said: 'I[saww] have been Called and no doubt I[saww] shall answer and the steps have come near me[saww] in your midst, and I[saww] am leaving behind among you all what if you were to adhere with it, you will never stray from after me[saww] – Book of Allah[azwj] and my[saww] family[asws], the People[asws] of my[saww] Household, for these two will never separate until they return to me[saww] at the Fountain'.

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ أَ لَسْتُ أَوْلَى بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ قَالُوا اللَّهُمَّ بَلَى فَقَالَ لَهُمْ عَلَى النَّسَقِ مِنْ غَيْرِ فَصْلٍ وَ قَدْ أَخَذَ بِضَبْعَيْ أَمِيرِ الْمُؤْمِنِينَ ع فَرَفَعَهُمَا حَتَّى بَانَ بَيَاضُ إِبْطَيْهِمَا فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Then he[saww] called out at the top of his[saww] voice: 'Am I[saww] not foremost with you all that you are with yourselves?' They said, 'O Allah[azwj], yes!' He[saww] said to them from without any doubt, and he[saww] had grabbed the forearms of Amir Al-Momineen[asws] and raised them until the whiteness of their[asws] armpits were seen:'فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ ' 'So the one whose Master[saww] I[saww] was, this Ali[asws] is his Master[asws]. O Allah[azwj]! Befriend the one who befriends him[asws] and Be Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws] and abandon the ones who abandons him[asws]'.

ثم نزل ص و كان وقت الظهيرة فصلى ركعتين ثم زالت الشمس فأذن مؤذنه لصلاة الظهر فصلى بهم الظهر و جلس ع في خيمته و أمر عليا ع أن يجلس في خيمة له بإزائه ثم أمر المسلمين أن يدخلوا عليه فوجا فوجا فيهنئوه بالمقام و يسلموا عليه بإمرة المؤمنين

Then he[saww] descended, and it was the time of the noon so he[saww] prayed two Cycles Salat, then the sun (started to) decline. His[saww] Muezzin proclaimed the Azaan for Al-Zohr Salat, and he[saww] prayed leading Salat Al-Zohr with them and sat down in his[saww] tent, and instructed Ali[asws] to be seated in a tent of his[asws] facing towards him[saww]. Then he[saww] ordered the Muslims to enter to see him[asws] in droves and droves and congratulate him[asws] with the position and greet to him[asws] as the Emir of the Momineen.

ففعل الناس ذلك كلهم ثم أمر أزواجه و سائر نساء المؤمنين معه أن يدخلن عليه و يسلمن عليه بإمرة المؤمنين ففعلن و كان فيمن أطنب في تهنئته بالمقام عمر بن الخطاب و أظهر له من المسرة به و قال فيما قال بخ بخ لك يا علي أصبحت مولاي و مولى كل مؤمن و مؤمنة

The people did that, all of them. Then he[saww] ordered his[saww] wives and the rest of the women of the Momineen with him[saww] that they enter to see him[asws] and greet to him[asws] as Emir of the Momineen. They did so, and among the ones who exaggerated in congratulating him[asws] with the position was Umar Bin Al-Khattab and manifested to him[asws] the cheerfulness with it, and he said among what he said, 'Congratulations! Congratulations to you[asws], O Ali[asws]. You[asws] have become my Master[asws] and Master[asws] of every Momin man and Momin woman'.

و جاء حسان بن ثابت إلى رسول الله ص فقال يا رسول الله أ تأذن لي أن أقول في هذا المقام ما يرضاه الله فقال له قل يا حسان على اسم الله

And Hasaan Bin Sabit came to Rasool-Allah[saww] and said, 'O Rasool-Allah[saww]! Will you[saww] permit me that I say regarding this position what Allah[azwj] would be Pleased with?' He[saww] said to him: 'Say (it) O Hasaan, upon the Name of Allah[azwj]'.

فوقف على نشز من الأرض و تطاول المسلمون لسماع كلامه فأنشأ يقول

يناديهم يوم الغدير نبيهم	بخم و أسمع بالرسول مناديا
و قال فمن مولاكم و وليكم	فقالوا و لم يبدوا هناك التعاديا
إلهك مولانا و أنت ولينا	و لن تجدن منا لك اليوم عاصيا
فقال له قم يا علي فإنني	رضيتك من بعدي إماما و هاديا
فمن كنت مولاه فهذا وليه	فكونوا له أتباع صدق مواليا
هناك دعا اللهم وال وليه	و كن للذي عادى عليا معاديا

He stood upon a hill from the ground and the Muslims hearkened to listen to his speech. He prosed saying (a poem), '*Their Prophet[saww] called out to them on the day of Ghadeer at Khumm and a call was hear from the Rasool[saww] and he[saww] said: 'So who is your Master and your Guardian?' They said and did not begin the hostility over there, 'Your[saww] God[azwj] is our Master and you[saww] are our Guardian, and you[saww] will never find from us any disobedience to you[saww] today'. So, he[saww] said to him[asws]: 'Stand, O Ali[asws], for I[saww] am pleased with you[asws] as an Imam[asws] from after me[saww] and as a guide, so the one whose Master I[saww] was, this one is his Master, therefore become followers of his[asws], sincere, friendly'. Over here*

he[saww] supplicated: 'O Allah[azwj]! Befriend the one who befriends him[asws], and become towards those who are inimical to Ali[asws], Inimical''.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا تَزَالُ يَا حَسَّانُ مُؤَيَّداً بِرُوحِ الْقُدُسِ مَا نَصَرْتَنَا بِلِسَانِكَ.

Rasool-Allah[saww] said to him: 'O Hasaan! You will not cease to be aided by the Holy Spirit for as long as you help us[asws] with your tongue''.[217]

11- سر، السرائر قال ابن محبوب في كتابه: خرج رسول الله ص من المدينة لأربع بقين من ذي القعدة و دخل لأربع مضين من ذي الحجة و دخل من أعلى مكة من عقبة المدنيين و خرج من أسفلها.

(The book) 'Al Sarair' – Ibn Mahboub said in his book, 'Rasool-Allah[saww] went out from Al-Medina on four (days) remaining from Zul Qadah and then entered Al-Muzdalifa on four (days) remaining from Zul Hijja, and entered from the top of Makkah from Aqaba, the two cities, and went out from their bottom''.[218]

12- عم، إعلام الورى: خرج رسول الله ص من المدينة متوجها إلى الحج في السنة العاشرة لخمس بقين من ذي القعدة و أذن في الناس بالحج فتجهز الناس للخروج معه و حضر المدينة من ضواحيها و من جوانبها خلق كثير

(The book) 'Alaam Al-Wara' – Rasool-Allah[saww] went out from Al-Medina heading to the Hajj during the year ten on five (days) remaining from Zul Qadah, and proclaimed among the people with the hajj. So, the people prepared for the going out with him[saww] and a lot of people arrived at Al-Medina from their areas and from its sides.

فلما انتهى إلى ذي الحليفة ولدت هناك أسماء بنت عميس محمد بن أبي بكر فأقام تلك الليلة من أجلها و أحرم من ذي الحليفة و أحرم الناس معه و كان قارنا للحج بسياق الهدي ساق معه ستا و ستين بدنة و حج علي ع من اليمن و ساق معه أربعا و ثلاثين بدنة.

When he[saww] ended up to Zul Huleyfa, Asma Bint Umays gave birth to Muhammad Bin Abu Bakr over there, so he[saww] stayed that night due to her reason and wore Ihraam from Zul Huleyfa and the people wore Ihraam along with him[saww], and he[saww] had paired for the hajj ushering the sacrificial offerings with him[saww], sixty six animals, and Ali[asws] came for Hajj from Al-Yemen and ushered thirty four sacrificial animals.

وَ قَدْ رُوِيَ أَيْضاً عَنِ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص سَاقَ فِي حَجِّهِ مِائَةَ بَدَنَةٍ فَنَحَرَ نَيِّفاً وَ سِتِّينَ ثُمَّ أَعْطَى عَلِيّاً فَنَحَرَ نَيِّفاً وَ ثَلَاثِينَ.

And it has been reported as well from Al-Sadiq[asws] that Rasool-Allah[saww] ushered one hundred sacrificial animals during his[saww] Hajj and sacrificed more than sixty. Then he[saww] gave Ali[asws], and he[asws] sacrificed more than thirty''.[219]

13- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجالًا وَ عَلى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَأَمَرَ الْمُؤَذِّنِينَ أَنْ يُؤَذِّنُوا بِأَعْلَى أَصْوَاتِهِمْ بِأَنَّ رَسُولَ اللَّهِ يَحُجُّ فِي عَامِهِ هَذَا

[217] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 10
[218] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 11
[219] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 12

Al Kafi – Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from al Fazl Bin Shazan altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] stayed in Al-Medina for ten years not performing Hajj. Then Allah[azwj] Mighty and Majestic Revealed upon him: ***And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27]***. So he[saww] ordered the proclaimers that they should be proclaiming in their loud voices that Rasool-Allah[saww] would be performing (Hajj) during this year of his[saww].

فَعَلِمَ بِهِ مَنْ حَضَرَ الْمَدِينَةَ وَ أَهْلُ الْعَوَالِي وَ الْأَعْرَابُ وَ اجْتَمَعُوا لِحَجِّ رَسُولِ اللَّهِ ص وَ إِنَّمَا كَانُوا تَابِعِينَ يَنْظُرُونَ مَا يُؤْمَرُونَ بِهِ وَ يَتَّبِعُونَهُ أَوْ يَصْنَعُ شَيْئاً فَيَصْنَعُونَهُ

So the one who were present in Al-Medina came to know of it, and the people of Al-Awaly, and the Bedouins, and they gathered for the Hajj of Rasool-Allah[saww] during the four days remaining from Zil-Qadah. And rather, they were following awaiting what he[saww] would ordered them with so they would follow it, or he[saww] would do something, so they would be doing it.

فَخَرَجَ رَسُولُ اللَّهِ ص فِي أَرْبَعٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى ذِي الْحُلَيْفَةِ زَالَتِ الشَّمْسُ فَاغْتَسَلَ ثُمَّ خَرَجَ حَتَّى أَتَى الْمَسْجِدَ الَّذِي عِنْدَ الشَّجَرَةِ فَصَلَّى فِيهِ الظُّهْرَ ثُمَّ عَزَمَ بِالْحَجِّ مُفْرِداً وَ خَرَجَ حَتَّى انْتَهَى إِلَى الْبَيْدَاءِ عِنْدَ الْمِيلِ الْأَوَّلِ فَصُفَّ لَهُ سِمَاطَانِ

Rasool-Allah[saww] went out with four days remaining from Zil-Qadah. So when he[saww] ended up to Zul Huleyfa, the sun declined, so he[saww] washed, then went out until he[saww] came over to the Masjid which was by the tree. He[saww] prayed Al-Zohr Salat therein, and determined with the individual Hajj, and went out until he[saww] ended up to Al-Bayda at the first mile. They stood in two rows for him[saww].

فَلَبَّى بِالْحَجِّ مُفْرِداً وَ سَاقَ الْهَدْيَ سِتّاً وَ سِتِّينَ أَوْ أَرْبَعاً وَ سِتِّينَ حَتَّى انْتَهَى إِلَى مَكَّةَ فِي سَلْخِ أَرْبَعٍ مِنْ ذِي الْحِجَّةِ فَطَافَ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ صَلَّى رَكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ ع ثُمَّ عَادَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ وَ قَدْ كَانَ اسْتَلَمَهُ فِي أَوَّلِ طَوَافِهِ

Then he[saww] exclaimed *Talbiyya* with the individual Hajj and ushered the sacrificial animals, sixty-six or forty-six, until he[saww] ended up to Makkah during the end part of the fourth of Zil-Hijja. So he[saww] circumambulated with the House (Kabah) seven circuits, then prayed two Cycles Salat behind the Standing Place of Ibrahim[as]. Then he[saww] turned back to the (Black) Stone, so he[saww] kissed it, and he[saww] had kissed it during his[saww] first *Tawaaf*.

ثُمَّ قَالَ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَأَبْدَأُ بِمَا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ إِنَّ الْمُسْلِمِينَ كَانُوا يَظُنُّونَ أَنَّ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ شَيْءٌ صَنَعَهُ الْمُشْرِكُونَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما

Then he[saww] said: 'Al-Safa and Al-Marwa are from the Rituals of Allah[azwj], therefore begin with what Allah[azwj] the Exalted Began with. And the Muslims were thinking that the Sa'ee between Al-Safa and Al-Marwa was something which the Polytheists used to do. So Allah[azwj] Mighty and Majestic Revealed: ***Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them [2:158]***.

ثُمَّ أَتَى الصَّفَا فَصَعِدَ عَلَيْهِ وَ اسْتَقْبَلَ الرُّكْنَ الْيَمَانِيَّ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ دَعَا مِقْدَارَ مَا يُقْرَأُ سُورَةُ الْبَقَرَةِ مُتَرَسِّلًا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ فَوَقَفَ عَلَيْهِمَا كَمَا وَقَفَ عَلَى الصَّفَا ثُمَّ انْحَدَرَ وَ عَادَ إِلَى الصَّفَا فَوَقَفَ عَلَيْهَا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ حَتَّى فَرَغَ مِنْ سَعْيِهِ فَلَمَّا فَرَغَ مِنْ سَعْيِهِ

Then he[saww] came to Al-Safa, so he[saww] climbed upon it and faced the Yemeni corner (of the Kabah), and he[saww] Praised Allah[azwj] and Extolled upon Him[azwj], and supplicated for a measurement of what it takes to recite Surah Al-Baqarah slowly. Then he[saww] went down to Al-Marwa, so he[saww] paused upon it just as he[saww] had paused upon Al-Safa. Then he[saww] came down and returned to Al-Safa. So he[saww] paused upon it, then went down to Al-Marwa, until he[saww] was free from (doing it) seven (times).

وَ هُوَ عَلَى الْمَرْوَةِ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ هَذَا جَبْرَئِيلُ وَ أَوْمَأَ بِيَدِهِ إِلَى خَلْفِهِ يَأْمُرُنِي أَنْ آمُرَ مَنْ لَمْ يَسُقْ هَدْياً أَنْ يُحِلَّ وَ لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَصَنَعْتُ مِثْلَ مَا أَمَرْتُكُمْ وَ لَكِنِّي سُقْتُ الْهَدْيَ وَ لَا يَنْبَغِي لِسَائِقِ الْهَدْيِ أَنْ يُحِلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ

When he[saww] was free from his[saww] seventh circuit, and he[saww] was upon Al-Marwa, faced towards the people with his[saww] face, and he[saww] Praised Allah[azwj] and Extolled upon Him[azwj], then said: 'This is Jibraeel[as]', and he[saww] gestured by his[saww] hand to behind him[saww], 'Instructing me[saww] that I[saww] should order the one who did not usher a sacrificial animal, that he should free (himself from the wearing of Ihram), and had I[saww] faced from my[saww] matters what I[saww] managed, I[saww] would have done the like of what I[saww] am ordering you all for, but I[saww] ushered the sacrificial animal, and it is not befitting for an usherer of the sacrificial animal that he frees (from wearing the Ihram) until the sacrificial animal reaches its place.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ لَنَخْرُجَنَّ حُجَّاجاً وَ رُءُوسُنَا وَ شُعُورُنَا تَقْطُرُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَمَا إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَداً فَقَالَ لَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ الْكِنَانِيُّ يَا رَسُولَ اللَّهِ عَلِّمْنَا دِينَنَا كَأَنَّا خُلِقْنَا الْيَوْمَ فَهَذَا الَّذِي أَمَرْتَنَا بِهِ أَ لِعَامِنَا هَذَا أَمْ لِمَا يَسْتَقْبِلُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص بَلْ هُوَ لِلْأَبَدِ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ شَبَّكَ أَصَابِعَهُ وَ قَالَ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ

He[asws] said: 'A man from the group said, 'We were brought out as Pilgrims and our heads and our hairs are dripping'. Rasool-Allah[saww] said to him: 'But, you will never believe in this, ever!' Suraqat Bin Malik Bin Ju'sham Al-Kinany said to him[saww], 'O Rasool-Allah[saww]! Teach us our Religion as if we have been Created today. So this, which you[saww] are ordering us with, it is for this year of our or (we) do this in the future (as well)?' Rasool-Allah[saww] said to him: 'But, it is forever, up to the Day of Judgement'. Then he[saww] clasped (held) his[saww] fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.

~~قَالَ وَ قَدِمَ عَلِيٌّ ع مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ بِمَكَّةَ فَدَخَلَ عَلَى فَاطِمَةَ ع وَ هِيَ قَدْ أَحَلَّتْ فَوَجَدَ رِيحاً طَيِّباً وَ وَجَدَ عَلَيْهَا ثِيَاباً مَصْبُوغَةً فَقَالَ مَا هَذَا يَا فَاطِمَةُ فَقَالَتْ أَمَرَنَا بِهَذَا رَسُولُ اللَّهِ ص~~

~~He[asws] said: 'And Ali[asws] came back from Al-Yemen to Rasool-Allah[saww], and he[saww] was in Makkah. He[asws] went over to Syeda Fatima[asws] and she[asws] had freed (from wearing Ihram), so he[asws] found an aromatic fragrance, and found dyed clothes upon her. He[asws] said: 'What is this, O Fatima[asws]?' She[asws] said: 'Rasool Allah[saww] ordered us with this'.~~

فَخَرَجَ عَلِيٌّ ع إِلَى رَسُولِ اللَّهِ ص مُسْتَفْتِياً فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ فَاطِمَةَ قَدْ أَحَلَّتْ وَ عَلَيْهَا ثِيَابٌ مَصْبُوغَةٌ فَقَالَ رَسُولُ اللَّهِ ص أَنَا أَمَرْتُ النَّاسَ بِذَلِكَ فَأَنْتَ يَا عَلِيُّ بِمَا أَهْلَلْتَ قَالَ يَا رَسُولَ اللَّهِ إِهْلَالٌ كَإِهْلَالِ النَّبِيِّ ص فَقَالَ لَهُ رَسُولُ اللَّهِ ص قِرَّ عَلَى إِحْرَامِكَ مِثْلِي وَ أَنْتَ شَرِيكِي فِي هَدْيِي

Ali[asws] went out to Rasool-Allah[saww] to follow up, and he[asws] said: 'O Rasool-Allah[saww]! I[asws] saw Fatima[asws] to have freed (from wearing Ihram), and upon her[asws] were dyed clothes'. Rasool-Allah[saww] said: 'I[saww] ordered the people with that. But you[asws], O Ali[asws], with what have you[asws] welcomed (commenced) (the Hajj)?' He[asws] said: 'O Rasool-Allah[saww]! My[asws] welcoming is like the welcoming of the Prophet[saww]'. Rasool-Allah[saww] said to him[asws]: 'Remain upon your[asws] Ihram like me[saww], and you[asws] are a participant in my[saww] sacrificial offerings'.

قَالَ وَ نَزَلَ رَسُولُ اللَّهِ ص بِمَكَّةَ بِالْبَطْحَاءِ هُوَ وَ أَصْحَابُهُ وَ لَمْ يَنْزِلِ الدُّورَ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ عِنْدَ زَوَالِ الشَّمْسِ أَمَرَ النَّاسَ أَنْ يَغْتَسِلُوا وَ يُهِلُّوا بِالْحَجِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَنْزَلَهُ عَلَى نَبِيِّهِ ص فَاتَّبِعُوا مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ-

He[asws] said: 'And Rasool-Allah[saww] encamped in Makkah at Al-Bat'ha, him[saww] and his[saww] companions, and he[saww] did not lodge in the houses. So when it was the day of Al-Tarwiyya (8th of Zil-Hijja), at the decline of the sun, he[saww] ordered the people that they should wash and commence with the Hajj, and these are the Words of Allah[azwj] Mighty and Majestic which were Revealed unto His[azwj] Prophet[saww]: ***therefore follow the Religion of Ibrahim [3:95]***.

فَخَرَجَ النَّبِيُّ ص وَ أَصْحَابُهُ مُهِلِّينَ بِالْحَجِّ حَتَّى أَتَوْا مِنًى فَصَلَّى الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ وَ الْفَجْرَ ثُمَّ غَدَا وَ النَّاسُ مَعَهُ وَ كَانَتْ قُرَيْشٌ تُفِيضُ مِنَ الْمُزْدَلِفَةِ وَ هِيَ جَمْعٌ وَ يَمْنَعُونَ النَّاسَ أَنْ يُفِيضُوا مِنْهَا فَأَقْبَلَ رَسُولُ اللَّهِ ص وَ قُرَيْشٌ تَرْجُو أَنْ تَكُونَ إِفَاضَتُهُ مِنْ حَيْثُ كَانُوا يُفِيضُونَ

The Prophet[saww] and his[saww] companions went out inclined with the Hajj until he[saww] came to Mina. So he[saww] Prayed Al-Zohr, and Al-Asr, and Al-Magrib, and Al-Isha the last, and Al-Fajr. Then he[saww] went in the morning, and the people were with him[saww]. And the Quraysh used to hasten from Al-Muzdalifa, and it is Jam'a, and they were preventing people that they should be hastening from it. Rasool-Allah[saww] came back, and Quraysh were hoping that his[saww] hastening would be from where they were hastening from.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ يَعْنِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ فِي إِفَاضَتِهِمْ مِنْهَا وَ مَنْ كَانَ بَعْدَهُمْ فَلَمَّا رَأَتْ قُرَيْشٌ أَنَّ قُبَّةَ رَسُولِ اللَّهِ ص قَدْ مَضَتْ كَأَنَّهُ دَخَلَ فِي أَنْفُسِهِمْ شَيْءٌ لِلَّذِي كَانُوا يَرْجُونَ مِنَ الْإِفَاضَةِ مِنْ مَكَانِهِمْ حَتَّى انْتَهَى إِلَى نَمِرَةَ وَ هِيَ بَطْنُ عُرَنَةَ بِحِيَالِ الْأَرَاكِ فَضُرِبَتْ قُبَّتُهُ وَ ضَرَبَ النَّاسُ أَخْبِيَتَهُمْ عِنْدَهَا

But, Allah[azwj] the Exalted Revealed unto him[saww]: ***Then hasten on from where the people (Ibrahim and Ismail and Is'haq) hastened on, and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful [2:199]***, Meaning Ibrahim[as], and Ismail[as], and Is'haq[as] during their[as] hastening from it, and the ones who were after them[as]. When the Quraysh saw that the tent of Rasool-Allah[saww] had passed, it was as if something had entered into their selves which they were hoping for from the hastening from their places, until they ended up to Namira, and it is middle of Urana around Al-Arak. He[saww] struck his[saww] tent, and the people pitched their tents by it.

فَلَمَّا زَالَتِ الشَّمْسُ خَرَجَ رَسُولُ اللَّهِ ص وَ مَعَهُ قُرَيْشٌ وَ قَدِ اغْتَسَلَ وَ قَطَعَ التَّلْبِيَةَ حَتَّى وَقَفَ بِالْمَسْجِدِ فَوَعَظَ النَّاسَ وَ أَمَرَهُمْ وَ نَهَاهُمْ ثُمَّ صَلَّى الظُّهْرَ وَ الْعَصْرَ بِأَذَانٍ وَ إِقَامَتَيْنِ ثُمَّ مَضَى إِلَى الْمَوْقِفِ فَوَقَفَ بِهِ فَجَعَلَ النَّاسُ يَبْتَدِرُونَ أَخْفَافَ نَاقَتِهِ يَقِفُونَ إِلَى جَانِبِهَا فَنَحَّاهَا فَفَعَلُوا مِثْلَ ذَلِكَ فَقَالَ أَيُّهَا النَّاسُ لَيْسَ مَوْضِعُ أَخْفَافِ نَاقَتِي بِالْمَوْقِفِ وَ لَكِنْ هَذَا كُلُّهُ وَ أَوْمَأَ بِيَدِهِ إِلَى الْمَوْقِفِ فَتَفَرَّقَ النَّاسُ

When the sun declined, Rasool-Allah[saww] went out and with him[saww] were the Quraysh, and he[saww] had washed and cut-off the Talbiyya until he[saww] paused by the Masjid. He preached the people and ordered them and forbid them. Then he[saww] prayed Al-Zohr Salat, and Al-Asr Salat with one *Azan* and two *Iqamas*. Then he[saww] went to the Pausing Station, so he[saww] paused in it. The people went on to crowd with their sandals by his[saww] camel, pausing by his[saww] side. He[saww] forbid it, but they did similar to that. He[saww] said: 'O you people! The place of the sandals is not by my[saww] camel with the Pausing, but all this', and he[saww] gestured by his[saww] hand to the Pausing Station'. So the people dispersed.

وَ فَعَلَ مِثْلَ ذَلِكَ بِالْمُزْدَلِفَةِ فَوَقَفَ النَّاسُ حَتَّى وَقَعَ الْقُرْصُ قُرْصُ الشَّمْسِ ثُمَّ أَفَاضَ وَ أَمَرَ النَّاسَ بِالدَّعَةِ حَتَّى انْتَهَى إِلَى الْمُزْدَلِفَةِ وَ هُوَ الْمَشْعَرُ الْحَرَامُ فَصَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ

And he[saww] did similar to that in Al-Muzdalifa. The people paused until the disc fell, the disc of the sun. Then he[saww] departed and ordered the people with the gentleness until he[saww] ended up to Al-Muzdalifa, and it is the Sacred Ritual. He[saww] Prayed Al-Magrib, and Al-Isha the last, with one Azan and two Iqamas.

ثُمَّ أَقَامَ حَتَّى صَلَّى فِيهَا الْفَجْرَ وَ عَجَّلَ ضُعَفَاءَ بَنِي هَاشِمٍ بِلَيْلٍ وَ أَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ فَلَمَّا أَضَاءَ لَهُ النَّهَارُ أَفَاضَ حَتَّى انْتَهَى إِلَى مِنًى فَرَمَى جَمْرَةَ الْعَقَبَةِ

Then he[saww] stayed until he[saww] prayed Al-Fajr Salat therein, and urged the weak ones of the Clan of Hashim to leave at night and ordered them that they should not pelt the rock, the rock of Al-Aqaba, until the emergence of the sun. So when the day illuminated for him[saww], he[saww] departed until he[saww] ended up to Mina, so he[saww] pelted the rock of Al-Aqaba.

وَ كَانَ الْهَدْيُ الَّذِي جَاءَ بِهِ رَسُولُ اللَّهِ ص أَرْبَعَةً وَ سِتِّينَ أَوْ سِتَّةً وَ سِتِّينَ وَ جَاءَ عَلِيٌّ ع بِأَرْبَعَةٍ وَ ثَلَاثِينَ أَوْ سِتَّةٍ وَ ثَلَاثِينَ فَنَحَرَ رَسُولُ اللَّهِ ص سِتَّةً وَ سِتِّينَ وَ نَحَرَ عَلِيٌّ ع أَرْبَعاً وَ ثَلَاثِينَ بَدَنَةً وَ أَمَرَ رَسُولُ اللَّهِ ص أَنْ يُؤْخَذَ مِنْ كُلِّ بَدَنَةٍ مِنْهَا جَذْوَةٌ مِنْ لَحْمٍ ثُمَّ تُطْرَحَ فِي بُرْمَةٍ ثُمَّ تُطْبَخَ

And the sacrificial animals which Rasool-Allah[saww] came with were sixty-four to sixty-six, and Ali[asws] came with thirty-four to thirty-six. Rasool-Allah[saww] sacrificed sixty six, and Ali[asws] sacrificed thirty-four camels. And Rasool-Allah[saww] ordered a piece of flesh be taken from each camel sacrificed from it, then placed in a cooking pot, then cooked.

فَأَكَلَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ حَسَيَا مِنْ مَرَقِهَا وَ لَمْ يُعْطِيَا الْجَزَّارِينَ جُلُودَهَا وَ لَا جِلَالَهَا وَ لَا قَلَائِدَهَا وَ تَصَدَّقَ بِهِ وَ حَلَقَ وَ زَارَ الْبَيْتَ وَ رَجَعَ إِلَى مِنًى وَ أَقَامَ بِهَا حَتَّى كَانَ الْيَوْمُ الثَّالِثُ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

Rasool-Allah[saww] and Ali[asws] ate and sipped from its soup, and did not give to the butchers, their skins, nor their decorations, nor their reins, but gave in charity with it. And he[saww] shaved (his[saww] head), and visited the House (Kabah), and returned to Mina and stayed in it until it was the third day from the last days of Al-Tashreek (11th, 12th, and 13th of Zilhajj).

ثُمَّ رَمَى الْجِمَارَ وَ نَفَرَ حَتَّى انْتَهَى إِلَى الْأَبْطَحِ فَقَالَتْ لَهُ عَائِشَةُ أَ تَرْجِعُ نِسَاؤُكَ بِحَجَّةٍ وَ عُمْرَةٍ مَعاً وَ أَرْجِعُ بِحَجَّةٍ فَأَقَامَ بِالْأَبْطَحِ وَ بَعَثَ ص مَعَهَا عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَأَهَلَّتْ بِعُمْرَةٍ ثُمَّ جَاءَتْ وَ طَافَتْ بِالْبَيْتِ وَ صَلَّتْ رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ أَتَتِ النَّبِيَّ ص

Then he[saww] pelted the rocks and went until he[saww] ended up to Al-Bat'ha. So Ayesha said to him[saww], 'O Rasool-Allah[saww]! You[saww] are returning your[saww] wives with Hajj and Umra together, and I should return (only) with Hajj?' He[saww] stayed at Bat'ha and sent her with Abdul Rahman Bin Abu Bakr to Al-Tan'eem. She commenced with her Umra, then came over and performed Tawaaf with the House, and prayed two Cycles Salat by the Standing Place of Ibrahim[as], and performed Sa'ee between Al-Safa and Al-Marwa. Then she came over to the Prophet[saww].

فَارْتَحَلَ مِنْ يَوْمِهِ وَ لَمْ يَدْخُلِ الْمَسْجِدَ الْحَرَامِ وَ لَمْ يَطُفْ بِالْبَيْتِ وَ دَخَلَ مِنْ أَعْلَى مَكَّةَ مِنْ عَقَبَةِ الْمَدَنِيِّينَ وَ خَرَجَ مِنْ أَسْفَلَ مَكَّةَ مِنْ ذَوِي طُوًى.

He[saww] travelled from that day of his[saww] and did not enter the Sacred Masjid and did not performed Tawaaf with the House, and entered from the high ground of Makkah from Aqaba, of the two cities and went out from the lower ground of Makkah, from Zi-Tuwwa''.[220]

14- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ سَعِيدٍ الْأَعْرَجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص عَجَّلَ النِّسَاءَ لَيْلًا مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى وَ أَمَرَ مَنْ كَانَ مِنْهُنَّ عَلَيْهَا هَدْيٌ أَنْ تَرْمِيَ وَ لَا تَبْرَحَ حَتَّى تَذْبَحَ وَ مَنْ لَمْ يَكُنْ عَلَيْهَا مِنْهُنَّ هَدْيٌ أَنْ تَمْضِيَ إِلَى مَكَّةَ حَتَّى تَزُورَ.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aban, from Saeed Al A'raj who said,

'I heard Abu Abdullah[asws] saying that Rasool-Allah[saww] hastened the people at night from Al-Muzdalifa to go to Mina, and ordered the ones who were female from them upon whom was an animal to sacrifice that she should pelt the *Jamarah*, and she should not depart until she has (got an animal) slaughtered (on her behalf); and the ones from them who did not have a sacrificial animal upon her that she should go to Makkah until she has performed visitation (Ziyaarat of the Kabah)''.[221]

15- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدٍ الْأَعْرَجِ عَنْهُ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَرْسَلَ مَعَهُنَّ أُسَامَةَ بْنَ زَيْدٍ.

Al Kafi – The number, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Saeed al A'raj,

'From him[asws]: 'Rasool-Allah[saww] sent Asama Bin Zayd with them''.[222]

16- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَرَ رَسُولُ اللَّهِ ص حِينَ نَحَرَ أَنْ يُؤْخَذَ مِنْ كُلِّ بَدَنَةٍ جَذْوَةٌ مِنْ لَحْمِهَا ثُمَّ تُطْرَحَ فِي بُرْمَةٍ ثُمَّ تُطْبَخَ وَ أَكَلَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ مِنْهَا وَ حَسَيَا مِنْ مَرَقِهَا.

Al Kafi – Ali, from his father and Muhammad Bin Ismail, from Al Fazl, from Ibn Abu Umeyr and Safwan, from Muawiya Bin Ammar,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] ordered, when he[saww] sacrificed, that a piece should be taken from its meat, then it should be thrown in a cooking pot, then cooked. And, Rasool-Allah[azwj], and Ali[asws] ate from it, and sipped from its stew'.[223]

[220] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 13
[221] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 14
[222] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 15

17- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: أَخَذَ رَسُولُ اللَّهِ ص حِينَ غَدَا مِنْ مِنًى فِي طَرِيقِ ضَبٍّ وَ رَجَعَ مَا بَيْنَ الْمَأْزِمَيْنِ وَ كَانَ إِذَا سَلَكَ طَرِيقاً لَمْ يَرْجِعْ فِيهِ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Hammam,

'From Abu Al-Hassan[asws] having said: 'Rasool-Allah[saww], when he[saww] went from Mina, took the Zabb road, and returned by what is between Al-Mazimayn, and it was such that whenever he[saww] travelled by a road, did not return in it (i.e. came back from another way)''.[224]

18- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص حِينَ حَجَّ حَجَّةَ الْإِسْلَامِ خَرَجَ فِي أَرْبَعِ بَقِينَ مِنْ ذِي الْقَعْدَةِ حَتَّى أَتَى الشَّجَرَةَ فَصَلَّى بِهَا ثُمَّ قَادَ رَاحِلَتَهُ حَتَّى أَتَى الْبَيْدَاءَ فَأَحْرَمَ مِنْهَا وَ أَهَلَّ بِالْحَجِّ وَ سَاقَ مِائَةَ بَدَنَةٍ وَ أَحْرَمَ النَّاسُ كُلُّهُمْ بِالْحَجِّ لَا يَنْوُونَ عُمْرَةً وَ لَا يَدْرُونَ مَا الْمُتْعَةُ حَتَّى إِذَا قَدِمَ رَسُولُ اللَّهِ ص مَكَّةَ طَافَ بِالْبَيْتِ وَ طَافَ النَّاسُ مَعَهُ

Al Kafi – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww], when he[saww] performed Hajj, the Hajj of Al-Islam, went out during where there remained four days from Zil-Qadah until he[saww] came over to Al-Shajara. He[saww] prayed by it, then sat upon his[saww] ride until he[saww] came to Al-Bayda. He[saww] wore the Ihram from it, and commenced with the Hajj, and ushered one hundred camels. And the people, all of them, wore their Ihrams with the Hajj, not intending an Umra, nor knowing what the Mut'a (of Hajj) was, until when Rasool-Allah[saww] set foot in Makkah, he[saww] performed Tawaaf by the House, then the people performed Tawaaf along with him[saww].

ثُمَّ صَلَّى رَكْعَتَيْنِ عِنْدَ الْمَقَامِ وَ اسْتَلَمَ الْحَجَرَ ثُمَّ قَالَ ابْدَءُوا بِمَا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَأَتَى الصَّفَا فَبَدَأَ بِهَا ثُمَّ طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعاً فَلَمَّا قَضَى طَوَافَهُ عِنْدَ الْمَرْوَةِ قَامَ خَطِيباً

Then he[saww] Prayed two Cycles by the Standing Place (of Ibrahim[as], and kissed the (Black) Stone, then said: 'Begin with what Allah[azwj] Mighty and Majestic Began with'. He[saww] came over to Al-Saffa and began with it. Then he[saww] performed Tawaaf between Al-Safa and Al-Marwa, seven (times). So when he[saww] had completed his[saww] Tawaaf at Al-Marwa, he[saww] stood to address.

فَأَمَرَهُمْ أَنْ يُحِلُّوا وَ يَجْعَلُوهَا عُمْرَةً وَ هُوَ شَيْءٌ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَأَحَلَّ النَّاسُ وَ قَالَ رَسُولُ اللَّهِ ص لَوْ كُنْتُ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلْتُ كَمَا أَمَرْتُكُمْ وَ لَمْ يَكُنْ يَسْتَطِيعُ أَنْ يُحِلَّ مِنْ أَجْلِ الْهَدْيِ الَّذِي كَانَ مَعَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لا تَحْلِقُوا رُؤُسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ

He[saww] ordered them that they should free (themselves from the Ihram), and make it to be an Umrah, and it is something which Allah[azwj] Mighty and Majestic had Commanded with. So, the people freed (themselves from the Ihram), and Rasool-Allah[saww] said: 'Had I[saww] faced from my[saww] matters what I[saww] managed, I[saww] would have done the like of what I[saww]

[223] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 16
[224] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 17

am ordering you all for', and he[saww] did not have the leeway that he[saww] frees (from his[saww] Ihram) due to the reason of the sacrificial animal which were with him[saww]. Allah[azwj] Mighty and Majestic is Saying: ***and do not shave your heads until the offering reaches its place [2:196]***.

فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ الْكِنَانِيُّ يَا رَسُولَ اللَّهِ عَلِّمْنَا كَأَنَّا خُلِقْنَا الْيَوْمَ أَ رَأَيْتَ هَذَا الَّذِي أَمَرْتَنَا بِهِ لِعَامِنَا هَذَا أَوْ لِكُلِّ عَامٍ فَقَالَ رَسُولُ اللَّهِ ص لَا بَلْ لِلْأَبَدِ الْأَبَدِ وَ إِنَّ رَجُلًا قَامَ فَقَالَ يَا رَسُولَ اللَّهِ نَخْرُجُ حُجَّاجاً وَ رُءُوسُنَا تَقْطُرُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَداً

Suraqat Bin Malik Bin Ju'sham said, 'O Rasool-Allah[saww]! Teach us as if we were Created today. What is your[saww] view of this which you[saww] are ordering us with. Is it for this year of ours, or for every year?' Rasool-Allah[saww] said: 'No, but it is forever and ever'. And a man stood up, so he said, 'O Rasool-Allah[saww]! We came out as Pilgrims and our heads are dripping'. Rasool-Allah[saww] said: 'You will never believe in this, ever!'

قَالَ وَ أَقْبَلَ عَلِيٌّ ع مِنَ الْيَمَنِ حَتَّى وَافَى الْحَجَّ فَوَجَدَ فَاطِمَةَ ع قَدْ أَحَلَّتْ وَ وَجَدَ رِيحَ الطِّيبِ فَانْطَلَقَ إِلَى رَسُولِ اللَّهِ ص مُسْتَفْتِياً فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ بِأَيِّ شَيْءٍ أَهْلَلْتَ فَقَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ ص فَقَالَ لَا تُحِلَّ أَنْتَ فَأَشْرَكَهُ فِي الْهَدْيِ وَ جَعَلَ لَهُ سَبْعاً وَ ثَلَاثِينَ وَ نَحَرَ رَسُولُ اللَّهِ ص ثَلَاثاً وَ سِتِّينَ وَ نَحَرَهَا بِيَدِهِ

He[asws] said: 'And Ali[asws] came back from Al-Yemen until fulfilled the Hajj. So he[asws] found Syeda Fatima[asws] having had freed (from wearing the Ihram), and found aromatic fragrance. He[asws] went to Rasool-Allah[saww] to follow up. Rasool-Allah[saww] said: 'O Ali[asws]! With which thing have you[asws] welcomed (the Hajj)?' He[asws] said: 'I[asws] welcomed with the welcoming of the Prophet[saww]'. He[saww] said: 'Do not free (from the Ihram), for you[asws] are a participant in the sacrifice', and he[saww] made thirty-seven to be for him[asws], and Rasool-Allah[saww] sacrificed sixty-three, which he[saww] sacrificed with his[saww] own hands.

ثُمَّ أَخَذَ مِنْ كُلِّ بَدَنَةٍ بَضْعَةً فَجَعَلَهَا فِي قِدْرٍ وَاحِدَةٍ ثُمَّ أَمَرَ بِهِ فَطُبِخَ فَأَكَلَ مِنْهُ وَ حَسَا مِنَ الْمَرَقِ وَ قَالَ قَدْ أَكَلْنَا مِنْهَا الْآنَ جَمِيعاً وَ الْمُتْعَةُ خَيْرٌ مِنَ الْقَارِنِ السَّائِقِ وَ خَيْرٌ مِنَ الْحَاجِّ الْمُفْرِدِ

Then he[saww] grabbed a piece from each camel to be in one pot. Then he[saww] ordered with it, so it was cooked. He[saww] ate from it and sipped from the soup, and said: 'We[saww] have eaten from it now together, and the Mut'a (of the Hajj) is better than pairing the usherer, and better than the individual Hajj'.

قَالَ وَ سَأَلْتُهُ لَيْلًا أَحْرَمَ رَسُولُ اللَّهِ ص أَمْ نَهَاراً فَقَالَ نَهَاراً قُلْتُ أَيَّ سَاعَةٍ قَالَ صَلَاةَ الظُّهْرِ.

He (the narrator) said, 'And I asked him[asws], 'Did Rasool-Allah[saww] wear the Ihram at night or at daytime?' He[asws] said: 'Daytime'. I said, 'Which time?' He[asws] said: 'Al-Zohr Salat''.[225]

19- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ذَكَرَ رَسُولُ اللَّهِ ص الْحَجَّ فَكَتَبَ إِلَى مَنْ بَلَغَهُ كِتَابُهُ مِمَّنْ دَخَلَ فِي الْإِسْلَامِ أَنَّ رَسُولَ اللَّهِ ص يُرِيدُ الْحَجَّ يُؤْذِنُهُمْ بِذَلِكَ لِيَحُجَّ مَنْ أَطَاقَ الْحَجَّ فَأَقْبَلَ النَّاسُ فَلَمَّا نَزَلَ الشَّجَرَةَ أَمَرَ النَّاسَ بِنَتْفِ الْإِبْطِ وَ حَلْقِ الْعَانَةِ وَ الْغُسْلِ وَ التَّجَرُّدِ فِي إِزَارٍ وَ رِدَاءٍ أَوْ إِزَارٍ وَ عِمَامَةٍ وَ يَضَعُهَا عَلَى عَاتِقِهِ لِمَنْ لَمْ يَكُنْ لَهُ رِدَاءٌ

[225] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 18

Al Kafi – The number, from Ahmad Bin Muhammad, from al Husayn Bin saeed, from Al Nazar Bin suweyd, from Abdullah Bin Sinan who said,

‘Abu Abdullah[asws] said: ‘The Hajj was mentioned to Rasool-Allah[saww], so he[saww] wrote to the ones to whom his[saww] letter reached, from the ones who had entered into Al-Islam, that Rasool-Allah[saww] intended the Hajj, proclaiming with that, the one who can bear the Hajj should perform the Hajj. So the people came over. When he[saww] encamped at Al-Shajara, he[saww] ordered the people with the plucking of the armpit (hairs), and shaving the pubic (hair), and the bathing, and the stripping off their trousers and wearing of a cloak, or a loincloth and a turban, placing it upon his shoulders for the one who does not happen to have a cloak for him.

وَ ذَكَرَ أَنَّهُ حَيْثُ لَبَّى قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ وَ كَانَ رَسُولُ اللَّهِ ص يُكْثِرُ مِنْ ذِي الْمَعَارِجِ وَ كَانَ يُلَبِّي كُلَّمَا لَقِيَ رَاكِباً أَوْ عَلَا أَكَمَةً أَوْ هَبَطَ وَادِياً وَ مِنْ آخِرِ اللَّيْلِ وَ فِي أَدْبَارِ الصَّلَوَاتِ

And he[asws] mentioned that when he[saww] exclaimed Talbiyya, said, ‘Here I[saww] am O Allah[azwj]! Here I[saww] am! Here I[saww] am! There is no associate for You[azwj]! Here I[saww] am! The Praise, and the Bounties are for You[azwj], and the Kingdom! There is no associate for You[azwj]!’ And Rasool-Allah[saww] would frequent in saying: ‘O the One with the Loftiness!’ And he[saww] would exclaim Talbiyya every time he[saww] met a rider, or ascend a high ground or go down a valley, and at the end of the night, and after the Salats.

فَلَمَّا دَخَلَ مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا مِنَ الْعَقَبَةِ وَ خَرَجَ حِينَ خَرَجَ مِنْ ذِي طُوًى فَلَمَّا انْتَهَى إِلَى بَابِ الْمَسْجِدِ اسْتَقْبَلَ الْكَعْبَةَ وَ ذَكَرَ ابْنُ سِنَانٍ أَنَّهُ بَابُ بَنِي شَيْبَةَ

When he[saww] entered Makkah, he[saww] entered from its high ground, from Al-Aqaba, and when he[saww] went out, went from Zi-Tuwwa (a low ground). When he[saww] ended up to the door of the (Sacred) Masjid, faced the Kabah’. And Ibn Sinan (the narrator) mentioned that it is (now where) the door of the Clan of Shayba is.

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى أَبِيهِ إِبْرَاهِيمَ ثُمَّ أَتَى الْحَجَرَ فَاسْتَلَمَهُ فَلَمَّا طَافَ بِالْبَيْتِ صَلَّى رَكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ ع وَ دَخَلَ زَمْزَمَ فَشَرِبَ مِنْهَا ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

He[saww] praised Allah[azwj] and Extolled upon Him[azwj], and sent Blessings upon his[saww] father[as] Ibrahim[as]. Then he[saww] went over to the (Black) Stone. When he[saww] circumambulated with the House (Kabah), Prayed two Cycles behind the Standing Place of Ibrahim[as]. And he[saww] entered Zamzam, so he[saww] drank from it, then said: ‘O Allah[azwj]! I[saww] ask You[azwj] for beneficial knowledge, and extensive sustenance, and a healing from every disease and sickness’.

فَجَعَلَ يَقُولُ ذَلِكَ وَ هُوَ مُسْتَقْبِلُ الْكَعْبَةِ ثُمَّ قَالَ لِأَصْحَابِهِ لِيَكُنْ آخِرُ عَهْدِكُمْ بِالْكَعْبَةِ اسْتِلَامَ الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا ثُمَّ قَالَ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ ثُمَّ صَعِدَ عَلَى الصَّفَا فَقَامَ عَلَيْهِ مِقْدَارَ مَا يَقْرَأُ الْإِنْسَانُ سُورَةَ الْبَقَرَةِ.

So he[saww] went on saying that, and he[saww] was facing the Kabah. Then he[saww] said to his[saww] companions: ‘Let the last of your promised with the Kabah be the submission to the Black) Stone, therefore submit to it’. Then he[saww] went out to Al-Safa, then said: ‘I[saww] begin with

what Allah[azwj] Began with'. Then he[saww] ascended upon Al-Safa. He[saww] stayed upon it of a measurement of what it takes the human being to recite Surah Al-Baqarah''.[226]

20- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ نَحَرَ رَسُولُ اللَّهِ ص بِيَدِهِ ثَلَاثاً وَ سِتِّينَ وَ نَحَرَ عَلِيٌّ ع مَا غَبَرَ قُلْتُ سَبْعاً وَ ثَلَاثِينَ قَالَ نَعَمْ.

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

'From Abu Abdullah[asws], he (the narrator) said, 'I heard him[asws] saying: 'Rasool-Allah[saww] slaughtered sixty three (animals), and Ali[asws] sacrificed what remained'. I said, 'Thirty seven?' He[asws] said: 'Yes''.[227]

21- ل، الخصال ابْنُ بُنْدَارٍ عَنْ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الشَّافِعِيِّ عَنْ عَمِّهِ عَنْ دَاوُدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرٍو عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص اعْتَمَرَ أَرْبَعَ عُمَرٍ عُمْرَةَ الْحُدَيْبِيَةِ وَ عُمْرَةَ الْقَضَاءِ مِنْ قَابِلٍ وَ الثَّالِثَةَ مِنَ الْجِعْرَانَةِ وَ الرَّابِعَةَ مَعَ حَجَّتِهِ.

(The book) 'Al Khisaal' – Ibn Bundar, from Abu Al Abbas Al Hammady, from Ahmad bin Muhammad Al Safie, from his uncle, from Dawood Bin Abdul Rahman, from Amro, from Ikrimah, from Ibn Abbas,

'The Prophet[saww] performed four Umrahs – Umrah of Al Hudaybiya, and Umrah of the expired one the next year, and the third from Al-Ji'rana and the fourth along with his[saww] Hajj''.[228]

22- ع، علل الشرائع السِّنَانِيُّ وَ الدَّقَّاقُ وَ الْمُكَتِّبُ وَ الْوَرَّاقُ وَ الْقَطَّانُ جَمِيعاً عَنِ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع كَمْ حَجَّ رَسُولُ اللَّهِ ص فَقَالَ عِشْرِينَ حَجَّةً مُسْتَسِرّاً فِي كُلِّ حَجَّةٍ يَمُرُّ بِالْمَأْزِمَيْنِ فَيَنْزِلُ فَيَبُولُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ لِمَ كَانَ يَنْزِلُ هُنَاكَ فَيَبُولُ

(The book) 'Al Illal Al Sharaie' – Al Sinani, and Al Daqqaq, and Al Muktib, and Al Warraq and Al Qattan altogether from Ibn Zakiya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran who said,

'I said to Ja'far[asws] Bin Muhammad[asws], 'How many were the Hajj (s) of Rasool-Allah[saww]?' He[asws] said: 'Twenty Hajj (s) in concealment during every Hajj, passing by the altars, and he[saww] would descend and urinate'. I said, 'O son[asws] of Rasool-Allah[saww]! And why was he[saww] descending over there and urinating?'

قَالَ لِأَنَّهُ أَوَّلُ مَوْضِعٍ عُبِدَ فِيهِ الْأَصْنَامُ وَ مِنْهُ أُخِذَ الْحَجَرُ الَّذِي نُحِتَ مِنْهُ هُبَلُ الَّذِي رَمَى بِهِ عَلِيٌّ ع مِنْ ظَهْرِ الْكَعْبَةِ لَمَّا عَلَا ظَهْرَ رَسُولِ اللَّهِ ص فَأَمَرَ بِدَفْنِهِ عِنْدَ بَابِ بَنِي شَيْبَةَ فَصَارَ الدُّخُولُ إِلَى الْمَسْجِدِ مِنْ بَابِ بَنِي شَيْبَةَ سُنَّةً لِأَجْلِ ذَلِكَ الْخَبَرِ.

He[asws] said: 'Because it was the first place wherein the idols were worshipped, and from it the stone was taken from which Hobal (idol) was sculpted, the one which Ali[asws] threw down from the top of the Kabah when he[asws] was at the top. Rasool-Allah[saww] appeared and instructed with burying it by the door of the clan of Shayba. Thus, the entering into the

[226] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 19
[227] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 20
[228] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 21

Masjid from the door of the clan of Shayba became a Sunnah due to the reason of that stone''.[229]

23- قب، المناقب لابن شهرآشوب الْبُخَارِيُ حَجَّ النَّبِيُّ ص قَبْلَ النُّبُوَّةِ وَ بَعْدَهَا لَا يُعْرَفُ عَدَدُهَا وَ لَمْ يَحُجَّ بَعْدَ الْهِجْرَةِ إِلَّا حَجَّةَ الْوَدَاعِ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub (and) Al-Bukhari – 'The Prophet[saww] performed Hajj before the Prophet-hood and after it, its number is not known, and did not perform Hajj after the Emigration except for the farewell Hajj''.

وَ عَنْ جَابِرٍ الْأَنْصَارِيِ أَنَّهُ حَجَّ ثَلَاثَ حِجَجٍ حَجَّتَيْنِ قَبْلَ الْهِجْرَةِ وَ حَجَّةَ الْوَدَاعِ.

And from Jabir Al-Ansari – 'He[saww] performed three Hajj (s) – two Hajj (s) before the Emigration and the farewell Hajj''.

الْعَلَاءُ بْنُ رَزِينٍ وَ عُمَرُ بْنُ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَجَّ رَسُولُ اللَّهِ ص عِشْرِينَ حَجَّةً.

Al A'ala Bin Razeyn and Umar Bin Yazeed,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] performed twenty Hajj (s.)''.

الطَّبَرِيُّ عَنِ ابْنِ عَبَّاسٍ اعْتَمَرَ النَّبِيُّ ص أَرْبَعَ عُمَرٍ الْحُدَيْبِيَةَ وَ الْقَضَاءَ وَ الْجِعْرَانَةَ وَ الَّتِي مَعَ حَجَّتِهِ.

Al-Tabari – 'From Ibn Abbas, 'The Prophet[saww] performed four Umrahs – Umrah of Al-Hudaybiya, and the expired (the following year), and Al-Ji'rana, and that which was along with his[saww] (farewell) Hajj''.

مُعَاوِيَةُ بْنُ عَمَّارٍ عَنِ الصَّادِقِ ع اعْتَمَرَ رَسُولُ اللَّهِ ص ثَلَاثَ عُمَرٍ مُتَفَرِّقَاتٍ ثُمَّ ذَكَرَ الْحُدَيْبِيَةَ وَ الْقَضَاءَ وَ الْجِعْرَانَةَ وَ أَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ ثُمَّ حَجَّ حَجَّةَ الْوَدَاعِ وَ نَصَبَ عَلِيّاً إِمَاماً يَوْمَ غَدِيرِ خُمٍ.

Muawiya Bin Ammar, 'From Al-Sadiq[asws]: 'Rasool-Allah[saww] performed three Umrahs separately'. Then he[asws] mentioned Al-Hudaybiya, and the expired (the following year), and Al-Ji'rana, and he[saww] stayed at Al-Medina for ten years, then he[saww] performed the farewell Hajj and nominated Ali[asws] as an Imam[asws] on the day of Ghadeer Khumm''.[230]

24- سر، السرائر مِنْ جَامِعِ الْبَزَنْطِيِّ عَنْ زُرَارَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع يَقُولَانِ حَجَّ رَسُولُ اللَّهِ ص عِشْرِينَ حَجَّةً مُسْتَسِرّاً مِنْهَا عَشْرَةُ حِجَجٍ أَوْ قَالَ سَبْعَةٌ الْوَهَمُ مِنَ الرَّاوِي قَبْلَ النُّبُوَّةِ وَ قَدْ كَانَ صَلَّى قَبْلَ ذَلِكَ وَ هُوَ ابْنُ أَرْبَعِ سِنِينَ وَ هُوَ مَعَ أَبِي طَالِبٍ فِي أَرْضِ بُصْرَى وَ هُوَ مَوْضِعٌ كَانَتْ قُرَيْشٌ تَتَّجِرُ إِلَيْهِ مِنْ مَكَّةَ.

(The book) 'Al Saraair' – 'From (the book) 'Jamie' of Al Bazanty, from Zurara who said,

'I heard Abu Ja'far[asws] and Abu Abdullah[asws] both saying: 'Rasool-Allah[saww] performed twenty Hajj (s) in concealment, from these ten' or he[asws] said, 'seven' – the uncertainty being from the narrator, 'before the Prophet-hood, and he[saww] had prayed Salat before that and he[saww]

[229] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 22
[230] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 23

was four years of age and he[saww] was with Abu Talib[asws] in the land of Busra and it was a place used to trade to from Makkah''.[231]

25- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ ع قَالَ: لَمْ يَحُجَّ النَّبِيُّ ص بَعْدَ قُدُومِهِ الْمَدِينَةَ إِلَّا وَاحِدَةً وَ قَدْ حَجَّ بِمَكَّةَ مَعَ قَوْمِهِ حَجَّاتٍ.

Al Kafi – The number, from Ahmad Bin Muhammad Bin Yahya, from Giyas Bin Ibrahim,

'From Ja'far[asws] having said: 'The Prophet[saww] did not perform any Hajj after his[saww] arrival to Al-Medina except one, and he[saww] had been performing Hajj (s) along with his[saww] people at Makkah''.[232]

26- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عِيسَى الْفَرَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَجَّ رَسُولُ اللَّهِ ص عَشْرَ حَجَّاتٍ مُسْتَسِرّاً فِي كُلِّهَا يَمُرُّ بِالْمَأْزِمَيْنِ فَيَنْزِلُ وَ يَبُولُ.

Al Kafi – The number, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Isa Al Farra, from Abdullah Bin Abu Yafou,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] performed ten Hajj (s) in concealment, during all of these he[saww] passed by the altars and he[saww] descended and urinated''.[233]

27- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَجَّ رَسُولُ اللَّهِ ص عِشْرِينَ حَجَّةً.

Al Kafi – The number, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Yunus Bin Yaqoub, from Umar Bin Yazeed,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] performed twenty Hajj (s)''.[234]

28- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الَّذِي كَانَ عَلَى بُدْنِ رَسُولِ اللَّهِ ص نَاجِيَةُ بْنُ جُنْدَبٍ الْخُزَاعِيُّ الْأَسْلَمِيُّ وَ الَّذِي حَلَقَ رَأْسَ النَّبِيِّ ص فِي حَجَّتِهِ مَعْمَرُ بْنُ عَبْدِ اللَّهِ بْنِ حَرَابَةَ بْنِ نَصْرِ بْنِ غَوْثِ بْنِ عَوِيجِ بْنِ عَدِيِّ بْنِ كَعْبٍ

Al Kafi – Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah[asws] having said: 'The one who was in charge upon the camels of Rasool-Allah[saww] was Najiya Bin Jundub Al-Khuzai'e Al-Aslamy, and the one who shaved the head of the Prophet[saww] during his[saww] Hajj was Mo'mar Bin Abdullah Bin Harasat Bin Nasr Bin Awf Bin Aweyj Bin Adayy Bin Ka'ab.

[231] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 24
[232] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 25
[233] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 26
[234] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 27

قَالَ وَ لَمَّا كَانَ فِي حَجَّةِ رَسُولِ اللَّهِ وَ هُوَ يَحْلِقُهُ قَالَتْ قُرَيْشٌ أَيْ مَعْمَرُ أُذُنُ رَسُولِ اللَّهِ ص فِي يَدِكَ وَ فِي يَدِكَ الْمُوسَى فَقَالَ مَعْمَرٌ وَ اللَّهِ إِنِّي لَأَعُدُّهُ مِنَ اللَّهِ فَضْلًا عَظِيماً عَلَيَّ

He[asws] said: 'And when it was the Hajj of Rasool-Allah[saww] and he was shaving him[saww], the Quraysh said, 'Mo'mar! The ear of Rasool-Allah[saww] is in your hands, and in your hand is the razor'. Mo'mar said, 'By Allah[azwj]! I count it as a great favour from Allah[azwj] upon me'.

قَالَ وَ كَانَ مَعْمَرٌ هُوَ الَّذِي يَرْحَلُ لِرَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْمَرُ إِنَّ الرَّحْلَ اللَّيْلَةَ لَمُسْتَرْخًى فَقَالَ مَعْمَرٌ بِأَبِي أَنْتَ وَ أُمِّي لَقَدْ شَدَدْتُهُ كَمَا كُنْتُ أَشُدُّهُ وَ لَكِنْ بَعْضُ مَنْ حَسَدَنِي مَكَانِي مِنْكَ يَا رَسُولَ اللَّهِ ص أَرَادَ أَنْ تَسْتَبْدِلَ بِي فَقَالَ رَسُولُ اللَّهِ مَا كُنْتُ لِأَفْعَلَ.

He[asws] said: 'And Mo'mar was the one who used to prepare the ride for Rasool-Allah[saww]. So Rasool-Allah[saww] said: 'O Mo'mar! The ride tonight is loose'. So Mo'mar said, 'By my father and my mother! I had tightened it just as I used to tighten it, but some of the ones who envy me for my place from you[saww], O Rasool-Allah[saww], intending that you[saww] would replace me'. So Rasool-Allah[saww] said: 'I[saww] would have not done it''.[235]

29- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ص ثَلَاثَ عُمَرٍ مُتَفَرِّقَاتٍ عُمْرَةً فِي ذِي الْقَعْدَةِ أَهَلَّ مِنْ عُسْفَانَ وَ هِيَ عُمْرَةُ الْحُدَيْبِيَةِ وَ عُمْرَةً أَهَلَّ مِنَ الْجُحْفَةِ وَ هِيَ عُمْرَةُ الْقَضَاءِ وَ عُمْرَةً أَهَلَّ مِنَ الْجِعْرَانَةِ بَعْدَ مَا رَجَعَ مِنَ الطَّائِفِ مِنْ غَزْوَةِ حُنَيْنٍ.

Al Kafi – Ali, from his father, and Muhammad bin Ismail, from Al Fazl Bin Shazan altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] performed Umra with three individual Umras – an Umra during Zil-Qadah, commencing from Usfan, and it is an Umra of Al-Hudaybiya; and an Umra commencing from Al-Juhfa, and it is an Umra of the compliance (Qaza); and an Umra commencing from Al-Ji'rana after having returned from Al-Ta'if from the military expedition of Hunayn''.[236]

30- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَ حَجَّ رَسُولُ اللَّهِ ص غَيْرَ حَجَّةِ الْوَدَاعِ قَالَ نَعَمْ عِشْرِينَ حَجَّةً.

Al Kafi – The number, from sahl, from Ibn Abu Najran, from Al A'ala Bin Razeyn, from Umar Bin Yazeed who said,

'I said to Abu Abdullah[asws], 'Did Rasool-Allah[saww] perform any Hajj other than the farewell Hajj?' He[asws] said: 'Yes, twenty Hajj (s)''.[237]

31- كا، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ عِيسَى الْفَرَّاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَجَّ رَسُولُ اللَّهِ ص عِشْرِينَ حَجَّةً مُسْتَسِرَّةً كُلَّهَا يَمُرُّ بِالْمَأْزِمَيْنِ فَيَنْزِلُ فَيَبُولُ.

Al Kafi – The number, from Sahl Bin Ziyad, from Ibn Fazzal, from Isa Al Farra, from Ibn Abu Yafour,

[235] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 28
[236] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 29
[237] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 30

‘From Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] performed twenty Hajj (s) in concealment, all of these he[saww] passed by the altart, and he[saww] descended and urinated’’.[238]

32- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ جَمِيعاً عَنْ أَبَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ص عُمْرَةَ الْحُدَيْبِيَةِ وَ قَضَى الْحُدَيْبِيَةَ مِنْ قَابِلٍ وَ مِنَ الْجِعْرَانَةِ حِينَ أَقْبَلَ مِنَ الطَّائِفِ ثَلَاثَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ.

Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from mJa’far Bin Sama’at and Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam altogether from Aban,

‘From Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] performed Umrahs – Umrah of Al-Hudaybiya, and expired one of Al-Hudaybiya the following year, and from Al-Ji’rana when he[saww] came back from Al-Taif, three Umrahs all of these in Zul Qadah’’.[239]

33- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ أَنَّ رَسُولَ اللَّهِ ص اعْتَمَرَ فِي ذِي الْقَعْدَةِ ثَلَاثَ عُمَرٍ كُلَّ ذَلِكَ يُوَافِقُ عُمْرَتُهُ ذَا الْقَعْدَةِ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah[asws] having mentioned that Rasool-Allah[saww] performed Umrah during Zul Qadah, three Umrahs, all of that in accordance with his[saww] Umrah of Zul Qadah’’.[240]

34- يب، تهذيب الأحكام أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَسْلَمَ الْمَكِّيِّ عَنْ عَامِرِ بْنِ وَاثِلَةَ أَنَّهُ قِيلَ لَهُ كَمْ حَجَّ رَسُولُ اللَّهِ ص قَالَ عَشْراً أَ مَا سَمِعْتُمْ بِحَجَّةِ الْوَدَاعِ فَهَلْ يَكُونُ وَدَاعٌ إِلَّا وَ قَدْ حَجَّ قَبْلَهُ.

(The book) ‘Tahzeeb Al Ahkaam’ – Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqoub, from Aslam al Makky, from Aamir Bin Wasila

‘It was said to him[asws], ‘How many were the Hajj (s) of Rasool-Allah[saww]?’ He[asws] said: ‘Ten. But have you not heard of ‘the farewell Hajj’, so can a farewell happen except and he[saww] had already performed Hajj before it?’’[241]

35- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَعْضِهِمْ ع قَالَ: أَحْرَمَ رَسُولُ اللَّهِ ص فِي ثَوْبَيْ كُرْسُفٍ.

Al Kafi – The number, from Ahmad, from Al Hassan Bin Ali, from one of our companions,

‘From one of them[asws] having said: ‘Rasool-Allah[saww] wore Ihraam in two cotton clothes’’.[242]

36- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ ثَوْبَا رَسُولِ اللَّهِ ص الَّذِي أَحْرَمَ فِيهِمَا يَمَانِيَّيْنِ عِبْرِيٍّ وَ أَظْفَارٌ وَ فِيهِمَا كُفِّنَ.

[238] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 31
[239] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 32
[240] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 33
[241] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 34
[242] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 35

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya,

'From Abu Abdullah[asws] having said: 'The two (pieces of) clothes which Rasool-Allah[saww] wore as *Ihraam* were both (made in) Yemen, Ibriy and Zafar (two towns), and in these two he[saww] was shrouded''.[243]

37- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ رَسُولُ اللَّهِ ص عَلَى كَعْبِ بْنِ عُجْرَةَ وَ الْقَمْلُ تَتَنَاثَرُ مِنْ رَأْسِهِ وَ هُوَ مُحْرِمٌ فَقَالَ لَهُ أَ يُؤْذِيكَ هَوَامُّكَ فَقَالَ نَعَمْ فَأُنْزِلَتْ هَذِهِ الْآيَةُ فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَأَمَرَهُ رَسُولُ اللَّهِ ص أَنْ يَحْلِقَ رَأْسَهُ وَ جَعَلَ الصِّيَامَ ثَلَاثَةَ أَيَّامٍ وَ الصَّدَقَةَ عَلَى سِتَّةِ مَسَاكِينَ لِكُلِّ مِسْكِينٍ مُدَّيْنِ وَ النُّسُكَ شَاةً.

Al Kafi – Ali, from his father, from Hammad, from Hareyz, from the one who informed him,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] passed by Ka'ab Bin Ujra and lice was scattering from his head, and he was in *Ihraam*. So he[saww] said to him: 'Your vermins are harming you?' So he said, 'Yes'. So this Verse was Revealed: ***but the one from you who was sick or with an ailment of his head, so an expiation from Fasting of either charity or an offering [2:196]***. So Rasool-Allah[saww] ordered him that he should shave off his head and make the Fasting to be for three days, and to give charity upon six poor ones, for each poor one being two Mudds (750 gms x 2), and sacrifice a sheep''.[244]

38- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طَافَ رَسُولُ اللَّهِ ص عَلَى نَاقَتِهِ الْعَضْبَاءِ وَ جَعَلَ يَسْتَلِمُ الْأَرْكَانَ بِمِحْجَنِهِ وَ يُقَبِّلُ الْمِحْجَنَ.

Al Kafi – Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Al Hakam, from Al Kahily,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] performed Tawaaf upon his[saww] camel Al-Azba'a and went on to touch the corners by his[saww] stick and kissed his[saww] stick''.[245]

39- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص حِينَ فَرَغَ مِنْ طَوَافِهِ وَ رَكْعَتَيْهِ قَالَ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ مِنْ إِتْيَانِ الصَّفَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ

Al Kafi – Ali, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan and Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah[asws]: 'When Rasool-Allah[saww] was free from performing his[saww] Tawaaf and praying his[saww] two Cycles of Salat, said: 'I[saww] begin with what Allah[azwj] has Begun with from going to Al-Safa. Allah[azwj] Mighty and Majestic is Saying: '***Surely Al-Safa and Al-Marwa are among the Rituals of Allah [2:158]***'.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَقِفُ عَلَى الصَّفَا بِقَدْرِ مَا يُقْرَأُ سُورَةُ الْبَقَرَةِ مُتَرَسِّلًا.

[243] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 36
[244] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 37
[245] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 38

And he[asws] said: 'Rasool-Allah[saww] had stopped at Al-Safa by a measurement of what he[saww] could recite Surah Al-Baqarah slowly''.[246]

40- وَ رَوَى فِي الْمُنْتَقَى بِإِسْنَادِهِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ أَبِيهِ أَبِي جَعْفَرٍ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ فَسَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَنَزَعَ زِرِّيَ الْأَعْلَى ثُمَّ نَزَعَ زِرِّيَ الْأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ وَ أَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ

And it is reported in (the book) 'Al-Mantaqa', by his chain to Ja'far[asws] Bin Muhammad Al-Sadiq[asws], from his[asws] father[asws] Abu Ja'far Al-Baqir[asws] having said: 'I[asws] went to Jabir Bin Abdullah Al Ansari and he asked about the group until he ended up to me. I said, 'I am Muhammad[asws] Bin Ali[asws] Bin Al Husayn[asws]'. He hovered his hand to my[asws] head and he moved my head up then moved it down, then he placed his hand in my[asws] chest, and on that day I[asws] was a young boy.

فَقَالَ مَرْحَباً بِكَ يَا ابْنَ أَخِي سَلْ عَمَّا شِئْتَ فَسَأَلْتُهُ وَ هُوَ أَعْمَى وَ حَضَرَ وَقْتُ الصَّلَاةِ فَقَامَ فِي النِّسَاجَةِ مُلْتَحِفاً بِهَا كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفُهَا إِلَيْهِ مِنْ صِغَرِهَا وَ رِدَاؤُهُ عَلَى الْمِشْجَبِ فَصَلَّى بِنَا فَقُلْتُ أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ص فَقَالَ بِيَدِهِ فَعَقَدَ تِسْعاً

He said, 'Welcome to you[asws], O son[asws] of my brother, ask whatever you[asws] like', and he was blind, and the time for Salat had present. He stood in his robe and wrapped himself with it. When he placed it upon his shoulder, both its ends returned to him from its small end and his cloak to his side upon the peg. He prayed Salat with us. I[asws] said: 'Inform me about the Hajj of Rasool-Allah[saww]'. He said (gestured) with his hand and indicated nine'.

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ص حَاجٌّ فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ص وَ يَعْمَلَ مِثْلَ عَمَلِهِ فَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَيْنَا ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ

He said, 'Rasool-Allah[saww] remained for nine years not performing Hajj, then he[saww] proclaimed among the people during the tenth that Rasool-Allah[saww] will be performing Hajj. A lot of people arrived at Al-Medina, all of them seeking to complete (Hajj) with Rasool-Allah[saww] and doing the deeds similar to his[saww] deeds. So, we went out with him[saww] until when we came to Zul Huleyfa, Asma Bint Umeys gave birth to Muhammad Bin Abu Bakr.

فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ص كَيْفَ أَصْنَعُ قَالَ اغْتَسِلِي وَ اسْتَثْفِرِي بِثَوْبٍ وَ أَحْرِمِي فَصَلَّى رَسُولُ اللَّهِ ص رَكْعَتَيْنِ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى اسْتَوَتْ نَاقَتُهُ عَلَى الْبَيْدَاءِ نَظَرْتُ إِلَى مَدِّ بَصَرِي بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَ مَاشٍ وَ عَنْ يَمِينِهِ مِثْلُ ذَلِكَ وَ عَنْ يَسَارِهِ مِثْلُ ذَلِكَ وَ مِنْ خَلْفِهِ مِثْلُ ذَلِكَ

I sent a message to Rasool-Allah[saww], 'Who should I be doing?' He[saww] said: 'Wash and strip the clothes and wear Ihraam'. Rasool-Allah[saww] prayed two Cycles Salat in the Masjid, then rode the camel until his[saww] camel was at Al-Bayda'a, he[saww] looked at the extent of his[saww] vision in front of him[saww], there was a rider coming and they were walking on his right similar to that and on his left similar to that, and from behind him similar to that.

وَ رَسُولُ اللَّهِ ص بَيْنَ أَظْهُرِنَا وَ عَلَيْهِ يَنْزِلُ الْقُرْآنُ وَ هُوَ يَعْرِفُ تَأْوِيلَهُ وَ مَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ فَأَهَلَّ بِالتَّوْحِيدِ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ وَ أَهَلَّ النَّاسُ بِهَذَا الَّذِي يُهِلُّونَ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ص شَيْئاً مِنْهُ وَ لَزِمَ رَسُولُ اللَّهِ ص تَلْبِيَتَهُ

[246] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 39

And Rasool-Allah[saww] was in our midst and upon him[saww] the Quran (some Verses) were Revealed and he[saww] recognised its interpretation, and whatever he[saww] did of anything, we did it with him[saww]. He[saww] proclaimed the Tawheed (Talbiyya): 'Here I[saww] am, O Allah[azwj], here I[saww] am! Here I[saww] am, there is no associate for You[azwj], here I[saww] am! The Praise, and the Bounty is for You[azwj] and the Kingdom. There is no associate for You[azwj]'. And the people exclaimed with that which he[saww] had exclaimed. Rasool-Allah[saww] did not reject anything from it, and Rasool-Allah[saww] necessitate the Talbiyya.

قَالَ جَابِرٌ لَسْنَا نَنْوِي إِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلَاثاً وَ مَشَى أَرْبَعاً ثُمَّ نَفَذَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأَ وَ اتَّخِذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى فَصَلَّى فَجَعَلَ الْمَقَامَ بَيْنَهُ وَ بَيْنَ الْبَيْتِ

Jabir said, 'We had not intended except Hajj and we did not know Umrah until when we came to the House (Kabah) with him[saww], He[saww] kissed the corner and he[saww] sprinted three and walked four, then went to the standing place of Ibrahim[saww] and recited: ***and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]***. So he[saww] prayed Salat and made the standing place to be between him[asws] and the House (Kabah).

فَكَانَ أَبِي يَقُولُ وَ لَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ ص كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ

My father said, 'And I do not know it was mentioned except from the Prophet[saww] that he[saww] had recited during the two Cycles of Salat: ***Say: 'O you Kafirs!' [109:1]*** (Surah Al-Kafiroun) and ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed). Then he[saww] returned to the corner and kissed it, then went out from the door to Al-Safa. When he[saww] was close to Al-Safa, he[saww] recited: ***Surely Al-Safa and Al-Marwa are among the Rituals of Allah; [2:158]***. I[saww] begin with what Allah[azwj] has Begun with'. He[saww] began with Al-Safa and climbed upon it until he[saww] could see the House (Kabah).

فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ وَ كَبَّرَهُ وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ

He[saww] faced the Qiblah and proclaimed the Oneness of Allah[azwj] and exclaimed His[azwj] Greatness and said: 'There is no god except Allah[azwj] Alone, there is no associate for Him[azwj]: '***For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1]***. There is no god except Allah[azwj] Alone. He[azwj] Fulfilled His[azwj] Promise and Helped His[azwj] servant and Defeated the allies alone'.

ثُمَّ دَعَا بَيْنَ ذَلِكَ قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ حَتَّى انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي حَتَّى إِذَا صَعِدَتَا مَشَى حَتَّى أَتَى الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا حَتَّى إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ قَالَ لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَ جَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيُحِلَّ وَ لْيَجْعَلْهَا عُمْرَةً

Then he[saww] supplicated between that, he[saww] said similar to this three times. Then he[saww] descended to Al-Marwa until he[saww] affirmed his[saww] feet in the middle of the valley when he[saww] had ascended, he[saww] walked until he[saww] came to Al-Marwa. He[saww] did upon Al-Marwa just as he[saww] had done upon Al-Safa, until when it was the last of his[saww] Tawaaf

upon Al-Marwa, he[saww] said: 'If I[saww] had accepted from my[saww] matter what I[saww] managed, I[saww] would not have ushered the sacrificial animal and would have made it to be an Umrah. So, the one from you who does not have a sacrificial animal, then let him loosen (Ihraam) and made it to be an Umrah'.

فَقَامَ سُرَاقَةُ بْنُ جُعْشُمٍ فَقَالَ يَا رَسُولَ اللَّهِ ص أَ لِعَامِنَا هَذَا أَمْ لِلْأَبَدِ فَشَبَّكَ رَسُولُ اللَّهِ ص أَصَابِعَهُ وَاحِدَةً فِي الْأُخْرَى وَ قَالَ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ مَرَّتَيْنِ لَا بَلْ لِأَبَدِ أَبَدٍ

Suraqa Bin Ju'sham stood up and said, 'O Rasool-Allah[saww]! Is it for this year of ours or for ever?' Rasool-Allah[saww] intertwined his[saww] one into the other and said: 'The Umrah is included in the Hajj twice. No, but for ever (and) ever'.

وَ قَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ ص فَوَجَدَ فَاطِمَةَ مِمَّنْ أَحَلَّ وَ لَبِسَتْ ثِيَاباً صَبِيغاً وَ اكْتَحَلَتْ فَأَنْكَرَ ذَلِكَ عَلَيْهَا فَقَالَتْ أَبِي أَمَرَنِي بِهَذَا

And Ali[asws] arrived from Al-Yemen with the sacrificial animals of the Prophet[saww], and he[asws] found Fatima[asws] to be from the ones with no Ihraam and she[asws] had worn a dyed cloth and applied Kohl. He[asws] disliked that upon her[asws]. She[asws] said: 'My[asws] father[saww] instructed me[asws] with this'.

قَالَ فَكَانَ عَلِيٌّ يَقُولُ بِالْعِرَاقِ فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ص مُعَرِّشاً عَلَى فَاطِمَةَ لِلَّذِي صَنَعَتْ وَ مُسْتَفْتِياً لِرَسُولِ اللَّهِ ص فِيمَا ذَكَرَتْ عَنْهُ فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا فَقَالَ صَدَقَتْ صَدَقَتْ مَا ذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ

He (the narrator) said, 'Ali[asws] was saying at Al Iraq, 'I[asws] went to Rasool Allah[saww] provocated against Fatima[asws] by that which she[asws] had done to seek a verdict of Rasool-Allah[saww] with what which I[asws] mentioned to him[saww] and I[asws] had disliked it. He[saww] said: 'She[asws] is correct, she[asws] is correct what she[asws] said when the Hajj was Obligated'.

قَالَ قُلْتُ اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ قَالَ فَإِنَّ مَعِيَ الْهَدْيَ فَلَا تُحِلَّ

He[asws] said: 'I[asws] said: 'O Allah[azwj]! I[asws] permit with whatever Your[azwj] Rasool[saww] permits with. He[saww] said: 'There are sacrificial animals with me[saww] so I[saww] cannot take off Ihraam'.

قَالَ فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ [بِهِ] عَلِيٌّ مِنَ الْيَمَنِ وَ الَّذِي أَتَى بِهِ النَّبِيُّ ص مِائَةً قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَ قَصَّرُوا إِلَّا النَّبِيَّ ص وَ مَنْ كَانَ مَعَهُ هَدْيٌ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَى مِنًى فَأَهَلُّوا بِالْحَجِّ وَ رَكِبَ النَّبِيُّ ص فَصَلَّى بِهَا الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ وَ الْفَجْرَ ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَ أَمَرَ بِقُبَّةٍ مِنْ شَعْرٍ تُضْرَبُ لَهُ بِنَمِرَةَ

He (the narrator) said, 'The total of the sacrificial animals which Ali[asws] arrived with from Al Yemen and the ones which the Prophet[saww] came with, were one hundred. So the people, all of them took off Ihraam and they shortened (the Salats) except the Prophet[saww] and the one who had a sacrificial animal with him. When it was the day of Al Tarwiyya, they headed to Mina, and they commenced with the Hajj, and the Prophet[saww] rode and prayed Salats at it, Al Zohr and Al Asr and Al Maghrib and Al Isha and Al Fajr. Then he[saww] waited a little until the sun emerged, and he[saww] ordered for a tent of tiger hair to be struck for him[saww].

فَسَارَ رَسُولُ اللَّهِ ص وَ لَا تَشُكُّ قُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ فَأَجَازَ رَسُولُ اللَّهِ ص حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَأَتَى بَطْنَ الْوَادِي

Rasool Allah[saww] travelled and Quraysh had not doubt except that he[saww] will be pausing at the Sacred Monuments just as Quraysh used to do during the pre Islamic period, but Rasool Allah[saww] exceeded until he[saww] came to Arafaat and found the tent of tiger (skin) to have been struck. He[saww] descended at it until when the sun had set, he[saww] with the camel and it was saddled for him[saww], and he[saww] came to the middle of the valley.

فَخَطَبَ النَّاسَ وَ قَالَ إِنَّ دِمَاءَكُمْ وَ أَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ وَ دِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَ إِنَّ أَوَّلَ دَمٍ أَضَعُ فِي دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرْضِعاً فِي بَنِي سَعْدٍ فَقَتَلَهُ هُذَيْلٌ وَ رِبَا الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَ أَوَّلُ رِباً أَضَعُ رِبَانَا رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ

He[saww] addressed the people and said: 'Your blood, and your wealth is sacred upon you like the sanctity of this day of yours, during this month of yours, in this city of yours. Indeed! All things from the matters of the pre Islamic people are hereby placed under my[saww] feet and blood (feuds) of the pre Islamic period are hereby dropped, and that the first blood dropped among our blood is the blood of Ibn Rabie Bin Al Haris which had been agreed amond the clan of Saad, so Huzeyl killed him; and the interest (usury) of the pre Islamic period is hereby dropped, and the first interest of our interest dropped is the interest of Abbas Bin Abdul Muttalib[asws], so it is dropped, all of it.

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَ اسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَاتِ اللَّهِ وَ لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَداً تَكْرَهُونَهُ فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ وَ لَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوفِ وَ قَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ كِتَابَ اللَّهِ

Fear Allah[azwj] regarding the women for you are taking them in the security of Allah[azwj] and permitting their private parts with the Words of Allah[azwj], and for you upon them is that they will not permit anyone else in your beds, you dislike it, but if they do that, then hit them with a strike without anguish, and for them upon you is their sustenance and their clothing with the moderation; and I[saww] am leaving behind among you all what you will never stray if you were to hold on to it, Book of Allah[azwj].

وَ أَنْتُمْ تَسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ أَدَّيْتَ وَ نَصَحْتَ فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَ يَنْكُتُهَا إِلَى النَّاسِ اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ أَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَ لَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً

And you will be asked about me[saww], so what will you be saying?' They said, 'We testify that you[saww] have delivered and fulfilled and advised'. He[saww] said (gestured) with his[saww] index fingers and raised them towards the sky and pointed them towards the people: 'O Allah[azwj]! Bear witness! O Allah[azwj]! Bear witness!' – three times. Then he[saww] proclaimed Azaan, then stood to pray Salat Al-Zohr. Then he[saww] stood and prayed Al-Asr, and did not pray anything between the two.

ثُمَّ رَكِبَ رَسُولُ اللَّهِ ص حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءَ إِلَى الصَّخَرَاتِ وَ جَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ وَ اسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفاً حَتَّى غَرَبَتِ الشَّمْسُ وَ أَرْدَفَ أُسَامَةَ خَلْفَهُ وَ دَفَعَ رَسُولُ اللَّهِ ص وَ قَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ وَ يَقُولُ بِيَدِهِ الْيُمْنَى أَيُّهَا النَّاسُ السَّكِينَةَ السَّكِينَةَ

Then Rasool-Allah[saww] rode until he came to the pausing station, then made the belly of his[saww] camel Al Qaswa'a towards the rocks, and made the rope of the walking in front of him[saww] and faced the Qiblah. He[saww] did not cease to pause (there) until the sun had set; and Asama followed behind him[saww], and Rasool-Allah[saww] handed over the rope of Al-Qaswa'a, the rein, until its head hit the stump of his[saww] saddle, and he[saww] said (gesturing) with his[saww] right hand: 'O you people! The tranquillity! The tranquillity!'

كُلَّمَا أَتَى حَبْلًا مِنَ الْحِبَالِ أَرْخَى لَهَا قَلِيلًا حَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَ الْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ لَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئاً ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ص حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَذَانٍ وَ إِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَ كَبَّرَهُ وَ هَلَّلَهُ وَ وَحَّدَهُ

Every time he[saww] came to a rope from the ropes, he[saww] slackened it a little until he[saww] came to Al-Muzdalifa and prayed Al-Maghrib Salat at it, and Al-Isham, with one Azaan and two Iqaamas, and did not Glorify anything between the two. Then Rasool-Allah[saww] lied down until the emergence of the dawn. Then he[saww] prayed Al-Fajr Salat when the morning appeared to him[saww], with an Azaan and a Iqaama. Then he[saww] rode Al-Qaswa'a until he[saww] came to the Sacred Monuments and faced the Qiblah, and he[saww] supplicated to Him[azwj], and exclaimed His[azwj] Greatness, and His[azwj] Holiness, and His[azwj] Oneness.

فَلَمْ يَزَلْ وَاقِفاً حَتَّى أَسْفَرَ جِدّاً فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَ أَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ وَ كَانَ رَجُلًا حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيماً فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ص مَرَّتْ ظَعْنٌ يَجْرِينَ فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ فَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى وَجْهِ الْفَضْلِ فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَى الشِّقِّ الْآخَرِ يَنْظُرُ فَحَوَّلَ رَسُولُ اللَّهِ ص يَدَهُ مِنَ الشِّقِّ الْآخَرِ عَلَى وَجْهِ الْفَضْلِ فَصَرَفَ وَجْهَهُ مِنَ الشِّقِّ الْآخَرِ يَنْظُرُ حَتَّى أَتَى بَطْنَ مُحَسِّرٍ فَحَرَّكَ قَلِيلًا

He[saww] did not stop staying until there was yellowness, and he[saww] moved forward before the emergence of the sun and Al-Fazl Bin Al-Abbas followed, and he was a man of beautiful white hair and posture. When Rasool-Allah[saww] moved ahead, some women passed by, and Al-Fazl began to look at them, so Rasool-Allah[saww] placed his[saww] hand upon the face of Al-Fazl, but Al-Fazl turned his face looking towards the other woman. Rasool-Allah[saww] turned his[saww] hand upon the face of Al-Fazl away from the other woman and turned his face away from the other woman he was looking at, until he came to the middle of Muhassir and move a little.

ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا حَصَى الْخَذْفِ رَمَى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ فَنَحَرَ ثَلَاثاً وَ سِتِّينَ بَدَنَةً بِيَدِهِ ثُمَّ أَعْطَى عَلِيّاً فَنَحَرَ مَا غَبَرَ وَ أَشْرَكَهُ فِي هَدْيِهِ

Then he[saww] travelled the middle road which comes out to the rock which is by the tree. He[saww] pelted it (rock) with seven pebbles, exclaiming the Takbeer with every pebble thrown from it, thrown from the middle of the valley. Then he[saww] left to go to Al-Manhar (sacrificial offering place). He[saww] offered sixty three animals with his[saww] own hands. Then Ali[asws] came and offered what was left and he[saww] participated him[asws] is his[saww] offerings.

ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجُعِلَتْ فِي قِدْرٍ فَطُبِخَتْ فَأَكَلَا عَنْ لَحْمِهَا وَ شَرِبَا مِنْ مَرَقِهَا ثُمَّ رَكِبَ رَسُولُ اللَّهِ ص فَأَفَاضَ إِلَى الْبَيْتِ وَ صَلَّى بِمَكَّةَ الظُّهْرَ فَأَتَى عَلَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْزَمَ فَقَالَ انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ فَلَوْ لَا أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ فَنَاوَلُوهُ دَلْواً فَشَرِبَ مِنْهُ.

Then he[saww] ordered from each sacrificed animal, with a part, and made it to be in a pot and it was cooked. He[saww] ate from its flesh and drank from its broth. Then Rasool-Allah[saww] rode and went to the House (Kabah) and prayed Salat Al-Zohr at Makkah. Then Ali[asws] came with the clan of Abdul Muttalib[asws] ushering at Zamzam. He[saww] said: 'Draw water, Clan of Abdul Muttalib[asws], for if the people had not overcome upon your waterings, I[saww] would have drawn along with you'. They gave him[saww] a bucked and he[saww] drank from it''.[247]

41- و قال الكازروني في حجة الوداع جيء بصبي إلى رسول الله ص يوم ولد فقال من أنا فقال رسول الله فقال صدقت بارك الله فيك ثم إن الغلام لم يتكلم بعدها حتى شب و كان يسمى مبارك اليمامة.

Al-Kazruni said regarding the farewell Hajj – 'They came with a child to Rasool-Allah[saww] on the day he had been born. He[saww] said: 'Who am I[saww]?' He said, 'Rasool[saww] of Allah[azwj]'. He[saww] said: 'You speak the truth, may Allah[azwj] Bless you'. Then the boy did not speak after it until he had grown, and he was named as the Blessed on of Yamama'.

ثم قال في حوادث السنة العاشرة و فيها مات باذان والي اليمن ففرق رسول الله ص عملها بين شهر بن باذان و عامر بن شهر الهمداني و أبي موسى الأشعري و خالد بن سعيد بن العاص و يعلى بن أمية و عمرو بن حزم و زياد بن لبيد البياضي على حضرموت و عكاشة بن ثور على السكاسك و السكون

Then he said regarding the evens of the year ten – 'And during it Bazan the governor of Al-Yemen died, so Rasool-Allah[saww] divided its work between Shahr Bin Bazan and Aamir Bin Shahr Al-Hamdany and Abu Musa Al-Ashary and Khalid Bin Saeed Bin Al-Aas and Ya'la Bin Amiya and Amro bin Hazm and Ziyad bin Labeyd Al-Bayazi, to be in charge upon Hazramaut, and Akasha Bin Sowr to be in charge upon Al-Sakasak and Al-Sakun.

و بعث معاذ بن جبل لأهل البلدين اليمن و حضرموت و قَالَ لَهُ يَا مُعَاذُ إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ وَ إِنَّهُمْ سَائِلُوكَ عَنْ مَفَاتِيحِ الْجَنَّةِ فَأَخْبِرْهُمْ أَنَّ مَفَاتِيحَ الْجَنَّةِ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّهَا تَخْرِقُ كُلَّ شَيْءٍ حَتَّى تَنْتَهِيَ إِلَى اللَّهِ عَزَّ وَ جَلَّ لَا تُحْجَبُ دُونَهُ مَنْ جَاءَ بِهَا يَوْمَ الْقِيَامَةِ مُخْلِصاً رَجَحَتْ بِكُلِّ ذَنْبٍ

And he[saww] sent Muaz Bin Jabal to the people of the two cities, Al-Yemen and Hazramaut and said to him: 'O Muaz! Beware of going ahead to a group of the people of the Book, and they would be asking you about the keys of the Paradise, so inform them that the keys of the Paradise is (saying the phrase), 'There is no god except Allah[azwj]', and it tears apart all thing until you end up to Allah[azwj] Mighty and Majestic, not veiling besides it. One who comes with it on the Day of Qiyamah sincerely, will outweigh all sins'.

فَقُلْتُ أَ رَأَيْتَ مَا سُئِلْتُ عَنْهُ وَ اخْتُصِمَ إِلَيَّ فِيهِ مِمَّا لَيْسَ فِي كِتَابِ اللَّهِ وَ لَمْ أَسْمَعْ مِنْكَ سُنَّةً فَقَالَ تَوَاضَعْ لِلَّهِ يَرْفَعْكَ اللَّهُ وَ لَا تَقْضِيَنَّ إِلَّا بِعِلْمٍ فَإِنْ أَشْكَلَ عَلَيْكَ أَمْرٌ فَسَلْ وَ لَا تَسْتَحْيِ وَ اسْتَشِرْ ثُمَّ اجْتَهِدْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنْ يَعْلَمْ مِنْكَ الصِّدْقَ يُوَفِّقْكَ فَإِنِ الْتَبَسَ عَلَيْكَ فَقِفْ حَتَّى تَتَبَّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ وَ احْذَرِ الْهَوَى فَإِنَّهُ قَائِدُ الْأَشْقِيَاءِ إِلَى النَّارِ وَ عَلَيْكَ بِالرِّفْقِ.

I (Muaz) said, 'What is your[saww] view of what I am asked about and it is contended to me regarding it, from what isn't in the Book of Allah[azwj], and I have not hear any Sunnah (Hadeeth) from you[saww]?' He[saww] said: 'Be humble to Allah[azwj], Allah[azwj] will Raise you, and do not pass judgment except with knowledge.

[247] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 40

If a matter is difficult/ambiguous to you, then ask and do not be embarrassed, and consult, then strive, for Allah[azwj] Mighty and Majestic would Know the sincerity from you, He[azwj] will Make you understand. If it is obscure upon you, then stop until it is proven, or you write to me[saww] regarding it. And be cautious of the whims/opining for it is a guide of the wretched ones to the Fire, and upon you is to be with the kindness''.

ثم قال و فيها بعث رسول الله ص جرير بن عبد الله البجلي إلى ذي الكلاع بن ناكور بن حبيب بن مالك بن حسان بن تبع فأسلم و أسلمت امرأته ضريبة بنت أبرهة بن الصباح.

Then he said, 'And during it Rasool-Allah[saww] sent Jareer Bin Abdullah Al-Bajali to Zi Al Kala'a Bin Nakour Bin Habeeb Bin Malik Bin Hasaan Bin Tab'a. He became a Muslim and his wife Zareeba Bint Abrah Bin Al-Sabah became a Muslim'.

و روى الرياشي عن الأصمعي قال كاتب رسول الله ص ذا الكلاع من ملوك الطائف على جرير بن عبد الله يدعوه إلى الإسلام و كان قد استقل أمره حتى ادعى الربوبية فأطيع.

And it is reported by Al-Rayashi, from Al-Asmaie who said, 'Rasool-Allah[saww] communicated with Zal Kala'a from the kings of Al Taif upon Jareer Bin Abdullah inviting him to Al-Islam, and he had quit his matter until he claimed Lordship, so he obeyed'.

روي عن راشد بن عمرو الجذامي قال كان فروة بن عمرو الجذامي عاملا للروم فأسلم و كتب إلى رسول الله ص بإسلامه و بعث به مع رجل من قومه يقال له مسعود بن سعد و بعث له بغلة بيضاء مع فرس و حمار و أثواب و قباء سندس مخوص بالذهب

It is reported from Rashid Bin Amro Al-Jazami who said, 'Farwa Bin Amro Al-Jazani was a governor for Rome. He became a Muslim and wrote to Rasool-Allah[saww] with his Islam and sent it with a man from his people called Masoud Bin Sa'ad and sent a mule for him[saww] (called) Bayza'a, with a horse and a donkey and garments and a cloak of brocade woven with gold.

و كَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ص مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ص إِلَى فَرْوَةَ بْنِ عَمْرٍو أَمَّا بَعْدُ فَقَدْ قَدِمَ عَلَيْنَا رَسُولُكَ وَ بَلَّغَ مَا أَرْسَلْتَ بِهِ وَ خَبَّرَ عَمَّا قِبَلَكُمْ وَ أَتَانَا بِإِسْلَامِكَ وَ أَنَّ اللَّهَ هَدَاكَ بِهُدَاهُ.

And Rasool-Allah[saww] wrote to him: 'From Muhammad[saww], Rasool[saww] of Allah[azwj], to Farwa Bin Amro. As for after, your messenger has arrived to us and delivered what you had sent him with and news of what is before you and has come to us with your Islam, and that Allah[azwj] Guides us with His[azwj] Guidance''.

و أمر بلالا فأعطى رسوله اثنتي عشرة أوقية و نشا و بلغ ملك الروم إسلام فروة فدعاه فقال له ارجع عن دينك نملكك قال لا أفارق دين محمد فإنك تعلم أن عيسى قد بشر به و لكنك تضن بملكك فحبسه ثم أخرجه فقتله و صلبه..

And he[saww] instructed Bilal and gave his messengers, twelve ounces (gold), and half of everything. And the Islam of Farwa reached the king of Rome. He summoned him and said to him, 'Return from your Religion, we shall make you a king'. He said, 'I will not separate from the Religion of Muhammad[saww], and you know that Isa[as] had given the glad tidings with

him[saww], but you are being stingy with your kingdom'. He imprisoned him, and killed him and crucified him'.

و فيها توفي إبراهيم بن رسول الله ص ولد في ذي الحجة من سنة ثمان و توفي في ربيع الأول من هذه السنة و دفن بالبقيع و انكسفت الشمس يوم موته

And during it, Ibrahim[as] son[as] of Rasool-Allah[saww] passed away. He[as] was born in Zul Hijjah of the year eight, and he[as] expired during Rabbi Al Awwal of this year and was buried at al Baqie (cemetery), and the sun eclipsed on the day of his[as] passing away.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمُوهَا فَعَلَيْكُمْ بِالدُّعَاءِ حَتَّى تُكْشَفَ.

Rasool-Allah[saww] said: 'The sun and the moon are two Signs from the Signs of Allah[azwj]. They did not eclipse to the death of anyone. So when you do see them (to have eclipsed), then it is up to you with the supplications until it (eclipse) is removed'.

و قال في وقائع السنة الحادية عشر في هذه السنة قدم على رسول الله ص وفد النخع من اليمن للنصف من المحرم و هم مائتا رجل مقرين بالإسلام و قد كانوا بايعوا معاذ بن جبل باليمن و هم آخر من قدم على رسول الله ص من الوفد.

And he said regarding the events of the year eleven, 'During this year a delegation of Al-Nakha'a came to Rasool-Allah[saww] from Al-Yemen in the middle of Al-Muharram, and they were two hundred men acknowledging with Al-Islam, and they had pledged allegiance to Muaz Bin Jabal at Al-Yemen, and they were the last of the delegations to arrive to Rasool-Allah[saww]'.

و في هذه السنة استغفر رسول الله ص لأهل البقيع.

And during this year, Rasool-Allah[saww] sought Forgiveness of the people of Al-Baqie.

روي عن أبي مويهبة مولى رسول الله ص قال أهبني رسول الله ص في المحرم مرجعه من حجه و لم أدر ما مضى من الليل أو ما بقي فقال انطلق فإني أمرت أن أستغفر لأهل هذا البقيع

It is reported from Abu Muweyhib a slave of Rasool-Allah[saww] having said, 'Rasool-Allah[saww] alerted me during Al-Muharran of his[saww] returned from his[saww] Hajj and I do not know what had passed from the night and what had remained, and he[saww] said: 'Come for I[saww] have been Commanded that I[saww] should seek Forgiveness for the people (occupants) of this Al-Baqie (cemetery)'.

فخرجت معه فاستغفر لهم طويلا ثم قال لِيَهْنِكُمْ مَا أَصْبَحْتُمْ فِيهِ أَقْبَلَتِ الْفِتَنُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يَتْبَعُ آخِرُهَا أَوَّلَهَا الْآخِرَةُ شَرٌّ مِنَ الْأُولَى يَا بَا مُوَيْهِبَةَ أُعْطِيتُ خَزَائِنَ الدُّنْيَا وَ الْخُلْدَ فِيهَا ثُمَّ الْجَنَّةَ فَخُيِّرْتُ بَيْنَ ذَلِكَ وَ الْجَنَّةِ وَ بَيْنَ لِقَاءِ رَبِّي وَ الْجَنَّةِ

So I went out with him[saww] and he[saww] sought Forgiveness for them for a long time, then said: 'May it be destroyed what you have come to be in. The Fitna has approached like a piece of the dark night, its last one following its first one, and the last one being more evil than the first. O Abu Muweyhib! I[saww] am being Given the treasures of the world and the

eternity in it, then the Paradise, so I[saww] have to choose between that and the Paradise, and between meeting my[saww] Lord[azwj] and the Paradise'.

فَقُلْتُ بِأَبِي أَنْتَ وَ أُمِّي خُذْ خَزَائِنَ الدُّنْيَا وَ الْخُلْدَ فِيهَا ثُمَّ الْجَنَّةَ فَقَالَ لَا وَ اللَّهِ يَا بَا مُوَيْهِبَةَ لَقَدِ اخْتَرْتُ لِقَاءَ رَبِّي وَ الْجَنَّةَ و اشتكى بعد ذلك بأيام.

I said, 'May my father and my mother be (sacrificed for) you[saww]! Take the treasures of the world and the eternity in it, then the Paradise'. He[saww] said: 'No, by Allah[azwj], O Abu Muweyhib! I[saww] have chosen to meet my[saww] Lord[azwj] and the Paradise', and I complained after that for days'.

و في رواية عنه أيضا فما لبث بعد ذلك الاستغفار إلا سبعا أو ثمانيا حتى قبض.

And in a report from him as well, 'He[saww] did not live after that seeking of Forgiveness except seven or eight (days) until he[saww] passed away'.

و في هذه السنة كانت سرية أسامة بن زيد و ذلك أن رسول الله ص أمر الناس بالتهيؤ لغزو الروم لأربع ليال بقين من صفر سنة إحدى عشرة

And during this year was the battalion of Asama bin Zayd and that is that Rasool-Allah[saww] ordered the people with preparation to battle Rome on four nights remaining from Safar of the year eleven.

فلما كان من الغد دعا أسامة بن زيد فَقَالَ سِرْ إِلَى مَوْضِعِ مَقْتَلِ أَبِيكَ وَ أَوْطِئْهُمُ الْخَيْلَ فَقَدْ وَلَّيْتُكَ هَذَا الْجَيْشَ فَأَغِرْ صَبَاحاً عَلَى أَهْلِ أُبْنَى وَ حَرِّقْ عَلَيْهِمْ فَإِنْ أَظْفَرَكَ اللَّهُ بِهِمْ فَأَقْلِلِ اللَّبْثَ فِيهِمْ خُذْ مَعَكَ الْأَدَاءَ وَ الْعُيُونَ وَ الطَّلَائِعَ أَمَامَكَ

When it was the next morning, he[saww] called Asama Bin Zayd and said: 'Travel to the place of the killing of your father and trample them with the horses for I[saww] have made you in charge of this army, and attack in the morning upon the people of Ubna and burn upon them, and Allah[azwj] will Grant you victory with them. Wait a little among them, taking the guides and the spies and the notifiers ahead of you'.

فَلَمَّا كَانَ يَوْمُ الْأَرْبِعَاءِ بَدَأَ رَسُولُ اللَّهِ ص فَحُمَّ وَ صُدِعَ فَلَمَّا أَصْبَحَ يَوْمَ الْخَمِيسِ عَقَدَ لِأُسَامَةَ لِوَاءً بِيَدِهِ ثُمَّ قَالَ اغْزُ بِسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ فَقَاتِلْ مَنْ كَفَرَ بِاللَّهِ

When it was the day of Wednesday Rasool-Allah[saww] had fever and headache. When it was the morning of the day of Thursday, he[saww] tied the flag for Asama with his[saww] own hands, then said: 'Battle in the Name of Allah[azwj], in the Way of Allah[azwj]. Fight the ones who disbelieve in Allah[azwj]'.

فخرج و عسكر بالجرف فلم يبق أحد من وجوه المهاجرين و الأنصار إلا انتدب في تلك الغزاة فيهم أبو بكر و عمر و سعد بن أبي وقاص و سعيد بن زيد و أبو عبيدة و قتادة بن النعمان فتكلم قوم و قالوا يستعمل هذا الغلام على المهاجرين الأولين

He and the soldiers went out at the cliff, and there did not remain anyone from the face of the Emigrants and the Helpers except he had been assigned for that military expedition, among them being Abu Bakr, and Umar, and Sa'ad Bin Abu Waqas, and Saeed Bin Zayd, and Abu Ubeyda, and Qatada Bin Al-Numan. The people spoke and they said, 'He[saww] uses this boy (Asama) to be upon the Emigrants, the first ones?'

فغضب رسول الله ص غضبا شديدا فخرج و قد عصب على رأسه عصابة و عليه قطيفة فصعد المنبر فحمد الله و أثنى عليه ثم قَالَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَمَا مَقَالَةٌ بَلَغَنِي عَنْ بَعْضِكُمْ فِي تَأْمِيرِ أُسَامَةَ وَ لَئِنْ طَعَنْتُمْ فِي تَأْمِيرِي أُسَامَةَ فَقَدْ طَعَنْتُمْ فِي تَأْمِيرِي أَبَاهُ قَبْلَهُ

Rasool-Allah[saww] was angered with severe anger. He[saww] came out and he[saww] had bandaged a bandage upon his[saww] head, and upon him[saww] was a thick soft cloth. He[saww] ascended the pulpit and praised Allah[azwj] and extolled upon Him[azwj], then said: 'As for after, O you people! So what are these words, which have reached me[saww] from some of you regarding the command of Asama? And if you are taunting me[saww] regarding the command of Asama, so you had taunted me regarding my giving the command to his father before him.

وَ ايْمُ اللَّهِ إِنْ كَانَ لِلْإِمَارَةِ خَلِيقاً وَ إِنَّ ابْنَهُ مِنْ بَعْدِهِ لَخَلِيقٌ لِلْإِمَارَةِ وَ إِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ فَاسْتَوْصُوا بِهِ خَيْراً فَإِنَّهُ مِنْ خِيَارِكُمْ

And I[saww] swear by Allah[azwj]! If there is to be a successor for the command, it would be his son from after him for the creation of the command, and that it would be for the one from the people who is the most beloved to me[saww]. So, deal goodly with him for he is from your best ones'.

ثم نزل فدخل بيته و ذلك يوم السبت لعشر خلون من ربيع الأول و جاء المسلمون الذين يخرجون مع أسامة يودعون رسول الله ص و يمضون على العسكر.

Then he[saww] descended and entered his[saww] house, and that was on the day of Saturday of the ten (days) vacant from Rabbi Al-Awwal. And the Muslims came, those who had gone out with Asama, bidding farewell to Rasool-Allah[saww] and went to the military.

ثم ذكر تخلف القوم على ما سيأتي بيانه.

Then he (the narrator) mentioned the opposition of the people upon what I (Majlisi) would be coming with its explanation.

قال فلما بويع لأبي بكر أمر بريدة باللواء إلى أسامة ليمضي لوجهه فمضى بريدة إلى معسكرهم الأول فلما كان هلال ربيع الآخر سنة إحدى عشرة خرج أسامة فسار إلى أهل أبنى عشرين ليلة فشن عليهم الغارة فقتل من أشرف له و سبى من قدر عليه و قتل قاتل أبيه و رجع إلى المدينة فخرج أبو بكر في المهاجرين و أهل المدينة يتلقونهم سرورا لسلامتهم

He (the narrator) said, 'When allegiances were pledged to Abu Bakr, he ordered Bureyda with the flag to Asama in order to accomplish his task. Bureyda went to their former soldiers. When it was the crescent of Rabbi Al-Akhar of the year eleven, Asama went out and travelled to the people of Ubna for twenty nights and started the attack upon them. He killed the ones who faced to him and captured the ones he was able upon and killed the killer of his father and returned to Al Medina. Abu Bakr came out among the Emigrants and the people of Al Medina meeting them with joy for their safety.

و في مدة مرضه ص جاء الخبر بظهور مسيلمة و العنسي و كانا يستغويان أهل بلادهما إلا أنه لم يظهر أمرهما إلا في حال مرض رسول الله ص و كان ص قد لحقه مرض بعيد عوده من الحج ثم عوفي ثم عاد فمرض مرض الموت

And during the period of his[saww] illness, the news came of the appearance of Musaylama and Al-Ansy, and they were both deviating the people of their cities except that their matter had not manifested except during the state of the illness of Rasool-Allah[saww], and he[saww] had faced illness far back from the Hajj, then had recovered, then the illness returned, the illness of the death.

قال أبو مويهبة لما رجع رسول الله ص من حجه طارت الأخبار بأنه قد اشتكى فوثب الأسود باليمن و مسيلمة باليمامة فأما الأسود العنسي فاسمه عهيلة بن كعب و كان كاهنا يشعبذ و يريهم الأعاجيب و يسبي منطقه قلب من يسمعه

Abu Muweyhib said, 'When Rasool-Allah[saww] returned from his[saww] Hajj, the news flew the he[saww] has a complaint (become ill). Al Aswad leapt at Al-Yemen, and Musaylama at Al-Yamama. As for Al-Aswad, his name is Aheyla Bin Ka'ab, and he was a soothsayer conjuring and showing them the wonders and his talk would captivate the heart of the one who listened to him.

و كان أول خروجه بعد حجة رسول الله ص فسار إلى صنعاء فأخذها فكتب فروة بن مسيك إلى رسول الله ص بخبره و كان عامل رسول الله ص على مراد و خرج معاذ بن جبل هاربا حتى مر بأبي موسى الأشعري و هو بمارت فاقتحما حضرموت و رجع عمرو بن خالد إلى المدينة و قتل شهر بن باذام و تزوج امرأته و كانت ابنة عم فيروز

And the beginning of his advent was after the Hajj of Rasool-Allah[saww]. He travelled to Sana'a and seized it. Farwa Bin Maseyk wrote to Rasool-Allah[azwj] with his news, and he was the governor of Rasool-Allah[saww] upon Murad, and Muaz Bin Jabal went out fleeing until he passed by Abu Musa Al-Ashari, and he was at Marat. They stormed into Hazramaut, and Amro Bin Khalid returned to Al-Medina and he killed Shahr Bin Bazan and married his wife, and she was a daughter of an uncle of Feyrouz.

فأرسل رسول الله ص إلى نفر من الأبناء رسولا و كتب إليهم أن يحاولوا الأسود إما غيلة و إما مصادمة و أمرهم أن يستنجدوا رجالا سماهم لهم ممن حولهم من حمير و همدان و أرسل إلى أولئك النفر أن ينجدوهم فدخلوا على زوجته فقالوا هذا قد قتل أباك و زوجك فما عندك قالت هو أبغض خلق الله إلي و هو مجرد و الحرس محيطون بقصره إلا هذا البيت

Rasool-Allah[saww] sent a message to a number of the sons as messengers and wrote to them that they should attempt against Al-Aswad either by assassination or a fight, and ordered them that they should appeal to the men, he[saww] named them from the ones around them, from Humeyr and Hamdan; and he[saww] sent a message to those persons that they should appeal to them. They entered to see his wife and they said, 'This one has killed your father and your husband, so what is with you?' She said, 'He is the most hateful of the creatures of Allah[azwj] to me, and he is bare (without weapons), and the guards are surrounding his castle except this room'.

فانقبوا عليه فنقبوا و دخل فيروز الديلمي فخالطه فأخذ برأسه فقتله فخار خوار ثور فابتدر الحرس الباب فقالوا ما هذا فقالت النبي يوحى إليه ثم خمد و قد كان يجيء إليه شيطان فيوسوس له فيغط و يعمل بما قاله

They dug in the ground and Feyrouz Al-Daylami entered and wrestled him grabbing his head and killed him. He snorted the snorting of a bull. The guards came to the door and they said, 'What is this (going on)?' (The wife) said, 'The prophet, it is being revealed to him'. Then he

died. And Satan[la] used to come to him to whisper to him, so he would cover himself and work with what he[la] said.

فلما طلع الفجر نادوا بشعارهم الذي بينهم ثم بالأذان و قالوا فيه أشهد أن محمدا رسول الله و أن عهيلة كذاب و شنوها غارة و تراجع أصحاب رسول الله ص إلى أعمالهم و كتبوا إلى رسول الله ص بالخبر فسبق خبر السماء إليه

When the dawn emerged, they called out with their slogans which was between them, then with the Azaan, and they said during it, 'I testify that Muhammad[saww] is Rasool[saww] of Allah[azwj], and that Aheela is a liar and she launched a raid'. The companions of Rasool-Allah[saww] returned to their work and wrote to Rasool-Allah[saww] with the news, but the news of the sky had already preceded to him[saww].

فخرج رسول الله ص قبل موته بيوم أو بليلة فأخبر الناس بذلك فَقَالَ قُتِلَ الْأَسْوَدُ الْبَارِحَةَ قَتَلَهُ رَجُلٌ مُبَارَكٌ مِنْ أَهْلِ بَيْتٍ مُبَارَكِينَ قيل و من هو قال فيروز فاز فيروز.

Rasool-Allah[saww] came out before his[saww] expiry by a day or a night, and informed the people with that. He[saww] said: 'Al-Aswad has been killed last night. A Blessed man from the Blessed family has killed him'. It was said, 'And who is he?' He[saww] said: 'Feyrouz Faz Feyrouz''.

و وصل الكتاب و رسول الله ص قد مات إلى أبي بكر و كان من أول خروجه إلى أن قتل نحو أربعة أشهر و فيروز قيل إنه ابن أخت النجاشي و قيل هو من أبناء فارس.

And the letter arrived, and Rasool-Allah[saww] had already passed away, to Abu Bakr, and it was from the first of his going out up to he was killed, around fourth months, and (as for) Feyrouz, it is said he as a son of a sister of Al-Najashy, and it is said he is from the sons of Persia (Persian).

و أما مسيلمة بن حبيب الكذاب فكان يقال له رحمان اليمامة لأنه كان يقول الذي يأتيني اسمه رحمان و قدم على رسول الله ص فيمن أسلم ثم ارتد لما رجع إلى بلده

And as for Musaylama Bin Habeeb the liar – he used to be called 'The Beneficent of Al-Yamama', because he was saying, 'The one who is coming to me his name is 'The beneficent'. And he arrived to Rasool-Allah[saww] among the ones who had become Muslims, then reneged when he returned to his city.

و كتب إلى رسول الله من مسيلمة رسول الله إلى محمد رسول الله أما بعد فإن الأرض لنا نصف و لقريش نصف و لكن قريش قوم يعتدون و بعث الكتاب مع رجلين فقال لهما رسول الله ص أ تشهدان أني رسول الله قالا نعم قال أ تشهدان أن مسيلمة رسول الله قالا نعم إنه قد أشرك معك

And he had written to Rasool-Allah[saww], 'From Musaylama, Rasool of Allah[azwj] to Muhammad[saww] Rasool[saww] of Allah[azwj]. As for after, surely the earth is half for us and half for Quraysh, but Quraysh are a transgressing people'. And he sent the letter with two men. Rasool-Allah[saww] said to them: 'Are you two testifying that I[saww] am Rasool[saww] of Allah[azwj]?' They said, 'Yes'. He[saww] said: 'Are you testifying that Musaylama is a Rasool of Allah[azwj]?' They said, 'Yes, he is a partner with you[saww]'.

فقال لو لا أن الرسول لا يقتل لضربت أعناقكما ثُمَّ كَتَبَ إِلَيْهِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى مُسَيْلَمَةَ الْكَذَّابِ أَمَّا بَعْدُ فَ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُتَّقِينَ وَ قَدْ أَهْلَكْتَ أَهْلَ حِجْرٍ أَبَادَكَ اللَّهُ وَ مَنْ صَوَّبَ مَعَكَ.

He[saww] said: 'Had you two not been messengers I[saww] would have struck off your necks!' Then he[saww] wrote to him: 'From Muhammad[saww] Rasool[saww] of Allah[azwj] to Musaylama the liar. As for after, ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]***, and the people of Hijr (a tribe at Yamama) have been Destroyed. May Allah[azwj] Distance you and the ones who approve (your claim) with you''.

و ادعى مسيلمة أنه قد اشترك مع محمد ص في النبوة فأتته امرأة فقالت ادع الله لنخلنا و لمائنا فإن محمدا دعا لقومه فجاشت آبارهم قال و كيف صنع قالت دعا بسجل فدعا لهم فيه ثم تمضمض و بجه فيه فأفرغوه في تلك الآبار ففعل هو كذلك فغارت تلك المياه

And Musaylama claimed that he had participated with Muhammad[saww] in the Prophet-hood. A woman came to him and she said, 'Supplicate to Allah[azwj] for our palm trees and our springs, for Muhammad[saww] has supplicated for his[saww] people and their wells filled up'. He said, 'And how can I do so'. She said, 'all for a large bucket and supplicate for them in it, then rinse and spit out into it, then pour into those wells'. He did is like that and those water holes dried up.

و قال رجل برك على ولدي فإن محمدا يبرك على أولاد أصحابه فلم يؤت بصبي مسح رأسه إلا قرع و توضأ مسيلمة في حائط فصب وضوءه فيه فلم ينبت و وضع في الآخر عنهم الصلاة و أحل لهم الخمر و الزنا و نحو ذلك

And a man said, 'Bless upon my son for Muhammad[saww] blesses upon the children of his[saww] companions'. They did not bring a child to him and he wiped his head except he went bald. And Musaylama washed in a garden and poured his water in it, and nothing grew; and regarding others he dropped the Salat from them and permitted the wine and the adultery and approximate to that.

فاتفقت معه بنو حنيفة إلا القليل و غلب على حجر اليمامة و أخرج ثمامة بن أثال و كتب ثمامة إلى رسول الله ص بخبره و كان عامل رسول الله ص على اليمامة فلما مات رسول الله ص أرسل أبو بكر خالد بن الوليد إلى مسيلمة فلما بلغ اليمامة تقاتلوا و كان عدد بني حنيفة يومئذ أربعين ألف مقاتل فقتل من المسلمين ألف و مائتان و من المشركين نحو عشرين ألفا

The clan of Haneefa united with him except for the few and he overcame upon the (tribe of) Hijr and expelled Samama Bin Asaal; and Samama wrote to Rasool-Allah[saww] with his news, and he was a governor of Rasool-Allah[saww] upon Al Yamama. When Rasool-Allah[saww] passed away, Abu Bakr sent Khalid Bin Al-Waleed to Musaylama. When he reached Al-Yamama they fought; and the number of the clan of Haneef on that day was forty thousand fighters. One thousand two hundred from the Muslims were killed, and from the Polytheists around twenty thousand.

و كانت بنو حنيفة حين رأت خذلانها تقول لمسيلمة أين ما كنت تعدنا فيقول قاتلوا عن أحسابكم و قتل الله عز و جل مسيلمة اشترك في قتله وحشي و أبو دجانة فكان وحشي يقول قتلت خير الناس و شر الناس حمزة و مسيلمة.

And it was so that the clan of Haneefa, when they saw their abandonments, said to Musaylama, 'Where is what you had promised us?' He said, 'Fight for your affiliations'. And Allah[azwj] Mighty and Majestic Killed Musaylama, and there participated in his killing, the savage and Abu Dajjana. The savage was saying, 'I killed the best of the people and the most evil of the people, Hamza[as] and Musaylama''.[248]

[248] Bihar Al Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 36 H 41